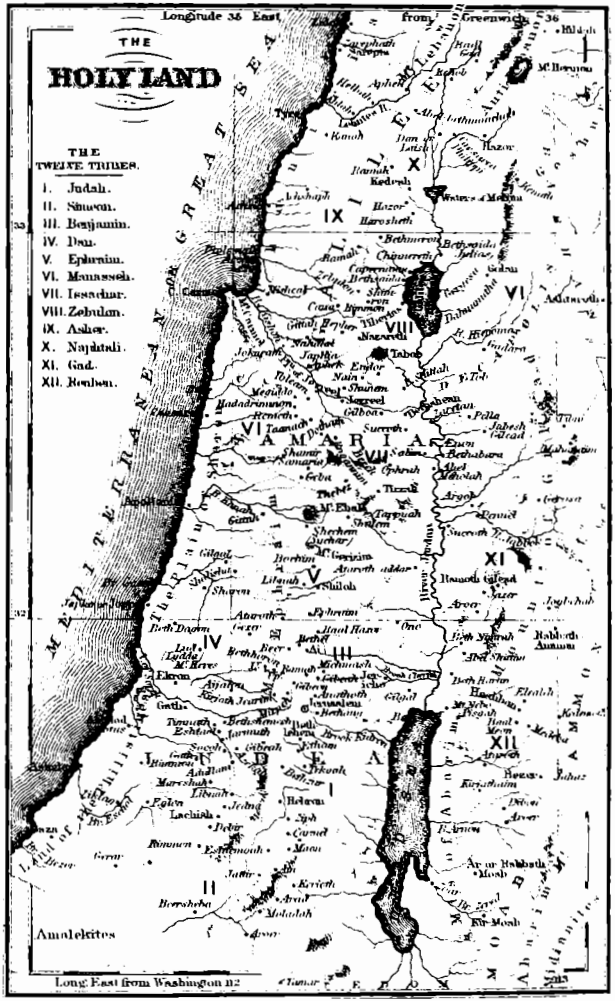
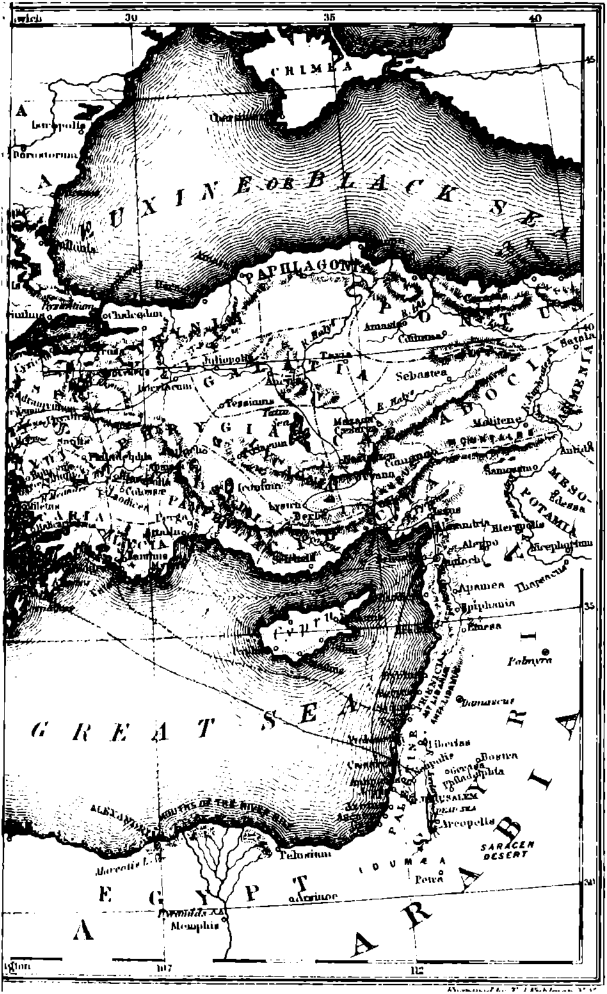
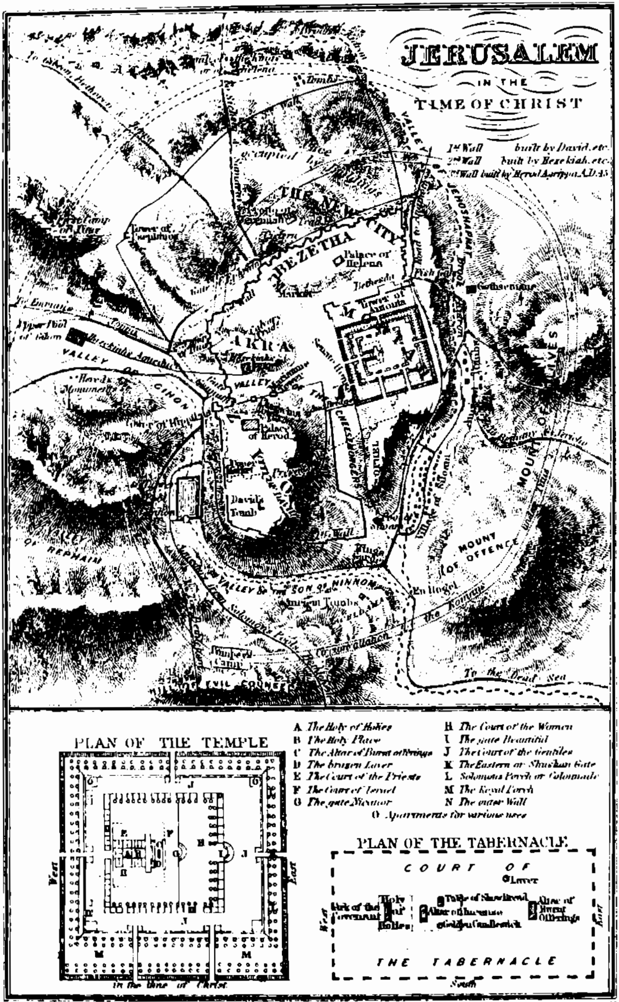



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Engraved by T. J. Kuhlman N.Y.

THE

NEW TESTAMENT,

FROM THE

FAMILY BIBLE:

WITH

BRIEF NOTES AND INSTRUCTIONS,

DESIGNED

TO GIVE THE RESULTS OF CRITICAL INVESTIGATION. AND TO ASSIST COMMON READERS TO UNDERSTAND THE MEANING OF THE HOLY SPIRIT IN THE INSPIRED WORD.

INCLUDING

THE REFERENCES AND MARGINAL READINGS OF THE POLYGLOT BIBLE.

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THE GOSPEL ACCORDING TO

MATTHEW.*

GENERAL INTRODUCTION TO THE GOSPELS.

In the four gospels the wisdom of God has given us four separate narratives of the life and ministry of our Lord. Between the first three of these every reader notices a remarkable agreement in the general plan, style, and manner of execution. They contain, moreover, many sections common either to two of them, or to all three; showing that the writers, besides what any of them relate as eye-witnesses, made use of common sources of information. At the same time each of them has striking differences, consisting partly in the omission of what the others have given, partly in the insertion of matter peculiar to himself; so as to make it plain that all three of them wrote in a free and independent spirit, each recording, under the guidance of the Holy Ghost, the incidents of our Lord's life and teachings best adapted to the end which he had in view. The gospel of John is peculiar in its style, and has comparatively little matter common to the other three evangelists. See further the Introduction to that gospel. The general end of all the gospels was that stated by John, chap. 20:31: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." Whatever special end each of the four may have proposed—about which commentators are not agreed—it is certain that, under the control of inspiration, the four narratives taken together furnish precisely that portion of our

* The brevity of these notes precludes the possibility of noticing, for each particular passage, the help derived from the many valuable commentaries that have been consulted. This general acknowledgment will supersede the necessity of such particular references.

Lord's life and teachings which is needful for the faith and practice of his church in all ages.

Learned men have devoted much time and labor to the preparation of harmonies of the four gospels, the object of which is to assign to each incident its proper place as respects time, and to reconcile the apparent discrepancies between the different writers. To accomplish such a work to any purpose would require a more extended commentary than the present. One general remark only will here be made, namely, that a full knowledge of all the circumstances connected with the events recorded by the evangelists would undoubtedly show their agreement with each other; whereas now, for want of this knowledge, we are sometimes unable to determine confidently the true mode of reconciliation. This, however, is no real injury to the candid reader, since the apparent discrepancies of the evangelists always relate to circumstantial matters, while the great facts and doctrines of the gospel shine forth the same in all of them.

INTRODUCTION TO MATTHEW.

MATTHEW, also called Levi, was one of our Lord's apostles, having been called from "the receipt of custom" to the work of preaching the gospel, chap. 10:3; Mark 2:14; Luke 5:27. It is generally agreed that his gospel was written before the other three, and also, as well as those of Mark and Luke, before the destruction of Jerusalem. But how long after our Lord's ascension cannot be determined. Matthew's design seems to have been simply to furnish the Christian community, then consisting largely of Hebrew converts, with an authentic account of our Lord's life and teachings. It is an old tradition that he wrote his gospel originally in Hebrew, and afterwards put it into its present Greek form. But this is uncertain. Matthew is distinguished from Mark and Luke by his extended and orderly accounts of our Lord's discourses: as, for example, the Sermon on the Mount, chaps. 5–7; the series of parables from the ship, chap. 13; the denunciation of the scribes and Pharisees, chap. 23; and the remarkable series in chap. 25.

A. M. 4000. CHAPTER I.

1 The genealogy of Christ from Abraham to Joseph. 18 He was conceived by the Holy Ghost, and born of the Virgin Mary when she was espoused to Joseph. 19 The angel satisfieth the misdeemings thoughts of Joseph, and interpreteth the names of Christ.

THE book of the generation of Jesus Christ,[a] the son of David,[b] the son of Abraham.[c]

2 Abraham begat Isaac;[d] and Isaac begat Jacob;[e] and Jacob begat Judas and his brethren;[f]

3 And Judas begat Phares and Zara of Thamar;[g] and Phares begat Esrom;[h] and Esrom begat Aram;[i]

4 And Aram begat Aminadab; and Aminadab begat Naasson;[j] and Naasson begat Salmon;[k]

5 And Salmon begat Booz of Rachab;[l] and Booz begat Obed of Ruth;[m] and Obed begat Jesse;

6 And Jesse begat David the king;[n] and David the king begat Solomon of her *that had been the wife* of Urias;[o]

7 And Solomon begat Roboam;[p] and Roboam begat Abia; and Abia begat Asa;

8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias;

9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias;

10 And Ezekias begat Manasses;[q] and Manasses begat Amon; and Amon begat Josias;

11 And Josias begat Jechonias and his brethren,[r] about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel;[r] and Salathiel begat Zorobabel;[s]

13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor;

14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud;

15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen

[a] Luke 3:23, etc. [b] Psa. 132:11; ch. 22:45; Acts 2:30. [c] Gen. 22:18; Gal. 3:16. [d] Gen. 21:2-5. [e] Gen. 25:26. [f] Gen. 29:35, etc. [g] Gen. 38:29, 30. [h] Gen. 46:12. [i] Ruth 4:19. [j] 1 Chr. 2:10; Num. 1:7. [k] Ruth 4:20. [l] Josh. 6:25; Ruth 4:21. [m] Ruth 4:13. [n] 1 Sam. 17:12. [o] 2 Sam. 12:24. [p] 1 Chr. 3:10, etc. [q] 2 Kings 20:21; 1 Chr. 3:13. * Some read, *Josias begat Jakim, and Jakim begat Jechonias.* [r] 1 Chr. 3:17, etc. [s] Neh. 12:1.

CHAPTER I.

1. *Generation;* a record of the persons from whom, as a man, Jesus Christ descended. Records like this, and that in the third chapter of Luke, were carefully kept by the Jews, and showed that Jesus Christ was of the seed of Abraham, of the tribe of Judah, and of the family of David, according to the predictions of the prophets and the promises of God in the Old Testament; and thus they exhibit evidence that he is the true Messiah, the Saviour of men.

8. *Joram begat Ozias;* between Joram and Ozias—the Uzziah of the Hebrew—three kings are omitted, namely, Ahaziah, Joash, and Amaziah. See note on ver. 17.

11. *Josias begat Jechonias;* here Eliakim, son of Josiah and father of Jechonias, is omitted. See note on ver. 17.

16. *Christ;* the meaning of the word Christ is, Anointed. Persons who were set apart and consecrated to a public office under the Old Testament were, in many cases, anointed with oil, in token of their being endued by the Holy Spirit to fit them for their duties. So Christ having been appointed and consecrated of the Father to the office of Redeemer, is called in Hebrew, the original language of the Old Testament, the Messiah; in Greek, the original language of the New Testament, the Christ; and in English, the Anointed; all meaning the same thing: one set apart of God to the office of Redeemer, and divinely qualified for its fulfilment.

17. *Fourteen generations;* the equality of the numbers—fourteen generations thrice repeated—is made out by certain omissions. See notes on ver. 8, 11. This squaring of num-

generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise:[a] When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.[*]

19 Then Joseph her husband, being a just *man*, and not willing to make her a public example, was minded to put her away privily.[b]

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream,[c] saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived[†] in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS:[‡] for he shall save his people from their sins.[d]

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet,[e] saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name[§] Emmanuel, which being interpreted is, God with us.[f]

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her first-born son:[g] and he called his name JESUS.[h]

The fifth year before the common era called Anno Domini.

[a] Luke 1:27, etc. [*] Fifth year before the account called *Anno Domini*. [b] Deut. 24:1. [c] ver. 16. [†] Gr. *begotten*. [‡] That is, *Saviour*. [d] Acts 5:31; 13:23, 38. [e] Isa. 7:14. [§] Or, *Ais name shall be called*. [f] John 1:14. [g] Exod. 13:2. [h] Luke 2:21.

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bers in the construction of genealogical tables seems to have been a common expedient for the assistance of the memory. In determining, however, the names to be omitted, the framers of these tables were doubtless guided by particular reasons. Thus some suppose that the three kings, Ahaziah, Joash, and Amaziah, were left out of the Jewish tables on account of their connection through Athaliah, with the accursed house of Ahab.

18. *On this wise;* after this manner. *Espoused to Joseph;* engaged to be married to him. *Before;* before they were actually married. *Of the Holy Ghost;* the conception of Jesus Christ was miraculous, and effected by the power of God, according to his declaration, "A body hast thou prepared me." Heb. 10:5.

19. *A public example;* not willing to have her punished according to the law. Deut. 22:21. *Put her away privily;* by writing a bill of divorcement, according to Deut. 24:1.

20. *Son;* descendant of David.

21. *Jesus;* Jesus is the same name as Joshua, or, as it is written by some of the later Hebrew writers, Jeshua. It signifies *the salvation of Jehovah*. *Save;* deliver from the pollution, power, guilt, condemnation, and punishment of sin.

22. *Fulfilled;* the birth of Jesus was in fulfilment of a promise of God, by the prophet Isaiah, uttered more than seven hundred years before. Isa. 7:14.

23. *Emmanuel;* a proper title for Jesus Christ, because he was God as well as man, and dwelt among the sons of men.

INSTRUCTIONS.

18. Though the fulfilment of the promises of God may be long delayed, in due time they will be accomplished.

Implicit faith in God's word, and patient waiting for its fulfilment, are wise; for though heaven and earth pass away, his word will not pass away.

20. Kindness, conscientiousness, and a disposition to do right, with a calm, attentive consideration of the whole subject, in a case of difficulty, are a good preparation for learning the will of God concerning it.

22. God in the Old Testament spoke by his prophets, and what they then uttered was the testimony of God. So when they wrote what he directed them, it was the testimony

CHAPTER II.

1 The wise men out of the east are directed to Christ by a star. 11 They worship him, and offer their presents. 14 Joseph fleeth into Egypt, with Jesus and his mother. 16 Herod slayeth the children: 20 himself dieth. 23 Christ is brought back again into Galilee to Nazareth.

The fourth year before the common era called Anno Domini.

NOW when Jesus was born in Bethlehem of Judea in the days of Herod the king,* behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews?[a] for we have seen his star in the east,[b] and are come to worship him.[c]

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together,[d] he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet,[e]

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule† my people Israel.[f]

7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.[g]

9 When they had heard the king, they departed; and lo, the star, which they saw in the east,[h] went before them, till it came and stood over where the young child was.

10 When they saw the star, they rejoiced with exceeding great joy.[i]

11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented‡

* Fourth year before the account called *Anno Domini*. a Zech. 9:9. b Num. 24:17; Isa. 60:3. c John 5:23. d Psa. 2:2. e Micah 5:2; John 7:42. † Or, *feed*; Isa. 40:11. f Rev. 2:27. g Prov. 26:24. h ver. 2. i Psa. 67:4. ‡ Or, *offered*.

of God; hence, their writings are called by the Holy Ghost, "the oracles of God." Rom. 3:2; 1 Peter 11:2.

24. To follow the directions of God is safe, useful, and blessed.

CHAPTER II.

1. *Of Judea*; to distinguish it from another Bethlehem, in Galilee. *Herod*; this Herod was an Edomite. He had been proselyted to the Jewish religion, but was a very deceitful, wicked, and cruel man.

2. *Born King of the Jews*; there was at this time, as we learn from heathen writers, a general expectation throughout the east, that one would be born in Judea who should possess universal dominion. Among the Gentiles, this expectation was probably founded on some imperfect acquaintance with the prophecies of the Old Testament. *In the east*; in their own country, which lay east of Judea. The nature of this star we have no means of determining It is sufficient for us to know that God in some way made known to these Magi its meaning, and influenced them to take this journey, to find and pay their homage to the new-born King.

3. *Troubled*; Herod feared a rival, and his trouble caused the people to be troubled.

4. *Chief priests*; the principal ministers of religion among the Jews at that time. *Scribes*: writers and expounders of the divine law.

5. *The prophet*; Micah 5:2. Matthew does not quote the exact words of the prophet Micah, but the sense.

9. *Went before them*; in their journey from Jerusalem to Bethlehem. *Stood over where the young child was*; so that they were guided by it to the exact spot.

unto him gifts;[a] gold, and frankincense, and myrrh.

12 And being warned of God in a dream that they should not return to Herod,[b] they departed into their own country another way.

13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.[c]

14 When he arose, he took the young child and his mother by night and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son.[d]

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.[e]

17 Then was fulfilled that which was spoken by Jeremy the prophet,[f] saying,

The fourth year before the common era called Anno Domini.

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life.[g]

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:[h]

23 And he came and dwelt in a city called Nazareth:[i] that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.[j]

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[a] Psa. 72:10; Isa. 60:6. [b] ch. 1:20. [c] Job 33:15, 17. [d] Hos. 11:1. [e] ver. 7. [f] Jer. 31:15. [g] Exod. 4:19 [h] ch. 3:13; Luke 2:39 [i] John 1:45. [j] Num. 6:13; Judg. 13:5; 1 Sam. 1:11; Amos 2:10-12; Acts 24:5.

15. *Out of Egypt have I called my Son*; originally spoken by the prophet Hosea, 11:1, of the Israelitish nation as God's Son. But it was the appointment of God that in this, as in so many other things, the history of Christ's body the church should foreshadow his own personal history.

16. *Had diligently inquired*; Herod, supposing that the time of the appearance of the star, which he had accurately learned from the Magi, must agree with the age of Jesus, determined to destroy all the children in Bethlehem whose age could possibly come within that of the young child whose life he sought.

17 *Fulfilled*; the scene in Judea was like that depicted by the prophet. Jer. 31:15, so that his words most fitly describe it.

18. *In Rama*; north of Jerusalem, in the tribe of Benjamin, of which tribe Rachel was the mother. There is probably an allusion to Rachel's sepulchre, near to Bethlehem, where she is poetically represented as weeping for her slain children.

23. *Nazareth*; a place very much despised. *A Nazarene*; one exceedingly despised, as the prophets foretold that Jesus Christ would be. Isa. 53:2, 3.

INSTRUCTIONS.

1. Friends of the Saviour are sometimes found where we should least expect them.

8. Deception and hypocrisy are often united with great cruelty, and end in misery.

A. D. 26. # CHAPTER III.

1 John preacheth: his office: life, and baptism. 7 He reprehendeth the Pharisees, 13 and baptizeth Christ in Jordan.

IN those days came John the Baptist, preaching in the wilderness of Judea,[a]

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.[b]

4 And the same John had his raiment of camel's hair,[c] and a leathern girdle about his loins; and his meat was locusts and wild honey.[d]

5 Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.[e]

7 ¶ But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers,[f]

[a] Luke 3:2; John 1:6. [b] Isa. 40:3. [c] 2 Kin. 1:8; ch. 11:8. [d] Lev. 11:22. [e] Acts 1:5; 2:38; 19:4, 5, 18. [f] Isa. 59:5; ch. 12:34; 23:33; Luke 3:7.

13. Those who conscientiously follow the light which they have, will receive, in the use of proper means, all the light they need.

16. The efforts of men to prevent the fulfilment of the word of God are unavailing.

18. Children as well as parents are exposed to sudden and unexpected death; therefore no present duty should be put off to a future time.

23. The fulfilment of prophecy in the person of Christ proves him to be the true Messiah.

CHAPTER III.

1. *Baptist;* the baptizer, a title given to John because he baptized. *The wilderness of Judea;* bordering on the Jordan and the Dead sea. It was a rough and thinly settled region, occupied chiefly as a place for pasturage.

2. *Repent;* repentance is a change of mind with regard to sin, especially as committed against God, which leads a person to hate, confess, and forsake it.

Kingdom of heaven; the Messiah's reign as predicted by the prophets, or the sway of Christ's gospel and dispensation over the hearts, lives, and destinies of men, both in this world and in the next. This kingdom is spoken of in the Scriptures variously, in reference to its several aspects: first, in this world, as affecting the individual disciple in whose heart it is set up, as affecting the churches whom it gathers, and as influencing human society generally, even when not brought into the Christian church; and next, as extending from this world, through the judgment day, when it will be universally acknowledged, into the heavenly world, where it will reach its crowning glory. John the Baptist was its herald. Christ, after his resurrection and just before his ascension, declared his induction into it. Matt. 28:18. The millennium and the judgment are stages in its continuous progress; and the consummation of the mediatorial kingdom is described, 1 Cor. 15:24, 28. Some texts in which the phrase is used refer mainly to one stage, and others to another, of its onward course.

3. *Of the Lord;* in the original it is, "Prepare ye the way of Jehovah." Isa. 40:3. Christ was coming: "Make straight in the desert a highway for our God." Whenever the word LORD in the Old Testament is printed in capitals in our common English Bible, it is JEHOVAH in the original Hebrew; and the application by the Holy Spirit of what is said of Jehovah in the Old Testament to Jesus Christ in the New, is evidence that he is God. Mal. 3:1; John 1:1.

5. *All Judea;* people from all parts of the country.

6. *Confessing their sins;* the baptism of John was adapted to impress the minds of the people with a conviction of their pollution by sin, and of the necessity, through repentance, of spiritual cleansing by the Holy Ghost, in order to a right reception of the coming Saviour.

7. *Pharisees;* a sect among the Jews who were very strict in their outward forms of religion, but were inwardly corrupt, proud, and hypo

who hath warned you to flee from the wrath to come?[a]

8 Bring forth therefore fruits meet for repentance:*

9 And think not to say within yourselves, We have Abraham to *our* father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.[b]

11 I indeed baptize you with water unto repentance:[c] but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost,[d] and *with* fire:

12 Whose fan *is* in his hand, and he will thoroughly purge his floor,[e] and gather his wheat into the garner; but he will A. D. 26. burn up the chaff with unquenchable fire.[f]

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.[g]

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:[h]

17 And lo a voice from heaven, saying, This is my beloved Son,[i] in whom I am well pleased.

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[a] Jer. 51:6; Rom. 1:18. * Or, *answerable to amendment of life.* [b] John 15:6. [c] Luke 3:16; Acts 19:4. [d] Acts 1:5. [e] Mal. 3:2, 3. [f] Psa. 1:4; Mal. 4:1; Mark 9:44. [g] Mark 1:9; Luke 3:21. [h] Isa. 11:2; 42:1; 61:1; John 3:34. [i] Psa. 2:7; Luke 9:35; Eph. 1:6; 2 Pet. 1:17.

critical. *Sadducees;* they denied a resurrection and the existence of angels and spirits, and generally were sceptical, and loose in their habits. *Vipers;* men who were malignant and bitter in their opposition to the character and will of Christ.

8. *Fruits;* show the reality of your repentance by forsaking your sins and obeying the commands of God.

9. *Think not;* depend not on the piety of your ancestors, but become pious yourselves.

10. *Hewn down;* those who continue to neglect known duty will be destroyed.

11. *He;* Jesus Christ. *Not worthy:* though among all who were born of women none were greater in condition and honor than John, Matt. 11:11, yet so much greater was Jesus Christ, even in his deepest humiliation, that John was not worthy to untie, or carry his shoe. *Holy Ghost;* by his Spirit he will purify all who believe in him, as gold is purified by the fire.

12. *Wheat;* the good. *Chaff;* the bad.

14. *I have need to be baptized of thee;* John, being a sinner, needed that spiritual renovation, the necessity and practicability of which were taught by baptism; but Jesus Christ, being perfectly holy, did not need it. John therefore did not know why he should come to him to be baptized. But Christ showed him that under the circumstances in which they were placed, it was proper. Then John baptized him.

15. *To fulfil all righteousness:* all the requirements of God. Since Christ had taken upon himself the nature of sinful men, and put himself in their stead, it was proper that he should submit himself to every ordinance of God's appointment.

16. *Lighting upon him;* in token of his being endowed with the Holy Spirit for his work. Compare John 3:34.

17. *A voice;* the voice of God the Father, acknowledging Christ as his beloved Son, and expressing his approbation of his character, office, and work.

INSTRUCTIONS.

2. Men must hate and forsake their sins in order to be prepared for the kingdom of God. Prov. 28:13.

8. In order that repentance may

A. D. 27. CHAPTER IV.

1 Christ fasteth, and is tempted. 11 The angels minister unto him. 12 He dwelleth in Capernaum, 17 beginneth to preach, 18 calleth Peter and Andrew, 21 James and John, 23 and healeth all the diseased.

THEN was Jesus led up of the Spirit[a] into the wilderness to be tempted of the devil.[b]

2 And when he had fasted forty days and forty nights, he was afterwards a hungered.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.[c]

5 Then the devil taketh him up into the holy city,[d] and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.[e]

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.[f]

8 Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.[g]

a 1 Kings 18:12; Ezek. 11:1, 24; Acts 8:39. b Mark 1:12; Luke 4:1; Heb. 2:18. c Deut. 8:3. d Neh. 11:1; ch. 27:53. e Psa. 91:11, 12. f Deut. 6:16. g Deut. 6:13; 1 Sam. 7:3.

be shown to be sincere, it must produce good works.

9. Piety is not hereditary, and none can safely depend on the goodness of others; but in order to be saved, each one must become pious himself.

11. The greatest and most honorable among men are so much less honorable than the Lord Jesus Christ, that they are not worthy to perform for him the most lowly service.

12. He will make an endless separation between the righteous and the wicked. Matt. 25:46. A knowledge of this should lead all to break off their sins by righteousness, and their iniquities by turning unto the Lord.

16, 17. At the opening of the Saviour's ministry we have a manifestation of the Trinity: the Father, the Son, and the Holy Ghost, all cooperating in the great work of man's salvation.

CHAPTER IV.

1. *The Spirit;* the Holy Spirit. *To be tempted of the devil;* as were our first parents in Eden, and as are all their children. Christ must qualify himself for his office of Redeemer by successfully withstanding that temptation under which Adam and his children fell. See note on chap. 3:15. At the same time he gave an example of the way to resist temptation, to baffle the tempter, and to overcome when tempted.

3. *Tempter;* Satan, the adversary of God and man, who solicits to evil, and suggests motives to induce men to commit it.

4. *It is written;* Deut. 8:3. *By every word that proceedeth out of the mouth of God;* every appointment of God for this purpose. Matthew does not here quote the exact words, but the sense.

6. *If thou be the Son of God, cast thyself down;* Satan would have Jesus tempt God by a needless exposure of his life. *It is written;* Psalm 91:11, 12. The phrase, "in all thy ways," which is in the text quoted, meaning in the path of duty, Satan omitted, as if God would preserve a person from harm when out of the path of duty. This was a gross perversion of Scripture.

7. *It is written;* Deut. 6:16. *Thou shalt not tempt the Lord;* try his power, truth, and faithfulness in opposition to his revealed will

10. *It is written;* Deut. 6:13.

11 Then the devil leaveth him, and behold, angels came and ministered unto him.[a]

12 ¶ Now when Jesus had heard that John was cast * into prison, he departed into Galilee;

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet,[b] saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.[c]

17 ¶ From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.[d]

18 ¶ And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter,[e] and Andrew his brother, casting a net into the sea: for they were fishers.

19 And he saith unto them, A.D. 31. Follow me, and I will make you fishers of men.[f]

20 And they straightway left *their* nets, and followed him.[g]

21 And going on from thence, he saw other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.[h]

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, teaching in their synagogues,[i] and preaching the gospel of the kingdom,[j] and healing all manner of sickness and all manner of disease among the people.[k]

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Gali-

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a Heb. 1:6, 14. * Or, *delivered up.* b Isa. 9:1, 2. c Isa. 42:6, 7; Luke 2:32. d ch. 3:2; 10:7. e John 1:42. f Luke 5:10; 1 Cor. 9:20-22; 2 Cor. 12:16. g Mark 10:28-31. h Mark 1:19, 20. i ch. 9:35; Luke 4:15, 44. j ch. 24:14; Mark 1:14. k Psa. 103:3; ch. 8:16, 17.

12. *Cast into prison;* Luke 3:20.

Galilee; the northern part of Palestine.

13. *Capernaum;* a town on the north-west shore of the sea of Galilee.

14. *Fulfilled;* Isaiah 9:1, 2. Esaias in Greek is the same as Isaiah in Hebrew.

15. *Galilee of the Gentiles;* Galilee bordering on the gentile nations, who seem also to have been more or less intermixed with its inhabitants.

16. *Saw great light;* the light of Christ's presence and teaching. Compare John 8:12.

18. *Sea of Galilee,* called also the sea of Tiberias and the lake of Gennesareth; about thirteen miles long, and from six to nine miles wide: through it runs the Jordan.

19. *Fishers of men:* the means of taking them out of the kingdom of Satan, and bringing them into the kingdom of Christ.

23. *Synagogues;* the Jewish places of public worship.

24. *Syria;* a country north and east of Palestine. *Possessed with devils;* devils at that time were permitted to have special influence over some men; and this gave Jesus Christ opportunity to show his controlling power over them, and his mercy in expelling them.

INSTRUCTIONS.

1. God often leads his servants into great trials preparatory to the discharge of great and momentous duties

5. Those who wrongly quote the Bible, and thus pervert its meaning, imitate the devil.

11 If we steadfastly resist his temptations by refusing to comply with them, and follow the directions of Scripture, the tempter will flee

A. D. 31. lee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.[a]

CHAPTER V.

1 Christ beginneth his sermon on the mount: 3 declaring who are blessed, 13 who are the salt of the earth, 14 the light of the world, the city on a hill, 15 the candle; 17 that he came to fulfil the law. 21 What it is to kill, 27 to commit adultery, 33 to swear; 38 exhorteth to suffer wrong, 44 to love even our enemies, 48 and to labor after perfectness.

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them,[c] saying,

3 Blessed *are* the poor in spirit:[c] for theirs is the kingdom of heaven.[d]

4 Blessed *are* they that mourn:[e] for they shall be comforted.[f]

5 Blessed *are* the meek: for they shall inherit the earth.[g]

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.[h]

7 Blessed *are* the merciful: for they shall obtain mercy.[i]

8 Blessed *are* the pure in heart:[j] for they shall see God.

9 Blessed *are* the peacemakers:[k]

a Luke 6:17, 19. b Luke 6:20, etc. c Isa. 57:15; 66:2. d Jas. 2:5. e Isa. 61:3; Ezek. 7:16. f Joan 16:20; 2 Cor. 1:7. g Psa. 37:11.

h Psa. 145:19; Isa. (5 13. i Psa. 41:1, 2. j Psa. 24:3, 4; Heb. 12:14; 1 John 3:2, 3. k Psa. 34:14.

from us, James 4:7, and we shall secure the assistance of good angels, who are sent forth to minister to them who are heirs of salvation. Heb. 1:14.

16. Men who are without the gospel are in great darkness, but the reception of it will give them great light.

18. Those who are diligent in appropriate business are preparing for increased usefulness. From them Christ often selects his ministers; and he can so influence them, that they will forsake all and follow him.

23. No diseases of body or soul are so complicated or stubborn that Jesus cannot heal them. All the diseased should therefore apply to him, that of his fulness they may receive according to their wants.

CHAPTER V.

3. *Poor in spirit;* the humble, who feel their dependence on God in all things, temporal and spiritual, and look to him for the supply of every want; more especially those who feel their need, as sinners, of spiritual blessings, and look to Jesus Christ to grant them. Isaiah 66:2. *Kingdom of heaven;* the blessings of Messiah's reign in this world and the next. Chap. 3:2.

4. *They that mourn;* over their spiritual wants, and over sin as the guilty cause of them; who long for spiritual blessings, and come to Jesus Christ for them, according to his directions. Rev. 3:18. This beatitude includes also all the mourning to which God's children are subjected by the chastening through which God prepares them for the everlasting joy of heaven. Compare Heb. 12:5–12.

5. *The meek;* those who are gentle and forgiving, submissive and teachable, patient under injuries, disposed not to render evil for evil, but to overcome evil with good. *Inherit the earth;* receive and enjoy every earthly and spiritual blessing that is for their best good here, and reign with Christ for ever hereafter.

6. *Hunger and thirst after righteousness;* ardently desire to be and do right because it is right; trusting, not in their own righteousness, but in the righteousness of Christ, which by the apostle is called the righteousness of God by faith of Jesus Christ which is unto all and upon all them that believe. Rom. 3:22. *Be filled;* receive what they desire, and be satisfied. Psa. 17:15.

7. *The merciful;* those who feel for the sufferings of others, and are disposed to relieve them. *Mercy;* from God. Compare chap. 25:34–45.

8. *Pure in heart;* freed from the dominion and pollution of sin. *See God;* have right views of him, and enjoy his presence here and hereafter.

9. *Peacemakers;* those who desire and seek to have all men at peace with God, with their own consciences, and with one another.

for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: [a] for theirs is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, [z] for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: [y] for so persecuted they the prophets which were before you.

13 ¶ Ye are the salt of the earth: [c] but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. [d] A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, [†] but on a candlestick; and it giveth light unto all that are in the house.

A. D. 31.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. [e]

17 ¶ Think not that I am come to destroy the law, [f] or the prophets: [g] I am not come to destroy, but to fulfil. [h]

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. [i]

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven. [j]

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[a] 1 Pet. 3:13, 14. [z] Gr. *lying.* [b] 2 Cor. 4:17. [y] Mark 9:50. [c] Phil. 2:15. [†] The word in the original, signifieth *a measure containing about a peck* less than a peck. [d] 1 Pet. 2:12. [e] ch. 3:16. [f] Isa. 42:21. [g] Psa. 40:6–8. [h] Luke 16:17. [i] 1 Sam. 2:30.

Children of God; those who imitate him, and whom he will make heirs according to his promise. Rom. 8:17.

10. *Righteousness' sake;* on account of their being and doing right.

11. *Falsely;* when the evil which is said of you is false. *For my sake;* on account of your attachment and likeness to me.

12. *So persecuted;* Heb. 11:35–38.

13. *Salt of the earth;* means of its preservation, by your holy doctrine, prayers, and example. *Lost his savor;* become worthless. Some think there is here an allusion to the fact that the salt in that country was mixed with earthy substances, which remained after it had lost its saltness, and were thrown like gravel upon the walks, and trodden down.

14. *Light;* that which shows things as they are, and gives to men right views of them.

16. *Shine;* let the goodness of your principles be seen in your conduct, that men may be led to honor God, the author of all good.

17. *Destroy the law;* set aside either the principles or the moral precepts of the Old Testament. *To fulfil;* rightly to explain the nature and perfectly to enforce the precepts of the moral law, as well as perfectly to obey them in his own person, bear the curse which was pronounced in the ceremonial law, and thus fulfil the predictions of the prophets concerning the Messiah.

18. *One jot;* no part of the *moral* law or of the obligations to obey it shall be done away; nor shall any part of the *ceremonial* law, till its end is accomplished.

19. *Least commandments;* least, as compared with others. No precept of God's law may be set aside on the ground of its comparative unimportance; for the least disobedience to any command of God is highly offensive to him, while obedience in all things is his delight. *The least;* of the least repute as a teacher, because both by his example and his doctrine he dishonors God's law. *Great;* worthy of honor as a teacher, because he honors the law by obeying it and teaching others to obey it.

A. D. 31. 20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees,[a] ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said by them * of old time, Thou shalt not kill;[b] and whosoever shall kill, shall be in danger of the judgment:

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment:[c] and whosoever shall say to his brother, Raca,[†] shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

23 Therefore if thou bring thy gift to the altar,[d] and there remembrest that thy brother hath aught against thee,

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.[e]

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her,[‡] hath committed adultery with her already in his heart.

29 And if thy right eye offend thee,[‡] pluck it out, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy

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[a] Ch. 23. 23–28; Phil. 3:9. * Or, *to them.* [b] Exod. 20. 13; Deut. 5:17. [c] 1 John 3:15. [†] That is, *Vain fellow*; 2 Sam. 6:20. [d] Deut. 16:16, 17. [e] Prov. 25:8; Luke 12:58, 59. [f] Job 31:1; Prov. 6:25. [‡] Or, *do cause thee to offend.*

20. *Except your righteousness shall exceed—scribes and Pharisees;* their righteousness was selfish, and consisted in externals; while the righteousness which God requires is internal as well as external, and consists in conformity of heart and life to his revealed will.

21. *By them of old time:* rather, as the margin, "to them of old time;" and so below, verses 27, 33. *The judgment:* here the sentence of death from the lower court established by Moses in all the cities of Israel. Deut. 16:18.

22. *Angry with his brother;* in his heart, to which God looks. *Without a cause:* not merely without an occasion, but rather, in an unreasonable degree, or with any mixture of malice. *The judgment;* the judgment of God. The Saviour's meaning is this: by the law of Moses literal murder is punished with death by the common court; but in my kingdom anger in the heart will be regarded and treated as murder. *Raca:* vain fellow; blockhead. The Saviour puts a case where anger vents itself in railing. *The council;* the Sanhedrim, which was the highest Jewish court; but here it seems to represent the court of Christ, who will treat all railing accusations of one brother against another as offences of the gravest kind. *Fool:* vile wretch; the highest form of reproach in the mouth of a Jew.

23. *Gift:* religious offering. *Altar;* place where the offering was made. *Aught;* any cause of complaint.

25. *Adversary:* thy fellow-man who has just claims against thee. But the precept also looks beyond all human adversaries to God, with whom, under an example taken from earthly matters, it warns us to be reconciled while we are yet on the way to his judgment-seat.

28. *In his heart;* the laws of God extend to the thoughts; and men may violate them in their hearts without manifesting their feelings in outward conduct.

29. *Offend thee:* cause thee to sin. *Profitable for thee;* it is better to put away the causes of sin than to suffer its consequences.

whole body should be cast into hell.[a]

30 And if thy right hand offend thee, cut it off, and cast *it* from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:[b]

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.[c]

33 ¶ Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:[d]

34 But I say unto you, Swear not at all;[e] neither by heaven; A. D. 31. for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.[f]

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.[g]

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:[h]

39 But I say unto you, That ye resist not evil:[i] but whosoever shall smite thee on thy right cheek, turn to him the other also.[j]

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.

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[a] Rom. 8:13; 1 Cor. 9:27. [b] Deut. 24:1; Jer. 3:1; Mark 10:2-9. [c] ch. 19:9; 1 Cor. 7:10, 11. [d] Lev. 19:12; Num. 30:2; Deut. 23:23. [e] ch. 23:16-22; Jas. 5:12. [f] Rev. 21:2, 10. [g] Jas. 5:12. [h] Exod. 21:24. [i] Prov. 20:22; 24:29; Rom. 12:17-19. [j] Isa. 50:6.

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31. *Writing of divorcement:* a certificate that their marriage relation was dissolved by his own act. See Deut. 24:1.

32. *Causeth her;* exposeth her to commit adultery: because, according to the law of Christ's kingdom, her marriage to another man will be regarded as adultery.

33. *Forswear thyself;* commit perjury, or swear to that which is false. *Perform unto the Lord;* the Pharisees taught that religious oaths in which God's name was used were binding and should be fulfilled, while they were less scrupulous about oaths by created things, and in common conversation. But our Lord taught that oaths of the latter kind proceed from evil, and should never be taken.

36. *Canst not make one hair white or black;* thy head is a creature of God, over which thou hast no control; so that in swearing by it, thou swearest by him that made it and has it in his power.

37. *Communication;* conversation and discourse. *Yea—nay:* simple declarations, without profaneness of any kind.

39. *Resist not evil;* by rendering like for like. It is the spirit of kindness and forgiveness towards those who injure us which our Lord here inculcates.

40. *Coat—cloak;* the coat among the Jews was an inner garment, called a tunic, extending from the neck to the knee. Over this was a cloak or mantle, which was a large, loose garment, and when they travelled was girt tight round the body with a girdle. Hence, "to gird up one's loins" implied readiness for labor or a journey. The girdle or sash answered also the purpose of a purse for money. *Let him have thy cloak;* suffer losses, so far as duty will permit, rather than contend about them.

41. *Compel thee to go a mile;* the original word here rendered compel, denotes a compulsion by the public authorities and for public service. When thus called upon by rightful authority to travel or do public service, be ready to go further or do even more than is required, rather than resist the government.

A. D. 31. 42 Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.[a]

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy:[b]

44 But I say unto you, Love your enemies, bless them that curse you,[c] do good to them that hate you, and pray for them which despitefully use you, and persecute you;[d]

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good,[e] and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect,[f] even as your Father which is in heaven is perfect.

[a] Deut. 15:7, 11. [b] Deut. 23:6. [c] Rom. 12:14, 20. [d] Luke 23:34; Acts 7:60. [e] Job 25:3. [f] Gen. 17:1; Deut. 18:13; Luke 6:36, 40; Col. 1:28.

CHAPTER VI.

1 Christ continueth his sermon on the mount, speaking of alms, 5 prayer, 14 forgiving our brethren, 16 fasting, 19 where our treasure is to be laid up, 24 of serving God and mammon: 25 exhorteth not to be careful for worldly things; 33 but to seek God's kingdom.

TAKE heed that ye do not your alms * before men, to be seen of them: otherwise ye have no reward of † your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet ‡ before thee, as the hypo-

* Or, *righteousness*: Psa. 112:9. † Or, *with*. ‡ Or, *cause not a trumpet to be sounded*.

42. *Give—turn not thou away;* when the person who asks or would borrow is needy accommodate him, if consistently with duty you can do it.

44. *Love your enemies;* not their character or their conduct, but their souls. Pray for them and seek their good.

46. *If ye love them:* them only. *Publicans;* tax gatherers, who were considered as very wicked, and were often cruel and oppressive.

48. *As your Father:* imitate him in all his imitable perfections.

INSTRUCTIONS.

3. True happiness does not consist in external condition, but in the state of the mind.

5. The sinful and lost condition of men need not hinder them from being truly and for ever blessed.

7. God requires us to exercise the compassion towards others which we need to have exercised towards us.

10. Great opposition to men is no certain evidence that they are wrong.

16. Consistent Christian example is a means of leading men to honor God, and of greatly promoting their highest good.

17. Christ came not to make void the moral law as a rule of action, but to establish it, and give it practical efficacy over the hearts and lives of men, by leading them to love and obey it.

22. A disposition rightly to treat men is essential to acceptance with God.

25. Opportunity to perform present duty should not be neglected, lest it be for ever lost.

29. The avoidance of sin by self-denial, and if need be, by great sacrifices, will in the end be great gain.

34. The practice of swearing in common conversation, or of swearing to a falsehood, shows great wickedness of heart.

39. The forgiveness of injuries, and not the avenging of them, is an exhibition of true greatness and goodness.

44. Love to enemies, and a disposition to do them the greatest good which duty will permit, likens men to God.

CHAPTER VI.

1. *To be seen of them;* to gain their applause.

2. *They have their reward;* they have it all in the applause of men, and receive no reward from God.

crites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly.[a]

5 ¶ And when thou prayest, thou shalt not be as the hypocrites *are:* for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.[b]

6 But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly.[c]

7 But when ye pray, use not vain repetitions,[d] as the heathen *do:* for they think that they shall be heard for their much speaking.[e]

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.[f]

9 After this manner there- A. D. 31. fore pray ye: Our Father,[g] which art in heaven,[h] Hallowed be thy name.[i]

10 Thy kingdom come.[j] Thy will be done in earth, as *it is* in heaven.[k]

11 Give us this day our daily bread.[l]

12 And forgive us our debts, as we forgive our debtors.[m]

13 And lead us not into temptation,[n] but deliver us from evil:[o] For thine is the kingdom,[p] and the power, and the glory, for ever. Amen.[q]

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.[r]

16 ¶ Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast.[s] Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thy head, and wash thy face;

18 That thou appear not unto

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a Luke 8:17; 14:14. b Prov. 16:5; Jas. 4:6. c Psa. 34:15; Isa. 65:24. d Eccl. 5:2. e 1 Kin. 18:26, etc. f Luke 12:30; John 16:23-27. g Rom. 8:15. h Psa. 115:3. i Psa. 111:9; 139:20. j ch. 16:28; Rev. 11:15. k Psa. 103:20, 21. l Prov. 30:8; Isa. 33:16. m ch. 18:21, 35; Luke 7:40-48. n ch. 26:41; Luke 22:40, 46. o John 17:15. p Rev. 5:12, 13. q Luke 11:2, etc. r Eph. 4:31; Jas. 2:13. s Isa. 58:5, 6.

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3. *Thy left hand;* let your good deeds be done without ostentation, and without seeking human praise.

6. *Prayest;* as an individual. *Closet;* a private room or retired place.

7. *Vain repetitions;* words without meaning, or often repeated without corresponding thoughts and feelings. *Heathen;* persons not Jews, nor enlightened as to the character and will of God. *Much speaking;* many words, or words often and thoughtlessly repeated. 1 Kings 18:26.

9. *After this manner;* this model, as to spirit, simplicity, and comprehensiveness. *Our Father;* Creator, Preserver, Guardian, and Friend. *Hallowed be thy name;* let all the manifestations of thyself be treated with reverence and love.

10. *Thy kingdom come;* reign thou in all hearts, and lead them to do thy will on earth as it is done in heaven.

12. *Debts;* sins. *Debtors;* those who have trespassed against us.

13. *Lead us not into temptation;* keep us from being tempted, or if tempted, deliver us from the temptation, and from all evil. *Thine is the kingdom;* the reign, for the coming of which we pray, is thine; the power to accomplish it is thine; and the glory of its accomplishment will be thine for ever. *Amen;* so be it.

16. *Disfigure their faces;* by leaving their face unwashed, and their hair and beard undressed.

17. *Anoint thy head;* that is, dress and appear as usual.

A. D. 31. men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth,[a] where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven,[b] where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye:[c] if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ No man can serve two masters:[d] for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.[e]

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.[f] Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them.[g] Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat?[h] or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

33 But seek ye first the kingdom

a Prov. 23:4; Luke 18:24, 25; Heb. 13:5. b Isa. 33:6; Luke 12:33, 34; 1 Tim. 6:19. c Luke 11:34, 36. d Luke 16:13. e Gal. 1:10; 2 Tim. 4:10; Jas. 4:4. f 1 Cor. 7:32; Phil. 4:6. g Job 38:41; Luke 12:24, etc. h Psa. 37:3; 55:22; 1 Pet. 5:7.

19. *Treasures;* those things which men most love, and which they regard as their chief good.

22. *Single;* healthy and clear, to discern objects aright.

23. *Evil;* diseased, and so not seeing things as they are. *If therefore the light that is in thee be darkness;* the Saviour now applies to the human mind the figure of the eye which he has just used. If the eye of thy soul be diseased, so that earthly treasures appear to it better than heavenly, "how great is that darkness!"

24. *Serve;* yield to or regard supremely two opposite objects, as are God and this world. *Mammon;* wealth, all earthly possessions.

25. *Take no thought;* no anxious thought, as the original word implies. *More;* more valuable. *Meat;* any kind of food for the support of the body. The argument is, that he who has given the greater gift, will not withhold the less.

26. *Better;* more valuable.

27. *Unto his stature;* better, to his age; that is, by all his anxiety prolong his life a moment beyond his appointed time. For measure, as applied to time, compare Psa. 39:4.

30. *Cast into the oven;* cut down for fuel, and burnt. *Little faith;* little confidence in God.

32. *Gentiles;* those who know not God. *Knoweth;* he is acquainted with your wants, and in the proper use of means, without your anxiety, he will supply them.

33. *Seek ye first;* seek first an interest in the blessings of Christ's righteousness and reign. Chap. 3:2. *All*

of God, and his righteousness,[a] and all these things shall be added unto you.[b]

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.[c] Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

1 Christ ending his sermon on the mount, reproveth rash judgment, 6 forbiddeth to cast holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the strait gate, 15 to beware of false prophets, 21 not to be hearers, but doers of the word; 24 like houses builded on a rock, 26 and not on the sand.

JUDGE not,[d] that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.[e]

3 And why beholdest thou A. D. 31. the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye;[f] and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs, neither cast ye your pearls before swine,[g] lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, and it shall be given you; seek, and ye shall find;[h] knock, and it shall be opened unto you:

[a] 1 Tim. 4:8. [b] Lev. 25:20, 21; 1 Kin. 3:13; Psa. 37:25; Mark 10:30. [c] Deut. 32:25; Heb. 13:5, 6. [d] Luke 6:37; Rom. 2:1; 1 Cor. 4:5.

[e] Judg. 1:7. [f] Gal. 6:1. [g] Prov. 9:7, 8; 23:9. [h] Isa. 55:6; Luke 11:1.

these things; all needed good he will bestow.

31. *Shall take thought;* the future will bring its supply.

INSTRUCTIONS.

1. The character of external actions is determined by the feelings and motives.

6. Every one is bound to pray in secret. "Thou" enter into "thy" closet, and pray to "thy" Father.

9. Men are bound to unite with others in prayer, and when praying alone, to remember and pray for them "Pray ye," and say, "Our Father," a form suited to a number of persons. Acceptable prayer is the offering up of our desires for things agreeable to the will of God, in the name of Jesus Christ, with confession of sins, and thankful acknowledgment of his mercies.

10. Every person is bound to desire and daily to pray that God should reign in and over him and all people, as he reigns in heaven

15. An unforgiving temper, if continued, will shut a man out of heaven, and shut him up in hell

16 In religious duties, all should be especially careful to avoid ostentation, and the seeking of the praises of men.

21. What a man regards supremely is his treasure, or his God. If it be any created thing, he has another god before Jehovah, and is, in this sense, an idolater.

25. Anxiety about future support and comfort in this world is needless, hurtful, and wicked; for present obedience to God will insure all needed good.

CHAPTER VII.

1. *Judge not:* rashly, censoriously, or unjustly, the character or conduct of others.

2. *Be judged—measured;* you may expect to be treated as you treat others. Luke 6:37.

6. *That which is holy;* the holy flesh of the sacrifices. *Trample them:* as things to them valueless. *Turn—and rend you;* turn from the pearls in rage to attack the giver, because he has offered them what they cannot eat. Dogs and swine represent selfish, quarrelsome, rapacious, and sensual men, whom it is often best to leave to themselves, lest our indiscreet labors be not only thrown away as regards them, but turn to our own injury.

7. *Ask:* in every thing by prayer and supplication, with thanksgiv-

A. D. 31. 8 For every one that asketh, receiveth; [a] and he that seeketh, findeth; [b] and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him? [c]

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. [d]

13 ¶ Enter ye in at the strait gate; [e] for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat:

14 Because [*] strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it. [f]

15 ¶ Beware of false prophets, [g] which come to you in sheep's clothing, but inwardly they are ravening wolves. [h]

16 Ye shall know them by their fruits. [i] Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. [j]

18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit. [k]

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. [k]

20 Wherefore by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; [l] but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? [m] and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. [n]

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a Psa. 81:10, 16; John 14:13, 14; 16:23, 24; 1 John 3:22; 5:14, 15. b Prov. 8:17; Jer. 29:13, 13. c Luke 11:11, etc. d Lev. 19:18; Rom. 13:8-10; Gal. 5:14. e Luke 13:24. * Or, *How.* f ch. 20:16; 22:1-12; Rom. 9:27, 29. g Deut. 13:1-3; Jer. 23:13-16; 1 John 4:1. h Acts 20:29-31. i ch. 12:33. j Luke 6:43, 45. k ch. 3:10; John 15:2, 6. l Isa. 48:1, 2; ch. 25:11, 12; Luke 6:46; 13:25; Rom. 2:13. m Num. 24:4; 1 Kings 22:11, etc.; Jer. 23:13, etc.; Acts 19:13-15; 1 Cor. 13:2. n Psa. 6:5; ch. 25:41; Rev. 22:15.

ing, let your requests be made known unto God. *Seek;* continue to ask of God the blessings which you need. *Knock;* at the door of his mercy and grace, with sincerity and earnestness, in the way of his appointment, and you shall be admitted to communion with him: in his light you will see light, and of his fulness receive according to all your wants.

8 *Every one;* all who rightly ask, receive either what they ask or something better in its place.

11 *Good gifts;* things which are needed and truly beneficial.

12 *So;* do to others as, under like circumstances, you ought to wish others to do to you. *This is the law and the prophets;* what is required in the Old Testament.

13 *Strait gate;* strait here means narrow and difficult, and represents the difficulty of entering on a religious life, or beginning heartily to obey God. *Wide;* easy to enter, requiring one only to follow his own depraved inclinations.

14. *Few;* that find or go in the way of life. This truth is contrary to what many teach. Therefore,

15. *Beware;* avoid false teachers. *Sheep's clothing;* appearing in the character of true teachers. *Wolves;* selfish, greedy of gain, and disposed to plunder.

16. *Fruits;* the nature and effects of their doctrines and conduct.

21. *Not every one;* men are to be judged of, not by their words only, but by their principles and conduct. They must obey the revealed will of God, and to be accepted of him, must do it with the heart.

23. *Never knew you;* as my disciples.

24 ¶ Therefore whosoever hear-
eth these sayings of mine, and
doeth them,[a] I will liken him
unto a wise man,[b] which built
his house upon a rock:
25 And the rain descended, and
the floods came, and the winds
blew, and beat upon that house;
and it fell not: for it was founded
upon a rock.[c]
26 And every one that hear-
eth these sayings of mine, and
doeth them not, shall be liken-
ed unto a foolish man,[d] which
built his house upon the sand:
A. D. 31.
27 And the rain descended, and
the floods came, and the winds
blew,[e] and beat upon that house;
and it fell: and great was the fall
of it.[f]
28 And it came to pass, when
Jesus had ended these sayings,
the people were astonished at his
doctrine:[g]
29 For he taught them as *one*
having authority, and not as the
scribes.

[a] Luke 6:47, etc. [b] Psa. 111:10; 119:99, 120. [c] Psa. 92:13-15. [d] 1 Sam. 2:30; Jer. 8:9. [e] 1 Cor. 3:13. [f] Heb. 10:26, 27. [g] Jer. 23:29; Mark 6:2.

24. *A wise man;* one who selects good ends, and uses the right means to attain them.

28. *Ended;* finished his sermon on the mount, as recorded in the last three chapters. *Astonished;* no wonder, for this is a most astonishing sermon. It fills up, in its explanations, the law of God to its divine fulness. It shows to men the way of excellence, usefulness, and happiness. It points out their dangers, and the way to escape them; their duties, and the way to perform them. It sets before them the motives best adapted to lead them to avoid the one and perform the other; and it does this with a brevity and clearness, a pertinency and fulness, a simplicity and directness, a beauty, comprehensiveness, and force which are truly divine.

29. *Taught—as one having authority;* the Pharisees quoted what the fathers had said; Christ spoke in his own right. He had authority over the winds and the waves, over diseases and devils, and over all creatures in heaven, earth, and hell. Such was his character, dominion, and work, that even in his deepest humiliation it was the duty, not only of men but of angels, to worship him. Heb. 1:6.

INSTRUCTIONS.

1. Harsh judgments will provoke retaliation.

3. Men who are exceedingly blind to their own faults, are often exceedingly quicksighted to the faults of others.

5 Those who labor most successfully in advancing their own spiritual welfare, are the best fitted to be useful to others.

6. Scorners and scoffers should sometimes be let alone, lest, on being reproved, they become more injurious than they otherwise would be, to themselves and to others. Prov. 9:7, 8.

7. Men, in order to judge and act rightly with regard to their duty to themselves and their fellow-men, need wisdom and strength from above: they should therefore habitually ask them of God; and those who do this in dependence on Jesus Christ, may expect, for his sake, to receive them.

11. The readiness of a kind, affectionate parent to give necessary food to a famishing child, is but a faint emblem of the readiness of God to give all needed good to those who rightly ask him.

13. The difficulties which stand in the way of beginning from the heart to obey God, need not and ought not to hinder any from doing it.

15. False teachers may, at first, appear very interesting: but they should be judged of, not by their appearance merely, but by the character and effects of their principles and conduct.

21. The only sure test of true religion, is the doing of the known will of God.

25. The hopes of those who believe in Christ as the Lord their righteousness, and do his will, can never be disappointed.

27. Those hopes which are not founded on Jesus Christ, but upon human merit, or on the mercy of God without faith in Christ and obedience to him, will perish at the giving up of the ghost. Prov. 11:7.

A. D. 31.

CHAPTER VIII.

2 Christ cleanseth the leper, 5 healeth the centurion's servant, 14 Peter's mother-in-law, 16 and many other diseased; 18 showeth how he is to be followed; 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

WHEN he was come down from the mountain, great multitudes followed him.

2 And behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.[a]

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man;[b] but go thy way, show thyself to the priest, and offer the gift that Moses commanded,[c] for a testimony unto them.

5 ¶ And when Jesus was entered into Capernaum, there came unto him a centurion,[d] beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof:[e] but speak the word only,[f] and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith,[g] no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:[h]

12 But the children of the kingdom shall be cast out into outer darkness:[i] there shall be weeping and gnashing of teeth.[j]

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[a] Mark 1:40, etc.; Luke 5:12, etc. [b] ch. 9:30; Mark 5:43. [c] Lev. 14:3, etc. [d] Luke 7:2, etc. [e] Psa. 10:17; Luke 15:19, 21. [f] ver. 3; Psa. 33:9; 107:20. [g] ch. 15:28. [h] Isa. 2:2, 3; Luke 13:29; Acts 11:18; Eph. 3:6; Rev. 7:9. [i] ch. 7:22, 23. [j] ch. 13:42, 50.

CHAPTER VIII.

2. *Leper:* leprosy was one of the most filthy, loathsome, and incurable of diseases. *Thou canst;* an expression of faith in his almighty power.

3. *I will;* in this Jesus showed that he is almighty, according to his declaration in Rev. 1:8.

4. *Tell no man;* either tell no man till thou hast shown thyself to the priest, that his judgment of the cure may not be influenced by any report of the miracle: or do not noise abroad the matter, a command often given by our Lord to those whom he had healed. Compare chap. 12:15–21. *The gift;* Lev. 14:1–32. *A testimony;* that he was really cured, and might safely be again admitted into society.

5. *Centurion;* a Roman officer who had command of a "century," consisting generally of about a hundred men.

9. *Under authority;* to my superior officers, and therefore knowing how to render prompt obedience. *Having soldiers under me;* and therefore knowing how to receive prompt obedience. He means to say, Just as I obey and am obeyed, so thou hast only to command, and diseases will come and go at thy bidding.

10. *So great faith;* such strong confidence in the power of Christ to do whatever he pleased. *In Israel;* among the Jews, whose spiritual advantages were much greater than those of any other people.

11. *Many;* from among the Gentiles and people less favored with light.

12. *Children of the kingdom;* Jews favored with great privileges. *Outer darkness;* the darkness without the banqueting-hall, which is brightly illuminated. Compare chap 22:13. The banqueting-hall here represents the kingdom of heaven, and the outer darkness, hell.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.[a]

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶ When the even was come, they brought unto him many that were possessed with devils:[b] and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare *our* sicknesses.[c]

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.[d]

20 And Jesus saith unto him, The foxes have holes, and A. D. 31. the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.[e]

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea,[f] insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea;[g] and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side, into the country

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a Mark 1:30, 31; Luke 4:38, 39. b Mark 1:32, etc. c Isa. 53:4; 1 Pet. 2:24. d Luke 9:57, 58. e 1 Kings 19:20. f Mark 4:37, etc.; Luke 8:23, etc. g Job 38:11; Psa. 89:9; 107:29.

17. *Took—bare;* took them upon himself, and thus took them away from us. Such is the plain meaning of this passage, quoted from Isa. 53:4. Bodily sickness is a part of the sorrow which sin has occasioned. By healing this, the Saviour shadowed forth the perfect redemption which he gives to our souls by taking our place, and being "wounded for our transgressions," and "bruised for our iniquities." Isa. 53:5; 1 Pet. 2:24.

18. *The other side;* of the sea of Galilee.

19. *Follow thee;* in a special sense; become thy disciple and attendant.

20. *The Son of man;* the Son of man in a preeminent sense. Had Jesus been a mere man, this title, which he commonly applied to himself, could have had no significancy. But now, being God, he described himself by it as "God manifested in the flesh," 1 Tim. 3:16. *Hath not where;* is destitute of a home and its comforts. He would have him understand that his followers must expect poverty and hardships, and be prepared to bear them.

22. *Let the dead;* the spiritually dead. *Bury their dead;* the literally dead. Let those who are impenitent sinners without spiritual life bury your father, and do you now what I command you. The omniscient Saviour saw that such a command was necessary to impress upon that disciple the supreme importance of his service, and the necessity of making every earthly feeling and interest subordinate to it. Compare his command to the rich young man in chap. 19:21.

26. *O ye of little faith;* small confidence in my knowledge and power. *Rebuked the winds;* commanded them not to blow.

28. *The other side;* the east side of

A. D. 31. of the Gergesenes,[a] there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them a herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us[b] to go away into the herd of swine.[c]

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.[d]

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[a] Mark 5:1; Luke 8:26, etc. [b] Job 1:10-12; 2:3-6. [c] Deut. 14:8; Isa. 65:3, 4. [d] Job 21:14; Luke 5:8; Acts 16:39.

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the sea of Galilee. *Gergesenes;* the region in which was situated the city of Gergesa, and also that of Gadara, mentioned Mark 5:1. *The tombs;* these among the Jews were often excavations in hills and rocks, sometimes of great extent, with many apartments, which afforded shelter to those who had no better accommodations.

29. *Before the time;* the day of judgment, the time appointed by God for their final torments.

32. *Go;* by this permission the reality of the existence of unclean spirits, and their terrible power and malice, were manifested in a most striking way.

34. *Besought him that he would depart;* probably from fear lest his miraculous power should work them still greater worldly losses.

INSTRUCTIONS.

2. Whenever Christ wills, our difficulties will be removed; and implicit confidence in him is a good preparation to receive his favor.

8. Those who have the most exalted views of Jesus Christ, have humble and abasing views of themselves.

11. Many, with small advantages, look to Christ and live; while others, whose advantages are much greater, reject him and perish.

14. Marriage is honorable in all, and is especially important in ministers of the gospel. A bishop who is the husband of one wife, is, in this respect, like the apostle Peter.

19. Persons sometimes express strong resolutions of becoming followers of Christ, without duly considering to what it will expose them, or what they must relinquish for his sake.

20. Poverty is no disgrace, unless brought upon men by their own fault. The poor resemble the Redeemer in their outward condition, more than the rich. He chooses for them, in this respect, that condition which, when on earth, he chose for himself.

22. Our obligations to Christ are greater than to father, mother, or any earthly friends; and we should not let our regard for them hinder us from promptly obeying him.

26. For men to be fearful when following the directions of Christ, shows great want of confidence in him, and is both foolish and wicked.

28. The power and malice of unclean spirits is inconceivably great. It should be to us a matter of devout gratitude that they are made subject to the authority of Christ, and can harm none that put their trust in him.

29. Even devils knew that God would fulfil his word, in punishing them at his own appointed time.

34. Men who are not literally "possessed of devils," may still be influenced by evil spirits; and when so influenced, they are opposed to Christ, and wish him to depart from them. Covetousness leads men to act in the same way; and so debases

CHAPTER IX.

1 Christ cureth one sick of the palsy, 9 calleth Matthew from the receipt of custom, 10 eateth with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloody issue, 23 raiseth from death Jairus' daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion on the multitude.

AND he entered into a ship, and passed over, and came into his own city.

2 And behold, they brought to him a man sick of the palsy,[a] lying on a bed: and Jesus seeing their faith, said unto the sick of the palsy, Son,[b] be of good cheer; thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts,[c] said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins,[d] (then saith he to the sick of the palsy,) Arise, A. D. 31. take up thy bed, and go unto thy house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorified God,[e] which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.[f]

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?[g]

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and

[a] Mark 2:3, etc.; Luke 5:18, etc. [b] Mark 5:34. [c] Psa. 139:2; John 2:24, 25; Heb. 4:12, 13; Rev. 2:23. [d] Mic. 7:18. [e] Acts 4:21; Gal. 1:24. [f] Mark 2:14; Luke 5:27, etc. [g] ch. 11:19; Luke 15:2; Heb. 5:2.

them, that they prefer any thing by which they can make money, to the presence and glory of the Saviour.

CHAPTER IX.

1. *His own city;* Capernaum. Chap. 4:13; Mark 2:1.

2. *Son;* a title of condescension and kindness. *Thy sins be forgiven thee;* here, as everywhere in the holy Scriptures, disease is regarded as a fruit of sin. The forgiveness of the man's sins by the Saviour is a pledge that in due time his disease shall also be healed. Some think that this had been produced by special sinful indulgence.

3. *Blasphemeth;* by usurping the prerogative of God to forgive sins.

4. *Knowing their thoughts;* by his divine omniscience, though they had not expressed them. *Think ye evil;* of me, as if I were a blasphemer in forgiving sins.

5. *Easier;* that is, one is as really the work of God as the other.

6. *But that ye may know;* by healing the sick of the palsy he manifests himself to be God, and therefore able to forgive sins.

8. *Unto men;* it was not a man that had done this divine work, but God manifest in the flesh. 1 Tim. 3:16.

9. *Matthew;* the writer of this gospel. *Receipt of custom;* the place where taxes were paid.

10. *The house;* Matthew's house. *Publicans and sinners;* tax-gatherers and vicious persons.

12. *Sick;* sinners need the Saviour, as those that are sick need a physician. It was therefore proper that he should be with such, for the purpose of doing them good. And if any were really righteous, as the Pharisees imagined that they were, they did not need his presence as a Saviour.

13. *Meaneth;* Hosea 6:6. *Mercy;* I am pleased with a merciful disposition, manifesting itself in doing

A. D. 31. not sacrifice :[a] for I am not come to call the righteous, but sinners to repentance.[b]

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them?[c] but the days will come, when the bridegroom shall be taken from them, and then shall they fast.[d]

16 No man putteth a piece of new cloth * unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break,[e] and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and worshipped him,[f] saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.[g]

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ And behold, a woman which was diseased with an issue of blood twelve years, came behind *him*, and touched the hem of his garment:[h]

21 For she said within herself, If I may but touch his garment,[i] I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole.[j] And the woman was made whole from that hour.[k]

23 And when Jesus came into the ruler's house,[l] and saw tho

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[a] Prov. 21:3; Hos. 6:6; Mic. 6:8; ch. 12:7. [b] Luke 24:47; Acts 5:31; 2 Pet. 3:9. [c] ch. 25:1, 10; John 3:29; Rev. 21:2. [d] Isa. 22:12. * Or, *raw* or *unwrought cloth*. [e] Job 32:19. [f] Mark 5:22; Luke 8:41, etc. [g] John 11:22, 25. [h] Mark 5:25; Luke 8:43. [i] Acts 19:12. [j] Luke 7:50; 17:19; 18:42; Acts 14:9. [k] John 4:53. [l] Mark 5:38; Luke 8:51.

good to the needy, more than with the most careful attention merely to external ceremonies. In these latter lay all the religion of the scribes and Pharisees. They scrupulously avoided the outward defilement of contact with publicans and sinners, while they had no compassion for their souls or bodies.

15. *The children of the bride-chamber;* the companions of the bridegroom during the marriage-feast. Judg. 14:10, 11. *Then shall they fast;* fasting is an expression of sorrow, not suitable for the marriage-feast while the bridegroom is still present. So Christ is the bridegroom of the church. While he was personally present with his disciples, it was not suitable that they should fast. After his removal from them, they would have trials that would make fasting proper.

16. *New cloth;* or, as the margin, raw or unwrought cloth, not yet dressed or fulled, and liable to shrink upon being wet. *Taketh from the garment;* namely, when by shrinking it tears itself from it.

17. *Into old bottles;* bottles were then made, not of glass, but of the skins of animals. Of course, those that were old would be rotten; and new wine, if put into them, would, in the process of fermentation, burst them. By this and the preceding similitude our Lord teaches that the austerities of the old dispensation, under which John lived, cannot be profitably mixed in with the free spirit of the new. Compare chap. 11:18, 19.

18. *Ruler;* an elder to whom was committed the care of the synagogue. *Even now dead;* when he came to Jesus she was at the point of death. Before Jesus arrived at his house she was dead. Mark 5:23, 35.

20. *Issue of blood;* an unclean disease, according to the Mosaic law. Lev. 15:25. *Hem;* border or fringe.

22. *Daughter;* a term of tender kindness. *Thy faith;* the power of Christ was the cause, and her faith in him, leading her to take the proper measures, was the means of her being healed.

23. *Minstrels;* the persons hired to play on instruments of music at

minstrels and the people making a noise,[a]
24 He said unto them, Give place: for the maid is not dead, but sleepeth.[b] And they laughed him to scorn.
25 But when the people were put forth,[c] he went in, and took her by the hand, and the maid arose.
26 And the fame hereof[*] went abroad into all that land.
27 ¶ And when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* Son of David,[d] have mercy on us.
28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.
29 Then touched he their eyes, saying, According to your faith be it unto you.
30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.[e]
31 But they, when they were departed, spread abroad his fame in all that country.

A. D. 31.

32 ¶ As they went out, behold, they brought to him a dumb man possessed with a devil.[f]
33 And when the devil was cast out, the dumb spake:[g] and the multitudes marvelled, saying, It was never so seen in Israel.
34 But the Pharisees said, He casteth out devils, through the prince of the devils.[h]
35 And Jesus went about all the cities and villages, teaching in their synagogues,[i] and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.
36 ¶ But when he saw the multitudes, he was moved with compassion on them, because they fainted,[†] and were scattered abroad, as sheep having no shepherd.[j]
37 Then saith he unto his disciples, The harvest truly *is* plenteous, but the laborers *are* few;[k]
38 Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.[l]

[a] 2 Chr. 35:25. [b] Acts 20:10. [c] 2 Kin. 4:33, etc. [*] Or, *this fame.* [d] ch. 15:22; 20:30, 31. [e] Isa. 42:2; 52:15; ch. 12:16. [f] ch. 12:22; Luke 11:14. [g] Isa. 35:6. [h] ch. 12:24; Mark 3:22; Luke 11:15. [i] ch. 4:23. [†] Or, *were tired, and lay down.* [j] Num. 27:17; 1 Kin. 22:17; Ezek. 34:5; Zech. 10:2. [k] Luke 10:2; John 4:35; 1 Pet. 68:11.

funerals. *Making a noise;* the noise of wailing, as was the custom.

24. *Give place;* retire: your services are not wanted. *Not dead;* that is, not permanently. Her death is but as a sleep from which she will be speedily awakened.

25. *Went in;* Mark tells us that he took with him five persons. Mark 5:37–10. These were all competent witnesses, as were the multitude without when they saw her, of the reality of the miracle.

27. *Son of David;* a phrase among the Jews for the Messiah, as descended from David.

33. *The dumb spake;* thus was the prophecy, Isa. 35:5, 6, fulfilled in Jesus; showing that he was the Christ. *In Israel;* in the land of Israel, or in the history of their nation.

34. *Prince of the devils;* they ascribed his beneficent miracles to the help of Satan, for the purpose of preventing the people from receiving him as the Messiah.

36. *Sheep having no shepherd;* not provided with proper guardians and teachers.

37. *Plenteous;* there are vast multitudes who need the gospel.

38. *Lord of the harvest;* the great, divine teacher. *Send forth;* prepare and incline many to go and preach the gospel.

INSTRUCTIONS.

2. When men feel their need of Christ, and have living faith in him, they will let nothing hinder their application to him for help.

9. Some abandoned men are called by the grace of Christ; and when he speaks to their hearts, they will immediately follow him.

12. It is sometimes right to associate even with the openly vicious, for the purpose of doing them good.

13. No external observances will

A. D. 31. CHAPTER X.

1 Christ sendeth out his twelve apostles, enabling them with power to do miracles, 5 giveth them their charge, teacheth them, 16 comforteth them against persecutions, 40 and promiseth a blessing to those that receive them.

AND when he had called unto *him* his twelve disciples, he gave them power *against*[a] unclean spirits,[a] to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these:[b] The first, Simon, who is called Peter, and Andrew his brother; James *the son* of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:[c]

6 But go rather to the lost sheep of the house of Israel.[d]

[a] Or, over. [a] Mark 3:13-15, 6:7, etc.; Luke 9:1, etc. [b] Luke 6:13. [c] 2 Kings 17:24; John 4:5, 9, 20. [d] Psa. 119:176; Isa. 53:6; Jer. 50:6, 17; Ezek. 34:5, 6, 8; Acts 13:46; 1 Pet. 2:25.

compensate for the want of a kind, compassionate disposition: and acts of mercy to the needy and to the guilty, from love to God and men, are peculiarly acceptable to him.

16. Very much of a person's usefulness depends upon the correctness of his judgment as to the time and manner of doing things, and upon his doing things which are not only right in themselves, but adapted to the circumstances in which he is placed, and to the character and condition of those whom he labors to benefit.

18. Our highest comforts may be the occasion of our deepest sorrows; but application to Jesus, with unwavering confidence in him, will bring sure and all-sufficient relief.

28. Before he gives men the blessings which they need, he often tries the reality and strength of their faith, and leads them to manifest that they believe he is able to give what they seek; and thus, by the time and manner of bestowing his favors, he greatly increases their value.

34. No kindness can be so great, and no mode of expressing it so wise and good, but that wicked men will sometimes find fault with it, and attribute it to the basest means and the vilest motives.

CHAPTER X.

1. *Power;* the casting out of unclean spirits is here distinguished as something distinct from the healing of any kind of disease.

2. *Apostles;* messengers, persons who were sent. *Simon;* when Christ first saw him, he called him in Syro-Chaldaic, Cephas—in Greek, Petros—which means, a stone; signifying, that in his future life he would be a firm and steadfast supporter of the truth. *James;* this was he whom Herod slew. Acts 12:2.

3. *Matthew;* whom Christ called while sitting at the receipt of custom. Chap 9:9. *James;* he who wrote the epistle called by his name. *Lebbeus;* called also Judas. Luke 6:16.

4. *Iscariot;* the man of Charioth, to which town he belonged.

5. *Gentiles;* those who were not Jews. *Samaritans;* they occupied a country on the north of Judea, lying between Judea and Galilee, which formerly belonged to the tribe of Ephraim and the half tribe of Manasseh. After these tribes were carried captive by the king of Assyria, it was peopled to a great extent by heathen, and the religion of the Samaritans was a mixture of Judaism and paganism. 2 Kings 17:24.

6. *Lost sheep;* expressive of their wandering and dangerous condition. *The house of Israel;* the Jews, descendants of Israel, and hence called Israelites. As the Jews were the covenant people of God, it was proper that the gospel should be first preached to them. The Christian dispensation, moreover, which knows no distinction between Jews

7 And as ye go, preach, saying, The kingdom of heaven is at hand.[a]

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.[b]

9 Provide* neither gold, nor silver, nor brass in your purses;[c]

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves:† for the workman is worthy of his meat.[d]

11 And into whatsoever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into a house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.[e]

14 And whosoever shall A. D. 31. not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.[f]

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.[g]

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents,[h] and harmless‡ as doves.[i]

17 But beware of men:[j] for they will deliver you up to the councils,[k] and they will scourge you in their synagogues;[l]

18 And ye shall be brought before governors and kings for my sake,[m] for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what

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a Ch. 3:2; 4:17; Luke 9:2; 10:9. b Acts 8:18, 20. * Or, *Get.* c Luke 22:35; 1 Cor. 9:7, etc. † Gr. *a staff.* d Luke 10:7, etc. e Psa. 35:13. f Neh. 5:13; Acts 13:51; 18:6. g ch. 11:22, 24. h Rom. 16:19; Eph. 5:15. ‡ Or, *simple.* i Phil. 2:15. j Phil. 3:2. k ch. 24:9; Mark 13:9. l Acts 5:40; 2 Cor. 11:24. m Acts ch. 24, 25.

and Gentiles, was not fully established till after our Lord's ascent and the pouring out of the Holy Spirit on the day of Pentecost.

7. *Kingdom of heaven;* see note to chap. 3:2.

8. *Freely give;* as you have received miraculous powers without paying for them, exert those powers without receiving compensation.

10. *Scrip;* a bag for provisions. *Two coats;* they were, in their first journeys among the Jews, not to provide either money or clothing, but to trust in Christ to supply them. *Staves;* if a man had a staff, he might take it; if he had shoes or sandals, he might wear them. Mark 6:8, 9. But they were to go without delay, and not be detained to make further provision. *Worthy of his meat;* he deserves to be supported. So with you. This is a rule that holds good for all time.

11. *Worthy;* a man of reputation for piety and general worth, and who will be likely to receive your message. *There abide till ye go thence;* abide in one and the same house till ye leave that city. This would be equally conducive to their own comfort and the convenience of those who resorted to them.

12. *Salute it;* they were to use all the customary forms of politeness.

13. *Be worthy;* if they receive your message, the blessings you desire shall come upon them. *Not worthy;* if they reject your message, blessings shall follow you, but not them.

14. *Shake off;* a strong expression of abhorrence of their sins, according to a custom among the Jews. Acts 13:51; 18:6.

15. *More tolerable;* their doom shall be less dreadful. They sinned against less light, and were less guilty than those who lived in the days of Christ.

16. *As sheep;* defenceless, unprotected by human power. *Wolves;* men disposed to assault and kill you. *Serpents;* emblems of wisdom. *Doves;* of innocence.

17. *Beware;* be cautious, and not needlessly exasperate wicked men, nor expose yourselves to their wrath. *Councils;* the judicial tribunals of the Jews.

18. *Testimony;* of the truths of the gospel, which would turn against them should they reject it.

19. *Take no thought;* be not anxious.

A. D. 31. ye shall speak; for it shall be given you in that same hour what ye shall speak.[a]

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.[b]

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.[d]

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub,[†e] how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.[f]

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.[g]

29 Are not two sparrows sold for a farthing?[‡1] and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.[h]

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.[i]

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.[j]

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.[k]

35 For I am come to set a man at variance against his father, and the daughter against her

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[a] Mark 13:11; Luke 12:11; 21:14, 15. [b] Dan. 12:12, 13; Rev. 2:10. [c] Acts 8:1. [*] Or, *end*, or *finish*. [d] Luke 6:40; John 13:16; 15:20. [†] Gr. *Beelzebul*. [e] John 8:48. [f] Mark 4:22; Luke 12:2, 3; 1 Cor. 4:5. [g] Isa. 8:12, 13; 51:7, 12; 1 Pet. 3:14. [‡] Gr. *assarion*, in value *one cent and a half*; a tenth part of the Roman penny; ch. 18:28. [h] Acts 27:34. [i] Rev. 3:5. [j] 2 Tim. 2:12. [k] Luke 12:49, 53.

21. *Put to death;* the unbelieving members of the family will cause the believing members to be put to death for their love to Christ.

22. *Endureth;* continues faithful to the end of life.

23. *Be come;* to deliver his people and take vengeance on his foes. The primary reference of these words is to Christ's providential coming to destroy the Jewish state and nation by the hand of the Romans. But this foreshadowed his final coming to take vengeance on all the wicked.

24. *Above his master;* you must not expect that they will treat you better than they treat me.

27. *In darkness;* privately. *On the house-tops;* publicly.

28. *Him;* God. *Destroy—in hell;* by making them miserable there for ever.

29. *Your Father;* he takes care of even the birds. Surely, then, he will take care of you.

32. *Confess me;* as his Saviour, and continue to obey me. *Him will I confess;* acknowledge and treat as my friend.

33. *Deny me;* desert my cause. *I deny;* deny to be my friend, and treat as my enemy.

34. *A sword;* the effect of my doctrine and teaching will be, not to unite those who confess and those who deny me, but to divide them, even though they belong to the same family.

mother, and the daughter-in-law against her mother-in-law.[a]

36 And a man's foes *shall be* they of his own household.[b]

37 He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.[c]

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.[d]

40 ¶ He that receiveth you, receiveth me; and he that A. D. 31. receiveth me, receiveth him that sent me.[e]

41 He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward.[f]

42 And whosoever shall give to drink unto one of these little ones, a cup of cold *water* only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

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a Mic. 7:5, 6. b Psa. 41:9. c Luke 14:26. d ch. 16:25. e ch. 18:5; 25:40, 45; John 12:44.

f 1 Kings 17:10; Heb. 6:10.

37, 38. *Father or mother—taketh not up his cross;* a man must love Christ more than earthly friends, and follow Him notwithstanding all the trials to which it may expose him, or he cannot be His true disciple.

39. *He that findeth his life shall lose it;* though a man, by forsaking Christ, should preserve his life for a time, yet he would, by doing so, lose his soul. And though, by following Christ, he should lose his life, he would in this way save his soul.

40. *Me—him that sent me;* Christ and believers are so united, that what is done to them is considered as done to him; and he and the Father are so united, that what is done to one is done to the other.

41. *In the name;* on account of his being a prophet, from attachment to him and to his Lord. *A prophet's—a righteous man's reward;* he shall share in the spiritual blessings which God bestows on the prophet, or on the righteous man, whom he has thus aided.

42. *Little ones;* disciples, even the feeblest of them. *In the name;* because he is a disciple, from attachment to him and his Master; he shall receive the approbation and blessing of his Lord.

INSTRUCTIONS.

1. Christ has such infinite fulness, that he can communicate to his ministers and disciples all the gifts and qualifications which they need.

5. He appoints to his disciples the place of their labors, and though it may not be the one which, if left to ourselves, we should choose, we must learn, whatsoever place or state he chooses for us, therewith to be content.

9. We should not delay present duty in order to be better prepared to perform it. When Christ commands, we should obey, trusting in him for what we need in order to obey him and to be accepted in it.

12. Courtesy in ministers of the gospel and the manifestation of good-will to all, are required by Christ, and are essential to the highest comfort and usefulness of all who proclaim his truth.

16. Ministers of the gospel are bound to be wise as well as good; to exercise discretion as well as courage; not needlessly to exasperate even the worst of men, but meekly to instruct them.

17. No wisdom or goodness in the discharge of duty will secure the approbation of all, or prevent some from becoming open and bitter foes.

23. When greatly opposed in one place, it is not always a mark of wisdom or goodness to stay there; nor is it any evidence of want of courage or fidelity sometimes to flee, even if, in order to do it, a person should, like Paul, be let down by a wall in a basket. 2 Cor. 11:23.

26. No one in the path of duty should be disheartened on account of difficulties: for he will never meet with any which he will not, if he trust in Christ, be enabled either

A. D. 31.

CHAPTER XI.

2 John sendeth his disciples to Christ. 7 Christ's testimony concerning John. 16 The opinion of the people, both concerning John and Christ. 20 Christ upbraideth the unthankfulness and unrepentance of Chorazin, Bethsaida, and Capernaum; 25 and praising his Father's wisdom in revealing the gospel to the simple, 28 he calleth to him all such as feel the burden of their sins.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

2 ¶ Now when John had heard in the prison the works of Christ,[a] he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and show John again those things which ye do hear and see:

5 The blind receive their sight and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he* whosoever shall not be offended in me.[b]

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind?[d]

8 But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft *clothing* are in king's houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

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a Luke 7:18, etc. b Isa. 8:14, 15; 1 Cor. 1:22, 23; 1 Pet. 2:8. c Luke 7:24-30. d Eph. 4:14; Jas. 1:6.

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to overcome, or cheerfully and usefully to bear. Acts 5:41.

32. Men's treatment of Christ in this world will determine his treatment of them in the world to come.

34. The publication of the gospel is the occasion of developing the human heart, and leading men to show whether they are for Christ or against him. Yet the persecutions and distresses which often follow, are never the proper effects of the gospel, but always the effect of men's opposition to it.

37. Without making sacrifices, men cannot be disciples of Christ: but this should never hinder them from embracing, and steadfastly following him; for all the losses to which they may be called, even that of life itself, will be productive of their highest, their eternal good. Rom. 8:18.

40. Men may at any time show kindness to Jesus Christ, by showing it, from love to him and his cause, to his disciples: and thus they may be continually enhancing their gracious and eternal reward.

CHAPTER XI.

2. *In prison;* Luke 3:19, 20.

3. *He that should come;* the expected one—the Messiah. Though John had borne express testimony to Jesus, yet both he and his disciples may have been perplexed by erroneous ideas respecting the nature of His kingdom, and by their consequent failure to witness the fulfilment of their expectations concerning Him.

6. *Not be offended in me;* not dissatisfied with my character, conduct, and claims; but shall receive me as the Saviour, the Lamb of God that taketh away the sin of the world. John 1:29. Many were offended because Christ did not satisfy their carnal expectations concerning their long-promised Messiah. In these words the Saviour returned to John a virtual answer to his question, yet expressed in such a form that his enemies could take no advantage of it.

7. *A reed shaken;* an inconstant, unstable person.

8. *Soft raiment;* effeminate, delicate clothing. *King's houses;* the place for such persons is in the palaces of the great, not in the wilderness.

9. *More than a prophet;* more distinguished and honorable than any of the Old Testament prophets, because he was the forerunner of Christ, and stood in a nearer relation to him than any of them

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.[a]

11 Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist:[b] notwithstanding, he that is least in the kingdom of heaven, is greater than he.[c]

12 And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force.*[d]

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.[e]

15 He that hath ears to hear, let him hear.[f]

16 ¶ But whereunto shall I liken this generation?[g] It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.[h]

19 The Son of man came eating and drinking,[i] and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners.[j] But wisdom is justified of her children.[k]

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:[l]

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida![m] for

a Isa. 40:3; Mal. 3:1; Luke 1:76. b John 5:35. c John 1:15, 27; 3:30. * Or, *is gotten by force, and they that thrust men take it, etc.* d Luke 16:16; Eph. 6:11-13. e Mal. 4:5; ch. 17:12. f Rev. 2:7, etc. g Luke 7:31. h ch. 10:25; John 7:20. i ch. 9:10; John 2:2. j Luke 15:2; 19:7. k Psa. 92:6, 6; Prov. 17:21. l Luke 10:13, etc. m John 12:21.

10. *Written;* Mal. 3:1; Isa. 40:3; chap. 3:3.

11. *Greater;* in dignity; more honorable in condition and employment. *Least*, as a prophet or teacher under the gospel dispensation. *Is greater:* his work would be one of higher dignity and privilege than John's, because he would stand in a still nearer relation to Christ and proclaim more fully the truths of his gospel.

12. *From the days of John the Baptist;* from the days of his public appearance, when the kingdom of heaven, which before that had been something future, first began to come as something present. *Violence—by force;* men were strongly excited, and they pressed to hear and receive the gospel.

13. *Prophesied until John;* they prophesied of the kingdom of heaven as yet to come till John, when its coming began. See above, note on verse 12.

14. *Elias;* the one who was foretold in the Old Testament under the name of Elijah, because he would resemble that prophet. Mal. 4:5.

15. *He that hath ears;* let every one who can, hear and understand this concerning John and the coming of the kingdom of heaven. Our Lord commonly employs these words of some doctrine or statement that requires study and thought to comprehend it.

16. *Children sitting in the markets;* and imitating in their plays the transactions of life.

17. *Piped unto you;* played a lively tune, as at a wedding feast. *Mourned unto you;* played a mournful tune, as at a funeral. *Lamented;* imitated the lamentations at funerals that accompanied the playing of the minstrels, chap. 9:23. These children are wayward, and will do nothing to please their mates.

18. *Neither eating nor drinking;* living very abstemiously.

19. *Eating and drinking;* living as did other people. *They say. Behold a man gluttonous;* they found fault with both, and rejected both, like fickle, capricious children, whom nothing could please. *Wisdom is justified of her children;* right and wise ways, like those which John and the Saviour pursued, will be approved by the spiritually wise and good.

20. *Upbraid;* rebuke and denounce judgments against them.

21. *Chorazin—Bethsaida;* cities in Galilee which he often visited, and in which he taught and wrought

A. D. 31. if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.[a]

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: [b] for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.[c]

25 ¶ At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.[d]

26 Even so, Father: for so it seemed good in thy sight.[e]

27 All things are delivered unto me of my Father;[f] and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.[g]

28 ¶ Come unto me, all *ye* that labor and are heavy-laden, and I will give you rest.[h]

29 Take my yoke upon you, and learn of me;[i] for I am meek and lowly in heart: [j] and ye shall find rest unto your souls.[k]

30 For my yoke *is* easy, and my burden is light.[l]

a Ch. 10:15; ver. 24. b Isa. 14:13-15; Lam. 2:1. c ch. 10:15. d Psa. 8:2; Jer. 1:7, 8; 1 Cor. 1:27. e Luke 10:21, etc. f ch. 28:18; Luke 10:22; John 3:35; 17:2; 1 Cor. 15:27.

g John 1:18; 1 John 5:20. h Isa. 55:1-4. i Phil. 2:5-8; 1 Pet. 2:21. j Zech. 9:9. k Jer. 6:16. l 1 John 5:3.

miracles. *Tyre and Sidon;* commercial cities in the western part of Palestine, on the Mediterranean sea. *Sackcloth and ashes;* the signs of sorrowing penitence.

23. *Exalted unto heaven;* greatly distinguished by privileges. *Brought down to hell;* destroyed with an aggravated destruction. *Remained;* would not have been destroyed.

24. *More tolerable;* they will be punished less severely, because they have not sinned against and rejected so much light.

25. *Hid these things;* not led them to perceive and embrace them, because there were the wisest and best reasons why he should not. *Wise and prudent;* in their own estimation, and so proud that they would not ask of God that wisdom which is from above. *Babes;* those who feel their dependence on God, and seek his aid.

26. *It seemed good;* because it was good, right, and best.

27. *All things are delivered;* all things were by the Father committed to Christ as mediator. He is head over all things to his church, and the final judge of the living and the dead. *Reveal him;* as manifested in the person and work of the Saviour, and by his word and Spirit.

28. *Heavy-laden;* burdened with sins or sorrows of any kind. *Rest;* relief, especially inward peace.

29. *Take my yoke;* submit to be guided and governed by me.

INSTRUCTIONS.

11. The work of a gospel minister is a most exalted employment; and he who faithfully performs it, is, in God's estimation, among the most honorable of the earth.

18. Though there is a great variety in the outward condition of ministers of the gospel, and in the mode of their communications with men, yet no condition and no manner of living or preaching will make the gospel universally acceptable, or lead any, without the grace of God, to embrace it.

21. The evidence which, through the grace of God, would have convinced some who are now lost, had they enjoyed it, and might have led them to repentance, utterly fails to produce these effects upon others.

24. The higher men are raised in privileges, the lower, if they continue to abuse them, will they sink in future woe.

25. For all his dealings, however mysterious to men, God has the wisest and best of reasons. Those who love him will believe this, and re-

CHAPTER XII.

1 Christ reproveth the blindness of the Pharisees concerning the breach of the sabbath, 3 by scriptures, 9 by reason, 13 and by a miracle. 22 He healeth the man possessed that was blind and dumb. 31 Blasphemy against the Holy Ghost shall never be forgiven. 36 Account shall be made of idle words. 38 He rebuketh the unfaithful, who seek after a sign; 49 and showeth who is his brother, sister, and mother.

AT that time Jesus went on the sabbath-day through the corn, and his disciples were a hungered, and began to pluck the ears of corn,[a] and to eat.[b]

2 But when the Pharisees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.[c]

3 But he said unto them, Have ye not read what David did when he was a hungered, and they that were with him;[d]

4 How he entered into the house of God, and did eat the show-bread,[e] which was not lawful for him to eat, neither for them which were with him, but only for the priests?[f]

5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?[g]

6 But I say unto you, That in this place is *one* greater than the temple.[h]

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice,[i] ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath-day.

9 ¶ And when he was departed thence, he went into their synagogue:[j]

10 And behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath-

a Deut. 23:25. b Mark 2:23, etc.; Luke 6:1, etc. c Exod. 31:15. d 1 Sam. 21:6. e Exod. 25:30. f Exod. 29:32, 33. g Num. 28:9; John 7:22, 23. h 2 Chr. 6:18; Mal. 3:1; ch. 23:17-21. i Hos. 6:6. j Mark 3:1, etc.; Luke 6:6, etc.

joice in the conviction that he doeth all things well.

27. None have right views of God, except those who learn his character from his Son. The course of wisdom therefore, for all who wish to know God, is to sit at the feet of Christ and learn from him.

29. None need to be miserable. By submission to Jesus Christ, trust in him, and obedience to his commands, all may be happy in life, in death, and for ever.

CHAPTER XII.

1. *Corn;* in the Scriptures this word means grain of any kind, especially wheat and barley, which were the common grains of Palestine. *Pluck the ears;* picked off the heads, and rubbed them in their hands to separate the kernels from the ear. Luke 6:1.

2. *Not lawful;* not right; a violation of the fourth commandment.

3. *David;* 1 Samuel 21:1-6. The necessity of the case justified him.

5. *Read in the law;* Num. 28:9, 10. *Profane the Sabbath:* do what would have profaned it, had not the appropriate duties of the Sabbath required that labor. The Saviour refers to the killing and dressing of the animals for sacrifice, and other labors connected with the daily temple service. In John 7:23, he specifies circumcision as another work performed on the Sabbath. *Blameless;* without fault, because they did only what was proper on that day.

6. *Greater than the temple:* the argument is, that if in the service of the temple the priests might profane the Sabbath according to the outward letter, much more might his disciples in his service; for he was Lord both of the temple and the Sabbath.

7. *Mercy, and not sacrifice;* see note on chap. 9:13.

8. *Lord—of the Sabbath;* he who made it, and to whose worship it is devoted. If it was right for David to appease his hunger, and for the priests to do what was needful for the worship of God in the temple, much more was it right for the disciples, in attending upon the Lord of the Sabbath and of the temple, to appease their hunger as they did on the Sabbath-day.

A. D. 31. days?[a] that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?[b]

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thy hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and held a council[*] against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.[c]

22 ¶ Then was brought unto him one possessed with a devil, blind, and dumb; and he healed him, insomuch that the blind and dumb both spake and saw.[d]

23 And all the people were amazed, and said, Is not this the son of David?

24 ¶ But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub[†] the prince of the devils.

25 And Jesus knew their thoughts,[e] and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils,[f] by whom do your children cast *them* out? therefore they shall be your judges.

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[a] Luke 14:3. [b] Deut. 22:4. [*] Or, *took counsel*. [c] Isa. 42:1. [d] Mark 3:11; Luke 11:14.

[†] Gr. *Beelzebul*. [e] Psa. 139:2; John 2:24, 25. [f] ver. 24.

16. *Not make him known*; he wished to be retired from public view, and do his works of love and mercy as the prophets had foretold that he would, Isa. 42:2, 3; and thus furnish new evidence that he was the Messiah.

18. *Chosen*; to be the Messiah. *Show judgment*; make known the truth to the Gentiles, and thus bring them into obedience to himself and become their Lord and Judge. Compare Isa. 2:2–4; 11:10; 62:2; Mal. 1:11, etc.

19. *Not strive, nor cry*; not come with outward show, as the Jews expected that he would.

20. *A bruised reed*: an emblem of persons who are feeble, and crushed with difficulties. *Not break*; not oppress or trample them down. *Smoking flax*; the wick of the ancient lamps. *Shall he not quench*; Christ would not quench, but cherish the feeblest beginnings of true grace. *Unto victory*; till his truth and mercy become triumphant.

24. *Beelzebub*; this name, among the Jews, was applied to the prince of unclean spirits. By applying it to Christ, they expressed the utmost contempt.

26. *Divided against himself*; had their representation been true, Satan would have made war upon himself, which was absurd.

27. *Children*; disciples of the Pharisees, who laid claim to the power

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.[a]

29 Or else how can one enter into a strong man's house, and spoil his goods,[b] except he first bind the strong man? and then he will spoil his house.

30 He that is not with me, is against me;[c] and he that gathereth not with me, scattereth abroad.

31 ¶ Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men:[d] but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.[e]

32 And whosoever speaketh a word against the Son of man,[f] it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree A. D. 31. good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.[g]

34 O generation of vipers,[h] how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.[i]

35 A good man, out of the good treasure of the heart, bringeth forth good things: and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.[j]

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.[k]

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.[l]

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[a] Dan. 2:44; ch. 6:33; Luke 11:20; 17:21; Rom. 14:17. [b] Isa. 49:24; 53:12; Rev. 12:7-10; 20:2, 3. [c] 1 John 2:19. [d] Mark 3:28; Luke 12:10. [e] Heb. 10:29; 1 John 5:16. [f] Luke 7:34; John 7:12; 1 Tim. 1:13. [g] ch. 7:16, 17. [h] ch. 3:7. [i] Luke 6:45. [j] Eccl. 12:14; Eph. 5:4, 6; Jude 15. [k] Prov. 13:3. [l] ch. 16:1; 1 Cor. 1:22.

of casting out devils, and were reputed so to do. *Shall be your judges;* shall convict you of folly and wickedness, in ascribing to Satan in my case what you ascribe to God's help in their case.

28. *Kingdom of God;* the reign of the Messiah on earth. *Is come unto you;* has already come upon you.

29. *How can one enter:* our Lord now gives the true explanation of his casting out devils. Satan, as a strong man armed, has taken possession of this world and of the souls of men. But Christ is stronger than he. He casts him out of individual hearts at his will, and will finally cast him out of the world. See Luke 11:21, 22; 10:18; Rev. 20:1-3.

31. *Be forgiven unto men;* if men repent of and forsake them, they are pardonable. *Blasphemy against the Holy Ghost shall not be forgiven;* it is unpardonable; it will never be repented of. The sin spoken of seems to have been that of maliguantly ascribing to Satan what was known to be the work of the Spirit of God. Mark 3:30.

33. *Tree;* the heart. *Fruit;* conversation and conduct. *Is known;* there is a correspondence between men's feelings and their actions, as there is between a tree and its fruits: the one is known by the other. These words have a double reference. First, to Christ: let the Pharisees show that his works are evil, or admit that he is good. Secondly, to his adversaries: they are evil, and can neither do nor speak good things, as he says in the next verse: "O generation of vipers," etc.

36. *Idle;* here a word wantonly and causelessly uttered, like the blasphemous charges brought by the Pharisees against our Lord.

37. *Words;* since they flow from the heart, and indicate its character, verse 34. *Justified;* shown to be righteous. *Condemned;* shown to be wicked.

38. *A sign:* some miraculous appearance from heaven. Compare chap. 16:1; Mark 8:11; John 6:30. Like all cavillers, they profess not to be satisfied with the proofs he had given them of his divine mission: they must have signs according to their own dictation.

A. D. 31. 39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign;[a] and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For as Jonas was three days and three nights in the whale's belly;[b] so shall the Son of man be three days and three nights in the heart of the earth.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it;[c] because they repented at the preaching of Jonas;[d] and behold, a greater than Jonas is here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon;[e] and behold, a greater than Solomon *is* here.[f]

43 When the unclean spirit is gone out of a man,[g] he walketh through dry places,[h] seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first.[i] Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.[j]

47 Then one said unto him, Be-

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a Isa. 57:3. b Jonah 1:17. c Rom. 2:27. d Jonah 3:5. e 2 Chr. 9:1. f Luke 11:31, etc. g Luke 11:24. h Job 1:7; 1 Pet. 5:8. i Heb. 6:4; 10:26; 2 Pet. 2:20, 22. j ch. 13:55; Mark 3:31, etc.; Luke 8:19, etc.

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39. *No sign;* no such sign as they desired. One would in due time be given, which would demonstrate his Messiahship; but it would not convince them.

40. *In the whale's belly;* in which he was a type of Christ's burial. *Three days and three nights;* that is, parts of three days and nights. The burial of Christ took place on Friday. That was reckoned, according to Jewish custom, as one day. Saturday, through the whole of which Christ was in the tomb, called the heart of the earth, was another day; and the Christian Sabbath, on the morning of which he rose from the dead, was the third day; or according to their mode of speaking, three days and three nights.

41. *Men of Nineveh;* Jonah 3:5. *Greater than Jonas;* the Messiah, the Son of God.

42. *Queen of the south;* 1 Kings 10:1-9. *Uttermost parts;* a very distant country. *Greater than Solomon:* though Solomon was the greatest of men as to wisdom, 1 Kings 3:12, Jesus was greater than he, or any mere man.

43. *Dry places;* barren and desolate regions, here considered as the haunts of evil spirits.

44. *I will return into my house;* into the man in whom he had dwelt. *Empty;* not occupied by any other who would keep him out.

45. *Seven;* a large or full number. *More wicked;* some totally wicked spirits are more wicked than others. *Worse than the first;* if men do not grow better under the means of grace, and permit the Holy Spirit to take possession of their hearts, they will grow worse. *This wicked generation;* the primary reference of this awful parable is to the Jews of our Lord's day. Much culture had been bestowed by God upon their nation. Under the preaching of John they had recently given promising signs of repentance. But their hearts had remained, like an untenanted house, empty of God's presence and grace; and now the unclean spirit is returning, with seven more wicked spirits, to hurry them on to ruin temporal and eternal. The parable is fulfilled also in all nations and individuals who imitate the conduct of that "wicked generation."

hold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand towards his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven,[a] the same is my brother, and sister, and mother.

a Ch. 7:21; John 15:14; Gal. 5:6; Heb. 2:11.

48. *Who is my mother?* this question was designed to awaken attention, in order more usefully to communicate instruction.

50. *Whosoever shall do the will of my Father—is my brother, and sister, and mother;* my most intimate and endeared relatives and friends. These words contain a silent but powerful rebuke of the idolatrous honor paid by many to the mother of our Lord.

INSTRUCTIONS.

6. Neither the temple nor the Sabbath, nor any place or time or form of religious worship, should ever, in our affections, rival him who is Lord of all, or lead us in any respect to contravene his will with regard to them.

7. The fourth commandment always allowed men on the Sabbath-day to relieve the distressed, to feed the hungry, and to perform all those labors which public worship and the best discharge of the appropriate duties of holy time require.

9. Imitators of Christ will on the Sabbath attend public worship, for the purpose of thus honoring God and benefiting their fellow-men.

11. Men often condemn in others, things which they without scruple allow in themselves.

19. Human perfection, as exemplified in Christ, is compassionate, condescending, and kind; meek, lowly, and retiring. It does not unnecessarily awaken the opposition, or intrude upon the attention of others; while it is earnest and affectionate, active and persevering in doing good.

24. The ascription to the devil of

CHAPTER XIII. A. D. 31.

3 The parable of the sower and the seed: 18 the exposition of it. 24 The parable of the tares, 31 of the mustard seed, 33 of the leaven, 44 of the hidden treasure, 45 of the pearl, 47 of the draw-net cast into the sea: 53 and how Christ is contemned of his own countrymen.

THE same day went Jesus out of the house, and sat by the seaside.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat;[b] and the whole multitude stood on the shore.

3 And he spake many things

1 John 2:17. b Luke 5:3.

what is performed by the Holy Ghost, is a sin peculiarly offensive to God, and exceedingly dangerous to men.

39. There are in our world no neutrals; all men are either for Christ or against him.

33. The difference in the character and conduct of men is according to the difference of their hearts; their chief concern, therefore, should be with their thoughts and feelings, not merely with their outward actions.

38. Men who disbelieve and reject the truth, often profess to do it for want of evidence; while the evidence which God has furnished, and which is abundantly sufficient, they overlook or withstand.

45. A man's heart, by withstanding conclusive evidence, is made harder, and his wickedness increased; so that his character by such a course grows constantly worse, and his last state will be worst of all.

50. No affection which ever did or can exist between earthly friends, equals in tenderness and strength that which subsists between Christ and those who do the will of his Father.

CHAPTER XIII.

1. *Seaside:* the sea of Galilee.

2. *Ship;* a small vessel or fishing-boat.

3. *Parables;* the parables of Christ were descriptions of natural things, for the purpose of illustrating spiritual things. The seven parables recorded in this chapter all relate to the kingdom of heaven among men. See note on chap. 3:2. They

A. D. 31. unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the wayside, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some a hundred-fold, some sixty-fold, some thirty-fold.[a]

9 Who hath ears to hear, let him hear.[b]

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.[c]

12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.[d]

13 Therefore speak I to them in parables: because they seeing, see not; and hearing, they hear not; neither do they understand.

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[a] Mark 4:2. Luke 8:5, etc. [b] ch. 11:15. [c] ch. 11:25; Mark 4:11; 1 Cor. 2:10–15; Eph. 1:9, 18; 3:9; Col. 1:26, 27; 1 John 2:27. [d] ch. 25:29; Luke 9:26.

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are both illustrations of its nature and prophecies of its progress.

4. *Wayside:* where the ground was not ploughed, and the seed sown not covered.

5. *Stony places:* where the rocks were but slightly covered with earth.

6. *Because they had no root;* the roots could not go down deep enough to obtain the moisture needful for their growth.

7. *Thorns:* parts of the field which had not been cleared. *Choked:* so shaded and exhausted in the ground as to prevent the grain from yielding increase.

8. *Good ground:* rich soil, and well prepared. Notice the gradation in respect to these four kinds of soil. In the first, the seed perishes without even springing up; in the second, it springs up, but withers away; in the third, it springs up and bears fruit, but not to perfection: in the fourth, it yields a harvest of perfect grain.

10. *Why speakest thou—in parables?* the question shows that this was the first time he had addressed the multitudes in this manner. Compare with this chapter the sermon on the mount, in which there are only similitudes intermingled with plain address.

11. *You;* his disciples, who loved him and desired to understand his teaching. *The mysteries of the kingdom of heaven:* the deep truths respecting the dispensation of the gospel, which had not before been revealed, or were revealed only in part, and which Christ opened plainly to his disciples. *To them;* to the multitudes without the circle of his disciples. *Is not given;* to know these mysteries. The hinderance to their receiving this knowledge is stated in verse 13.

12. *Hath:* hath some knowledge of these mysteries. *Shall be given;* more knowledge. It is a practical knowledge of which the Saviour speaks, implying love towards him, and a desire to understand the truths which he taught. *Hath not;* hath not knowledge, because he hath neither love towards me nor desire to know my truth. *Even that he hath;* his present opportunities and privileges for knowing the truth. The Saviour here lays down a general principle of deep and solemn import, which all who hope to be saved would do well to ponder in their hearts.

13. *Seeing, see not:* have faculties and opportunities, but do not rightly use them; of course do not understand the truths which they do not desire to know. The ignorance, dulness, and prejudices which come

14 And in them is fulfilled the prophecy of Esaias,[a] which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:[b]
15 For this people's heart is waxed gross, and *their* ears are dull of hearing,[c] and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.
16 But blessed *are* your eyes, for they see; and your ears, for they hear.[d]
17 For verily I say unto you, That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them*.[e]
18 ¶ Hear ye therefore A. D. 31. the parable of the sower.[f]
19 When any one heareth the word of the kingdom,[g] and understandeth *it* not, then cometh the wicked *one*,[h] and catcheth away that which was sown in his heart. This is he which received seed by the way-side.
20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;[i]
21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.[j]
22 He also that received seed among the thorns is he that heareth the word; and the care of this world,[k] and the deceitfulness of riches,[l] choke the word, and he becometh unfruitful.

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a Isa. 6:9. b Ezek. 12:2; John 12:40; Acts 28:26, 27; Rom. 11:8; 2 Cor. 3:14, 15. c Heb. 5:11. d ch. 16:17; Luke 10:23, 24; John 20:29; 2 Cor. 4:6. e Eph. 3:5, 6; Heb. 11:13; 1 Pet. 1:10, 11. f Mark 4:14, etc.; Luke 8:11, etc.

g ch. 4:23. h 1 John 2:13, 14; 3:12. i Isa. 58:2; Ezek. 33:31, 32; John 5:35; Gal. 4:15. j ch. 24:10; 26:31; 2 Tim. 4:16. k Luke 14:16–24. l Mark 10:23; 1 Tim. 6:9; 2 Tim. 4:10.

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from such a wrong state of heart, made it proper that the Saviour should veil his instructions in parables, which the careless and indifferent would neglect, but the earnest and humble would search into and understand.

14. *In them is fulfilled;* the language of Isaiah is a description of their case. Isa. 6:9, 10. *Not perceive;* not perceive the spiritual meaning of his words, because, as expressed in the next verse, they shut their eyes against the light. They were not converted, and not saved, as they might have been, had they loved the truth and desired to know it.

16. *They see—they hear;* with good effect. They loved the truth and desired to know it, and to them a knowledge of it was communicated.

17. *Things which ye see—hear;* things done by the Messiah, and truths taught by him.

18. *The parable;* understand the meaning of it. It represents four classes of hearers: the thoughtless, the fickle, the worldly, and the truly pious.

19. *The word of the kingdom;* the truths of the gospel. *Understandeth it not;* because he does not properly attend to it. This represents thoughtless, careless, and stupid hearers.

20. *Anon;* immediately; and as we are elsewhere taught, without either understanding or counting the cost of Christ's service. Compare Luke 14:25–33.

21. *Root in himself;* true Christian principle. *Offended;* discouraged, loses the interest which he once felt in the gospel, and turns back. This represents the fickle: persons of quick feelings, easily excited, and who for a time appear to be much engaged. But they are unstable, easily turned aside by difficulties, and so give up, and become more hardened than before.

22. *Unfruitful;* destitute of good works. He does not live a life of piety towards God, and of beneficence towards men. This represents the worldly-minded man, who is so occupied with the things of time, that he has no heart to attend to the salvation of his soul, or the souls of his fellow-men.

A. D. 31. 23 But he that received seed into the good ground is he that heareth the word, and understandeth *it;* which also beareth fruit,[a] and bringeth forth, some a hundred-fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them,[b] saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:[c]

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares,[d] and bind them in bundles to burn them: [e] but gather the wheat into my barn.[f]

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed,[g] which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.[h]

33 ¶ Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a

[a] John 15:5. [b] Isa. 28:10, 13. [c] 1 Pet. 1:23. [d] 1 Thes. 5:21. [e] Malachi 4:1. [f] Luke 3:17.

[g] Mark 4:30. [h] Ezek. 17:23.

23. *Heareth fruit;* he receives the truth into the heart, and acts under its abiding influence. This represents the pious, the friends of God and men. They are all useful, but some more so than others. These truths, as to the various effects of the gospel, it was important that his disciples, who were to be preachers of it, should understand. They desired to understand them, and to them the understanding of them was given; while to his opposers, who did not wish to understand them, it was not given.

24. *The kingdom of heaven is likened;* the kingdom of heaven, here the visible church of Christ, is likened to a field in which the owner sows good seed, etc. *Good seed;* clean wheat, representing the truths of the gospel, and those who embrace them

25. *Tares;* not our American tares, but a species of darnel bearing poisonous seeds, and having, before it comes to a head, a near resemblance to the stalks of wheat and barley.

26. *Brought forth fruit;* when the fruit began to grow. By their principles and conduct, the difference between those who embrace the gospel and those who embrace opposite errors, is seen.

28. *Gather them up;* by the process of weeding common in that country.

29. *Root up also the wheat;* on account of their resemblance and connection with each other.

30. *Harvest;* the day of judgment. *Reapers;* the angels. *Tares;* the wicked. *Wheat;* the righteous. Ver. 49, 50.

31. *Another parable;* this parable represents the progress which the gospel would make. From small beginnings it would increase, and its influence become extensive and powerful.

32. *A tree;* in that country the mustard grows much larger than it does in this.

33. *Leaven;* leaven is all-pervading and powerful. Though silent and hidden, it soon affects the whole mass. So would divine truth be, in its influence on individuals and on communities.

woman took, and hid in three *measures** of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables;[a] and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables;[b] I will utter things which have been kept secret from the foundation of the world.[c]

36 ¶ Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man;

38 The field is the world;[d] the good seed are the children of the kingdom;[e] but the tares are the children of the wicked *one*;[f]

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.[g]

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall A. D. 32. send forth his angels, and they shall gather out of his kingdom all things that offend,† and them which do iniquity;[j]

42 And shall cast them into a furnace of fire:[k] there shall be wailing and gnashing of teeth.[l]

43 Then shall the righteous shine forth as the sun in the kingdom of their Father.[m] Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field;[n] the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath,[o] and buyeth that field.[p]

45 ¶ Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls:

46 Who, when he had found one pearl of great price,[q] went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:[r]

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

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* The Greek word, *sáton*, signifies a measure containing about a peck and a half, wanting a little more than a pint. a Mark 4:33. b Psa. 78:2. c Luke 10:24; Rom. 16:25, 26; Col. 1:26. d Rom. 10:18; Col. 1:6. e 1 Pet. 1:23. f John 8:44; Acts 13:10; 1 John 3:8. g Joel 3:13; Rev. 14:15. h Rev. 14:15–19. i ver. 30. † Or, *scandals*. j Luke 13:27. k ch. 3:12; Rev. 19:20; 20:10. l ver. 50; ch. 8:12. m Dan. 12:3; 1 Cor. 15:40. n Prov. 2:4, 5. o Phil. 3:7, 8. p Isa. 55:1; Rev. 3:18. q Prov. 3:14, 15; 8:11. r ch. 22:10.

31. *Without a parable spake he not*; see note on ver. 13.

35. *The prophet*; Psa. 78:2. The history of ancient Israel which the psalmist recounts was typical of the higher mysteries of Christ's kingdom, as the apostle Paul expressly teaches. 1 Cor. 10:11.

37. *Son of man*; meaning himself, dispensing truth either personally or by his servants.

38. *The field is the world*; for by the appointment of Christ the good seed of the gospel is to be sown among all nations, so that the visible church shall be coextensive with the world. *Children of the kingdom*; children of God not in name alone, but in reality. *Children of the wicked one*; of Satan, though they be found among Christ's visible followers.

43. *Righteous*; the same as "the children of the kingdom," those who have believed and obeyed the gospel. *Shine forth as the sun*; be inexpressibly glorious in heaven. *Ears to hear*; let all who have ears hear and believe, and so act that they may escape the wailing of the wicked, and enjoy the glory of the righteous.

44. *Buyeth that field*; that, by obtaining possession of the field, he may obtain possession of the treasure in it.

47. *A net—cast into the sea*; the sea

A. D. 31. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,[a]

50 And shall cast them into the furnace of fire: [b] there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven, is like unto a man *that is* a householder, which bringeth forth out of his treasure *things* new and old.[c]

53 ¶ And it came to pass, *that* when Jesus had finished these parables, he departed thence.

54 And when he was come into his own country,[d] he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him.[e] But Jesus said unto them, A prophet is not without honor, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

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a Ch. 25:32. b ver. 42. c Prov. 10:21; 15:7; 1:4; Song 7:13. d Mark 6:1, etc.; Luke 4:16, etc. e Isa. 49:7; 53:3; John 6:42.

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is the world, and the net is the gospel with its ministers and ordinances. This parable has a close relation to that of the tares in the field. It shows the mixture of good and evil which will always exist in the visible church on earth.

52. *Every scribe;* in allusion to the office of the Jewish scribes, which was to teach the law of Moses, Christ names those whom he calls to be teachers in the kingdom of heaven scribes. *Instructed;* trained and furnished as he should be.

54. *His own country;* Nazareth. Chap. 2:23.

55. *Carpenter's son;* Joseph, his reputed father, was a carpenter.

56. *These things;* wisdom to teach in such an interesting and instructive manner, and power to work miracles.

57. *Offended;* at his humble birth and indigent circumstances. They were too proud to receive him as their teacher. *In his own house;* a man often has less influence with those among whom he spent his childhood than with others.

58. *Unbelief;* as they rejected him, and disbelieved his Messiahship, notwithstanding all his miracles, he left them and departed to another place.

INSTRUCTIONS.

4 Careless hearers receive no benefit from the word of truth, though it be preached ever so faithfully.

5. To be savingly benefited by the preaching of the gospel, it is not enough that persons admit its truths, that their feelings are excited, that they are greatly distressed on account of sin, or that they have a hope of salvation, and are exceedingly joyful. They must take Christ for their teacher and pattern; must trust in him for salvation; and whatever it may cost them, must persevere in obeying him to the end.

7. Supreme devotion to this world, whatever be a man's feelings and conduct in other respects, will prevent all saving efficacy of the gospel; and as long as it is continued, will exclude from the soul the love of God. 1 John 2:15.

12. The way to have more light and grace is to make a diligent improvement of what is now granted to us.

25. In places where Christ, by his ministers, communicates his truth, Satan and his agents will disseminate errors; and such is the state of the human heart, that they will, without cultivation, take root, spring up, and bring forth evil fruit. Men are therefore bound to take heed what they hear, as well as how they hear; for their adversary the devil goeth about, not only as a roaring lion, but also as an angel of light, seeking, in various ways, to destroy the souls of men.

CHAPTER XIV.

1 Herod's opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departeth into a desert place; 15 where he feedeth five thousand men with five loaves and two fishes. 22 He walketh on the sea to his disciples; 34 and landing at Gennesaret, healeth the sick by the touch of the hem of his garment.

AT that time Herod the tetrarch heard of the fame of Jesus,[a]

2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do show forth themselves in him.*

3 ¶ For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.[b]

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.[c]

6 But when Herod's birthday was kept, the daughter of Herodias danced before them,† and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John the Baptist's head in a charger.[d]

9 And the king was sorry:[e] nevertheless for the oath's sake,[f] and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, and beheaded John in the prison.

[a] Mark 6:14; Luke 9:7, etc. * Or, *are wrought by him.* [b] Lev. 18:16; 20:21. [c] ch. 21:26; Luke 20:6. † Gr. *in the midst.* [d] Prov. 29:10. [e] Judg. 11:31, 35; Dan. 6:14-16. [f] Judg. 21:1; 1 Sam. 14:24; 25:22; Eccl. 5:2.

29. Men cannot in this world separate entirely the wicked from the righteous, or with certainty judge as to the characters of men. That must be left to the Searcher of hearts, and to the decisions of the day of judgment.

44. He who rightly estimates the value of his soul, will make its salvation his chief concern, and give up whatever prevents his obtaining it.

47. We should not be discouraged on account of the mixture of evil with good in God's church; for it has always been so, and will be so to the end of time.

48. It can be of no avail to any man to be a member of Christ's visible church, unless he have also the character of a Christian.

52. Ministers of the gospel should be always learning, not merely of men, but of God. They should also be habitually communicating, not merely what they learned years ago, but what they have lately learned, things new as well as old, that these truths may have in their own minds and the minds of others the freshness and beauty, the vigor and force of youth.

57. To judge of persons by their wealth, or that of their relatives, or by any merely external distinctions, and not by their character and conduct, is evidence of a little mind, and of a proud heart.

CHAPTER XIV.

1. *Herod the tetrarch;* this was Herod Antipas, son of Herod the Great who slew the children at Bethlehem. Chap. 2:16. Tetrarch means the ruler of a fourth part, and was applied to him because he governed a part of his father's kingdom.

4. *Not lawful;* Herodias was the wife of Philip, Herod's brother, by whom she had a daughter named Salome. Herod had put away his own wife, the daughter of Aretas king of Arabia Petræa, and had taken Herodias, though her husband was still living.

5. *Feared the multitude;* he was afraid, should he put John to death, that they would rebel, and make him trouble; he therefore did not kill him, but put him in prison.

8. *Instructed;* her mother had told her what to ask. *Charger;* a large dish or platter.

9. *Sorry;* he knew it was wrong, and was afraid it would make him trouble. *Them which sat with him;* he was more afraid of them than of God.

A. D. 32. 11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it,[a] and went and told Jesus.

13 ¶ When Jesus heard *of it*, he departed thence by ship into a desert place apart:[b] and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude,[c] and was moved with compassion toward them,[d] and he healed their sick.

15 And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.[e]

21 And they that had eaten were about five thousand men, besides women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray:[f] and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea,[g] they were troubled, saying, It is a spirit; and they cried out for fear.[h]

27 But straightway Jesus spake unto them, saying, Be of good cheer;[i] it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.[j]

29 And he said, Come. And

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a Acts 8:2. b ch. 10:23; 12:15; Mark 6:32, etc.; Luke 9:10, etc.; John 6:1, 2, etc. c ch. 9:36; 15:32, etc. d Heb. 4:15. e 2 Kin. 4:1-7. f Mark 6:46. g Job 9:8; John 6:19. h Luke 24:37. i Acts 23:11. j Phil. 4:13.

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15. *Evening:* the Jews reckoned two evenings, one of which commenced about three o'clock in the afternoon, and is the one here referred to: the other commenced about six o'clock, and is referred to in verse 23.

19. *Blessed:* he praised the Lord for that provision, and asked him to bless them in the reception of it.

20. *Did all eat—were filled:* besides the immediate act of mercy in feeding a vast multitude in the wilderness, this miracle was intended to have a deep symbolic meaning. By it Christ exhibited himself as "the bread of life." See the use which the Lord himself makes of it. John 6:27–58.

25. *Fourth watch:* the Jews had four watches, or periods of the night. The first watch was from six to nine o'clock; the second, from nine to twelve; the third, from twelve to three; and the fourth, from three to six in the morning.

26. *It is a spirit:* they thought it was a spirit or ghost, supposing that for a man with a real body to walk on the water was impossible.

29. *He walked:* upheld by the divine power of Jesus Christ.

when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind boisterous,* he was afraid; and beginning to sink, he cried, saying, Lord, save me.[a]

31 And immediately Jesus stretched forth *his* hand,[b] and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?[c]

32 And when they were come into the ship, the wind ceased.[d]

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.[e]

34 ¶ And when they were gone over, they came into the land of Gennesaret.[f]

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: [g] and as many as touched were made perfectly whole.[h]

* Or, *strong.*

a Psalm 69:1, 2; Lam. 3:57. b Isa. 63:12. c Jas. 1:6. d Psa. 107:29. e Dan. 3:25; Luke 4:41; John 1:49; 6:69; 11:27; Acts 8:37; Rom. 1:4. f Mark 6:53. g Num. 15:38; ch. 9:20; Mark 3:10; Luke 6:19; Acts 19:12. h John 6:37.

31. *Doubt;* why didst thou doubt my power to continue to support thee?

33. *Son of God;* this was a public acknowledgment of him as the Messiah.

34. *Gennesaret;* on the north-west side of the sea of Galilee.

INSTRUCTIONS.

5. Men are often disposed to commit crimes, from which they are restrained only by the fear of man, and other selfish considerations. This shows that their hearts are worse than their lives, and that they fear man more than God.

6. Seasons of feasting and revelry are seasons of great danger; and when attended with dancing and profaneness, render persons peculiarly liable to be overcome by temptation, and to fall under the power of the destroyer.

8. Continuance in known sin blunts, and finally obliterates the delicate perceptions, the tender sensibilities, and all the finer emotions of the human heart. It renders not only men, but women also, monsters of iniquity.

9. No oath can lay a man under obligations to do wrong. It is a sin to take such an oath, and it is an additional sin to fulfil it.

The wicked, while they often lay claim to great courage, and sometimes show what in some respects resembles it, are at heart great cowards. They are afraid even of being called cowards by those whose praise would be a blot; and to avoid it, they will commit murder, and expose themselves to the endless wrath of God.

10. Indulgence in one sin opens the way for and strongly tempts to the commission of others; and when men begin a course of iniquity, none but God knows where they will stop.

19. Those who labor to save the souls of men should, as they have opportunity and ability, supply the wants of their bodies; and while they help men to the bread which perishes, it may prepare them to receive that which endureth unto everlasting life.

23. Habitual communion with God, and daily retirement for this purpose, is essential to holiness of character, and to great usefulness among men. It is also a safeguard against temptation, and a good preparation for the best discharge of duty.

28. We must not be impatient, or needlessly expose ourselves to danger, even to be with Christ. If we do, he will show us that we lack faith; and that, had he not done better for us than we did for ourselves, we should have perished.

30. It is when our thoughts are turned away from Christ to the dangers around us, that we lose our courage.

32. The ship with the disciples in it, tossed all night by the waves, and detained by contrary winds, is an apt emblem of the church of Christ in the dark days of reproach and persecution. But the Saviour has his eye ever upon her, and when he comes to her help in the morning,

A. D. 32.

CHAPTER XV.

1 Christ reproveth the scribes and Pharisees for transgressing God's commandments through their own traditions; 11 teacheth how that which goeth into the mouth doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes; 32 and with seven loaves and a few little fishes feedeth four thousand men, besides women and children.

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

2 Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.[a]

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?[b]

4 For God commanded, saying, Honor thy father and mother;[c] and, He that curseth father or mother, let him die the death.[d]

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me;

6 And honor not his father or his mother,[e] *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoreth me with *their* lips; but their heart is far from me.[f]

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.[g]

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man;[h] but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant which my heavenly

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a Mark 7:1, etc. b Col. 2:8, 22; Titus 1:14. c Exod. 20:12; Deut. 5:16. d Exod. 21:17; Lev. 20:9. e Deut. 27:16. f Isa. 29:13. g Col. 2:22. h Acts 10:15; Rom. 14:14, 20; 1 Tim. 4:4; Titus 1:15.

her course will be calm and prosperous.

CHAPTER XV.

2. *Tradition;* traditions were laws or precepts of men, which they said had been handed down by word of mouth from past generations, and many of which were afterwards written. They were often treated as of more authority than the laws of God. The scribes were the interpreters of these traditions, and could thus control the minds of the people. One of those traditions required the hands to be always washed before taking food. The object of this washing was to remove any ceremonial defilement that might have been unwittingly contracted in the intercourse of life. Our Saviour disregards it as a superstitious punctiliousness not required by the law of Moses.

5. *It is a gift;* that is, has been consecrated as a gift to the Lord. If children should announce to their parents that they had devoted to religious uses what might otherwise have been given to their support, the scribes said they were released from obligation to assist them, however much they might suffer. Thus, under pretext of religion, they nullified the law of God through their traditions.

6. *Honor not;* namely, by providing for them a comfortable support.

8. *Draweth nigh;* they pretended to honor God with words and outward observances, while their hearts and practices were opposed to him.

9. *For doctrines;* teaching as the commands of God what were merely the commands of men.

11. *Not that;* not food which goeth into the mouth, as the Pharisees pretended, but wickedness in the heart, coming out in false doctrines and wicked conduct, defileth a man.

13. *Every plant;* he means false teachers, such as these Pharisees, with their corrupt doctrines and practices. *Shall be rooted up;* God is continually rooting them out of his earthly church, as he did the Pharisees of old, by his providence cooperating with his word and Spirit;

Father hath not planted, shall be rooted up.[a]

14 Let them alone: they be blind leaders of the blind.[b] And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.[c]

19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:[d]

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

21 ¶ Then Jesus went thence, and departed into the coasts of Tyre and Sidon.[e]

22 And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* A. D. 32. son of David: [f] my daughter is grievously vexed with a devil.

23 But he answered her not a word.[g] And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.[h]

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast *it* to dogs.[i]

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great *is* thy faith: [j] be it unto thee even as thou wilt.[k] And her daughter was made whole from that very hour.[l]

29 And Jesus departed from thence, and came nigh unto the sea of Galilee;[m] and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb,

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[a] John 15:2, 6. [b] ch. 23:16; Luke 6:39. [c] Luke 6:45; Jas. 3:6. [d] Gen. 6:5; 8:21; Prov. 6:14; 24:9; Jer. 17:9; Rom. 3:10–19; Gal. 5:19–21; Eph. 2:3; Titus 3:3. [e] Mark 7:24. [f] Luke 18:38, 39. [g] Psa. 28:1; Lam. 3:8. [h] ch. 10:5, 6; Acts 3:26. [i] ch. 7:6; Rev. 22:15. [j] Job 13:15; 23:10; Lam. 3:32. [k] Psalm 145:19. [l] John 4:50–53. [m] Mark 7:31.

and in the world to come the separation shall be final and perfect.

14. *Let them alone:* regard not what they say, and have nothing to do with them.

16. *Without understanding:* common sense, if rightly exercised, would teach, that not food in the mouth, but sin in the heart defileth a man.

21. *Coasts of Tyre and Sidon;* Zidonia, or Phœnicia, on the Mediterranean coast north of Palestine. Of this country Sidon was the earlier, and Tyre the later emporium.

22. *Woman of Canaan;* for the Zidonians were descended from Canaan, Gen. 10:15. By Mark, 7:26, she is also called a Greek, as being a Gentile in her religion; and a Syrophœnician, as belonging to the Syrian Phœnicia, as distinguished from the Libyan Phœnicia of Africa. The evangelists dwell on her gentile descent, because this was made prominent in our Lord's answer to her.

23. *Send her away;* by granting her request.

24. *I am not sent:* the reference of our Lord is here to his personal ministry. See note on chap. 10:6.

26. *Not meet:* not suitable. *Children's bread;* that which was designed for the Jews, called children. *Dogs;* Gentiles, by the Jews called dogs. This he said to lead the woman to show her true character, which she soon did in a very striking manner.

27. *Eat of the crumbs:* as dogs, without robbing the children, eat the crumbs which fall from the table, so she thought she might receive this mercy without injury to any one; and she had the fullest confidence in his power thus to help her.

30. *Maimed;* such as had lost a

A. D. 32. maimed, and many others, and cast them down at Jesus' feet; and he healed them:[a]

31 Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶ Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat:[b] and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?[c]

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.[d]

36 And he took the seven loaves and the fishes, and gave thanks,[e] and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.[f]

CHAPTER XVI.

1 The Pharisees require a sign. 6 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13 The people's opinion of Christ. 16 and Peter's confession of him. 21 Jesus foreshoweth his death, 23 reproving Peter for dissuading him from it. 24 and admonisheth those that will follow him, to bear the cross.

THE Pharisees also with the Sadducees came, and tempt-

[a] Psa. 103:3; Isa. 35:5, 6. [b] Mark 8:1, etc. [c] 2 Kings 4:43, 44. [d] ch. 14:19, etc. [e] 1 Sam. 9:13; Luke 22:19; 24:30. [f] Mark 8:10.

limb, a hand, or foot. Restoring them, therefore, was an act of creative power.

INSTRUCTIONS.

2. The Bible, as a rule of faith and practice, is perfect; and human traditions, however sanctioned, or by whomsoever taught, that add to it, take from it, or in any way pervert its meaning, are sources of error.

4. A reception of the Bible as the word of God, and a familiar acquaintance with its contents, is a great safeguard against false doctrines and vicious practices. Hence, the good of men, as well as the glory of God, requires its universal circulation among all classes of people.

15. When we do not clearly understand the Scriptures, we should ask God to teach us. And though he may see that a right use of our faculties would have removed our ignorance, yet, if we sincerely desire to know the truth, he will, in the proper use of means, instruct us, and make us wise to salvation.

19. The teaching of God will lead a man to place less reliance upon external observances, and to look more to the state of his heart, in obedience to the command of Christ, "Make the tree good," in order that the fruit may be good.

24. In the Bible, and in the bestowment of his blessings in providence, God makes much of "due time." Men, even good men, are often in great haste. They would do things, if they could, much sooner than God does them; but they would not do them so well.

28. God often delays answering our requests, as a trial of our faith and humility. When these have been brought into exercise, a gracious answer will speedily come.

30. There is nothing men need which Jesus Christ cannot bestow. All should therefore wait upon him; and if not weary in doing his will, in due time they shall receive all needed good.

CHAPTER XVI.

1. *Pharisees — Sadducees;* opposite

ing desired him that he would show them a sign from heaven.[a]

2 He answered and said unto them, When it is evening, ye say, *It will be* fair weather: for the sky is red.

3 And in the morning, *It will be* foul weather to-day: for the sky is red and lowering. O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* the signs of the times?

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas.[b] And he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.[c]

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith,[d] why reason ye among yourselves, because ye have brought no bread? A. D. 32.

9 Do ye not yet understand, neither remember the five loaves of the five thousand,[e] and how many baskets ye took up?

10 Neither the seven loaves of the four thousand,[f] and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.[g]

13 ¶ When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?[h]

14 And they said, Some *say that thou art* John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.[i]

15 He saith unto them, But whom say ye that I am?

[a] Chap. 12:38, etc.; Mark 8:11, etc.; Luke 11:16; 12:54–56; 1 Cor. 1:22. [b] Jonah 1:17. [c] Luke 12:1; 1 Cor. 5:6–8; Gal. 5:9; 2 Tim. 2:16, 17. [d] ch. 6:30; 8:26; 14:31. [e] ch. 14:19, etc. [f] ch. 15:34, etc. [g] ch. 15:1–9. [h] Mark 8:27; Luke 9:18, etc. [i] ch. 14:2; Luke 9:7–9.

sects among the Jews. Chap. 3:7. *Tempting;* trying him, in order to get something against him. *Sign from heaven;* some miracle in the skies besides those he had wrought upon the earth, and which they pretended would more clearly show his real character.

3. *Hypocrites;* pretending to one thing, while they sought another. *Signs of the times;* these had been numerous and decisive. They were far more convincing than many on which they daily acted with regard to this life. The sceptre had departed from Judah, and the lawgiver from between his feet; that is, the government of the country had departed from the tribe of Judah, and was then in the hands of the Romans, which Jacob, in blessing his sons, said should not be till Shiloh, or the Messiah, should come. Gen. 49:10. John, the predicted messenger and forerunner of Christ, had come, chap. 3:3; Isa. 40:3; Mal. 3:1; 4:5; the Holy Ghost had descended from heaven visibly upon Jesus, and the Father had declared him to be his beloved Son, in whom he was well pleased. Chap. 3:16, 17. He had wrought many incontestable miracles, and many predictions and promises of the Old Testament concerning the Messiah had been fulfilled in him, proving, most abundantly and conclusively, that he was the Christ. Yet they rejected all, and pretended that they wanted more evidence that he was the Messiah; while what they really wanted was, to put him to death, lest, as the Messiah, the people should believe in him.

6. *Leaven of the Pharisees;* their doctrines, verse 12, in which is included also their spirit of hypocrisy and vain-glory. Compare Luke 12:1

A. D. 32. 16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.[a]

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee,[b] but my Father which is in heaven.[c]

18 And I say also unto thee, That thou art Peter,[d] and upon this rock I will build my church;[e] and the gates of hell shall not prevail against it.[f]

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.[g]

20 Then charged he his disciples

[a] Psa. 2:7; ch. 14:33; John 1:49; Acts 9:20; Heb. 1:2, 5. [b] 1 Cor. 2:10; Gal. 1:16; Eph. 3:5. [c] 1 John 4:15; 5:20. [d] John 1:42. [e] Eph. 2:20; Rev. 21:14. [f] Psa. 9:13; Isa. 54:17. [g] ch. 18:18.

17. *Bar-jona;* son of Jonah; *bar* being a Syriac word for son. *Flesh and blood;* man.

18. *Thou art Peter;* in the Greek, *Petros*, the same as Cephas—from the Aramæan, or Hebrew of our Lord's day—and meaning, rock. *And upon this rock;* in the Greek, *petra*, that is, rock. The less usual form, *Petros*, differs from *petra* in taking the masculine form, because it is given to a man as his epithet. The words "upon this rock I will build my church," have been differently interpreted among Protestants. First, "upon this rock," that is, upon thee, Peter, with allusion to the name "rock," which Christ had given him upon his first interview with him, John 1:42. According to this interpretation, Peter is called a rock only in a lower sense, as an eminent instrument to be employed by Christ in building up his church, just as he is afterwards said to receive the keys of the kingdom of heaven in a lower sense; for in the high sense, Christ alone is the rock on which the church is built, and he alone has the keys of the kingdom of heaven. Isa. 28:16; 1 Pet. 2:6; 1 Cor. 3:11; Eph. 2:20; Rev. 1:18; 3:7. Secondly, "upon this rock," that is, upon the confession thou hast just made of me; or rather, upon the great truth contained in that confession, "Thou art the Christ, the Son of the living God." According to either of the above interpretations, Christ alone is the true foundation of the church. As it is written of him, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation; he that believeth shall not make haste," Isa. 28:16. The apostle Peter says the same, 1 Peter 2:6. Paul also, in Eph. 2:20, speaks of the church as "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Thus, according to the prophet Isaiah and the apostles Peter and Paul, writing under the guidance of the Holy Spirit, the foundation of the church, and of the hopes of all true believers, is, not Peter, or Paul, or any creature, but "Jesus Christ, the same yesterday, to day, and for ever." *Gates of hell;* the counsels of the powers of evil. The gates of cities were anciently the places in which deliberations were held and plans formed.

19. *The keys of the kingdom of heaven;* keys are a symbol of power and authority. *Bind—loose;* the same gift is elsewhere bestowed on all the apostles and the disciples generally. Chap. 18:18. The words of this verse may be understood, first, of the authority which Christ bestowed upon the inspired teachers and guides of his primitive church to settle all questions respecting her. For eminent examples of the exercise of this power, see the decisions concerning gentile converts, Acts 11:1-18; 15:1-29. In this sense, the power ceased with inspiration. Secondly, the words may be understood of the common power conferred by Christ on his churches to regulate their own affairs, to administer discipline, and to admit to or exclude from their communion. In this sense this power continues in the visible church, and is valid so far as it is exercised in accordance with Christ's word.

20. *Tell no man;* the time had not come to proclaim him publicly as the Messiah. He must first die for

that they should tell no man that he was Jesus the Christ.[a]

21 ¶ From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.[b]

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee,[c] Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, Get thee behind me, Satan:[c] thou art an offence unto me:[d] for thou savorest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.[e] A. D. 32.

25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall find it.[f]

26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?[g]

27 For the Son of man shall come in the glory of his Father with his angels;[h] and then he shall reward every man according to his works.[i]

28 Verily I say unto you, There be some standing here, which shall not taste of death,[j] till they see the Son of man coming in his kingdom.[k]

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a Mark 8:30. b Luke 9:22; 18:31; 24:6, 7; 1 Cor. 15:3, 4. c Gr. *Pity thyself.* c 2 Sam. 19:22. d Rom. 14:13. e ch. 10:38; Mark 8:34; Luke 9:23; 14:27; Acts 14:22; 1 Thess. 3:3.

f Esther 4:14; John 12:25. g Psalm 49:7, 8. h Dan. 7:9, 10; Zech. 14:5; Jude 14. i Rev. 22:12. j Heb. 2:9. k Mark 9:1.

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the sins of men, according to the Scriptures, and rise again for their justification. 1 Cor. 15:3, 4.

21. *To show;* that is, plainly. Before this, he had only given obscure intimations of his approaching death.

22. *Rebuke him;* this showed the self-sufficiency of Peter, his forwardness to express his opinion, and his liability to err. *Shall not be;* this was in direct opposition to what Christ had said should be, and what was essential to the salvation of men; showing that Peter was not infallible, but was often wrong. "As with a hammer of iron, Christ here crushes carnal prudence in Peter."

23. *Get thee behind me;* a similar expression to what Christ had before used with regard to Satan, the great adversary of God and man. *Thou savorest not;* thinkest not. Peter did not coincide in his views with God, but with men in opposition to God.

24. *Come after me;* follow my directions. *Deny himself;* abstain from all indulgences which stand in the way of duty. *Take up his cross;* resist the pleadings of carnal policy and appetite, and submit to whatever may be needful, in order to obey God.

25. *Whosoever will save his life—lose his life;* whosoever shall save his temporal life by renouncing the Saviour, shall lose his eternal life; and whosoever shall lose his temporal life by following the Saviour, shall secure his eternal life.

27. *The Son of man shall come in the glory of his Father;* the splendors of the godhead at the day of judgment, when those who have suffered for him on earth will reign with him in heaven.

28. *Not taste of death;* not die. *Coming in his kingdom;* coming to set up, extend, and render efficacious his reign over his people on earth, in preparation for their everlasting reign with him in heaven. There seems to be here a special reference to the awful manifestation of his presence and power in the destruction of Jerusalem and the Jewish state, by which was shadowed forth his final coming to judge the world.

INSTRUCTIONS.

3. Evidence which fully satisfies men, and on which they readily act, with regard to this world, often fails to satisfy them in religion.

8. No displays of the power and

A. D. 32.

CHAPTER XVII.

1 The transfiguration of Christ. 14 He healeth the lunatic. 22 foretelleth his own passion, 24 and payeth tribute.

AND after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart,

2 And was transfigured before them: [a] and his face did shine as the sun, [b] and his raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; [c] hear ye him. [d]

6 And when the disciples heard *it*, they fell on their face, and were sore afraid.

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a Mark 9:2, etc.; Luke 9:28, etc. b Rev. 1:16. c Isa. 42:1, 2, etc. ch. 3:17; Mark 1:11; Luke 3:22; 2 Pet. 1:17. d Deut. 18:15, 19; Acts 3:22, 23; Heb. 1:1, 2; 2:1-3.

love of Christ in times past, will of themselves lead his people rightly to trust in him for the future. In order to this, they must have his present teaching; and for this, as well as other things, they should pray, "Give us this day our daily bread."

17. In order rightly to apprehend divine truth, and suitably to regard it, men must be taught it, not merely by their fellow-men, but by their Father in heaven.

19. Apostles, in making known the will of God, and recording it in words which the Holy Ghost taught them, and faithful ministers in proclaiming it, allow or condemn on earth what God allows or condemns in heaven. Churches, when they act in accordance with his truth, bind or loose, that is, allow or disallow on earth what will be bound or loosed, allowed or disallowed, in heaven. Chap. 18:18.

20. The publication of the whole truth would at some times be very improper. It would prevent much good, and occasion much evil. Very much of a person's usefulness on earth depends on his doing right things at the right time, and in the right way, as well as for the right end.

22. We have infallible evidence of the fallibility of Peter, and that he was not, in character, conduct, or authority, above the other apostles.

23. God caused this evidence to be placed upon a permanent record, that all might know that such as exalt Peter above his fellow-apostles, in this savor not the things that be of God, but those that be of men, and expose themselves to the rebuke of the Saviour, "Get thee behind me."

24. The life of disciples of Christ is one of self-denial. They must make sacrifices, and it is wise to do so, for it is the way to avoid the greatest loss and obtain the greatest gain.

CHAPTER XVII.

2. *Transfigured;* changed in his appearance. *His raiment was white as the light;* resplendent as lightning. The three apostles were here favored with a glimpse of the future glory of the Saviour and his true followers, well calculated to strengthen their faith in passing through the trying scenes that were before them, and through them to strengthen the faith of all his disciples amid "the sufferings of this present time." Rom. 8:18; Phil. 3:21; 1 John 3:2.

3. *Moses and Elias;* the representatives of "the law and the prophets" here appear in glory, but subordinate to the Saviour. Thus the unity of the old and new dispensation is set forth, and also the supreme dignity of "Christ the Son of the living God."

4. *Tabernacles;* a tabernacle was a temporary dwelling, covered usually with cloth or boughs of trees. Peter was so amazed and bewildered by the glory of the vision, that he knew not what he said. Mark 9:6; Luke 9:33. His plans were repeatedly in opposition to those of his Lord.

5. *A voice;* the voice of God the

7 And Jesus came and touched them,[a] and said, Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 And his disciples asked him, saying, Why then say the scribes that Elias must first come?[b]

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.[c]

13 Then the disciples understood that he spake unto them of John the Baptist.

14 ¶ And when they were come to the multitude, there came to him a *certain* man, kneeling down to him, and saying,

15 Lord, have mercy on my son: for he is a lunatic, and sore vexed: for ofttimes he falleth A. D. 32. into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.[d]

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief:[e] for verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove: and nothing shall be impossible unto you.[f]

21 Howbeit, this kind goeth not out but by prayer and fasting.

22 ¶ And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

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[a] Dan. 10:10, 18; Rev. 1:17. [b] Mal. 4:5, 6; ch. 11:14. [c] ch. 16:21. [d] Mark 9:14, etc.; Luke 9:37, etc. [e] Heb. 3:19. [f] ch. 21:21; Mark 11:23; Luke 17:6; 1 Cor. 13:2.

Father, as in chap. 3:17, with the addition, "Hear ye him," attend to his instructions, and follow them.

9. *The vision;* what they had seen and heard.

10. *First come;* come before the Messiah, since now he had appeared after him. They understood the prophecy, Mal. 3:1-4, literally, of the Elias who had been translated to heaven; but our Saviour teaches them that it was fulfilled in the person of John the Baptist, who came "in the spirit and power of Elias." Luke 1:17.

11. *Restore all things;* set them in order, and bring them to a proper state for the coming of God as a Saviour.

12. *Listed;* desired or pleased to do.

15. *Falleth into the fire;* in the paroxysms of his disease, under the power of the evil spirit by which he was possessed. Ver. 18, and Mark 9:17, 25, 25.

17. *Suffer you;* endure your perverseness and unbelief.

18. *Rebuked the devil;* bade him depart. Mark 9:25.

20. *If ye have faith;* the reference here is to that faith with which Christ, in the case of the apostles, connected the working of miracles. *Nothing shall be impossible;* no exercise of miraculous power, however great, that may be needful in the prosecution of your apostolic work. The spirit of this promise applies to all Christ's servants in all ages. No hinderance to their work can be so great that faith cannot overcome it.

21. *This kind;* this kind of evil spirit. The words imply its great power and malice. *Prayer and fasting;* that faith which was necessary to work such a miracle, could not be

A. D. 32. 23 And they shall kill him, and the third day he shall be raised again.[a] And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received tribute-*money*[*] came to Peter, and said, Doth not your master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

27 Notwithstanding, lest we should offend them,[b] go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money:[†] that take, and give unto them for me and thee.

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[a] Ch. 16:21; 20:17; Mark 8:31; 9:30, 31; 10:33; Luke 9:22, 44; 18: 31; 24:6, 26, 46. [*] Gr. *Didrachmon*, in value twenty-eight cents eight mills; Exod. 38:26. [b] Rom. 14:21; 15:1-3; 2 Cor. 6:3. [†] Gr. *a stater*, which was half an ounce of silver.

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obtained without much self-denial and prayer.

23. *Exceeding sorry;* because he was to be treated in that way, not knowing that his death was necessary for the salvation of men.

24. *Tribute-money;* paid yearly for the support of public worship and the service of the temple, amounting to half a shekel, or about twenty five cents.

25. *Prevented him;* spoke before Peter had said any thing. When the Bible was translated into English, to prevent meant to go before. *Strangers;* persons not belonging to the family, not the children of the king who received the tribute.

26. *Free;* not expected to pay tribute. According to that rule, Christ, the Son of God, for the support of whose worship the money was paid, would be free.

27. *A piece of money;* in the original, a stater, of the value of a shekel, or about fifty cents, which would pay the tribute for both Christ and Peter.

INSTRUCTIONS.

2. The glory of the Saviour when on earth was veiled in his humanity; but on the mount of transfiguration it shone forth above the brightness of the sun; and as a full view of it, if continued, would unfit his people for their duties on earth, they must wait for this till they see him in heaven.

5. The delight of all parents in all children, from the foundation of the world to the end of time, if put together, would be infinitely less than the delight of the almighty Father in his beloved Son; and the way for men to glorify God is, to hearken to and honor the Son as they ought to honor the Father. John 5:23.

10. It is not enough for us to know the words of Scripture; we must understand their meaning, and make a right application of it. In order to this, we should seek assistance from those whose opportunities for understanding the meaning of Scripture and its right application have exceeded ours. We should also compare one portion of Scripture with another, and especially we should apply to Jesus Christ for the teaching of his Spirit.

15. The family relation, while it gives us many of our choicest comforts, occasions also many of our deepest sorrows.

20. Had men higher views of Christ, greater confidence in him, and more entire devotion to his service, they might receive much more good themselves, and be instrumental of much greater good to others.

23. That which here on earth occasions the people of God the greatest distresses, when they come to see the reasons for it and the benefits of it, they will see to have been overruled for the promotion of their highest and most enduring joys.

27. Duty sometimes calls us not to insist upon all our just rights, but to take a different course for the purpose of preventing a wrong construction being put upon our motions, and of doing greater good

CHAPTER XVIII.

1 Christ warneth his disciples to be humble and harmless; 7 to avoid offences, and not to despise the little ones: 15 teacheth how we are to deal with our brethren when they offend us; 21 and how oft to forgive them; 23 which he setteth forth by a parable of the king that took account of his servants, 32 and punished him who showed no mercy to his fellow.

AT the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?[a]

2 And Jesus called a little child unto him, and set him in the midst of them,

3 And said, Verily I say unto you, Except ye be converted,[b] and become as little children,[c] ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child,[d] the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.[e]

6 But whoso shall offend one of these little ones which believe in me, it were better for him A. D. 32. that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.[f]

7 ¶ Woe unto the world because of offences! for it must needs be that offences come; [g] but woe to that man by whom the offence cometh![h]

8 Wherefore, if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.[i]

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye,[j] rather than having two eyes to be cast into hell fire.[k]

10 ¶ Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.[l]

11 For the Son of man is come to save that which was lost.[m]

a Mark 9:33, etc.; Luke 9:46, etc.; 22:24, etc. b Psalm 51:10–13; John 3:3. c 1 Cor. 14:20; 1 Pet. 2:2. d Luke 14:11; Jas. 4:10. e ch. 10:42. f Mark 9:42; Luke 17:1, 2. g 1 Cor. 11:19; Jude 4. h Jude 11. i ch. 5:29, 30; Mark 9:43, 45. j Heb. 4:11. k Luke 9:2., 1 Pet. 17:15; Acts 12:15. m ch. 1:21; Luke 9:56; 19:10; John 3:17; 10:10; 12:47; 1 Tim. 1:15.

CHAPTER XVIII.

1. *Greatest;* in that kingdom on earth which they, in common with their countrymen, thought the Messiah would set up.

2. *A little child;* this he did to correct their false notions about his kingdom, to show them that it was spiritual, and that spiritual excellence, not outward splendor or authority, constituted greatness in it.

3. *Converted;* changed in their views and character. *As little children;* humble, docile, submissive, obedient.

5. *In my name;* from love to me, and because he belongs to me.

6. *Offend;* cause to sin, or attempt to lead into sin.

7. *Woe unto the world;* great evils will come on the world through the offences which men will commit. *Needs be;* such is the wickedness of men, that they will lead others to commit sin.

8, 9. *Hand—foot—eye;* these represent our strongest earthly desires and our dearest earthly possessions. These must all be denied and renounced rather than that we, by sinning ourselves, should be occasions of sin to others. Compare chap. 5:29, 30.

10. *These little ones;* these disciples of mine, who are little ones in character. See note on ver. 3. The precept has reference to all Christ's humble followers, but is more especially applicable to those who are poor and obscure. *Their angels;* who are sent forth to minister to them. Heb. 1:14. *Always behold the face of my Father;* how dear, then, must they be to God, and how great the peril of those who offend them.

11. *That which was lost;* sinners. God and angels rejoice over their

A. D. 32. 12 How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?[a]

13 And if so be that he find it, verily I say unto you, he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.[b]

15 ¶ Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone:[c] if he shall hear thee, thou hast gained thy brother.[d]

16 But if he will not hear *thee*, *then* take with thee one or two more, that in the mouth of two or three witnesses every word may be established.[e]

17 And if he shall neglect to hear them, tell *it* unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.[f]

18 Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven.[g]

19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.[h]

20 For where two or three are gathered together in my name, there am I in the midst of them.[i]

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?[j]

22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king which would take account of his servants.[k]

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a Luke 15:4, etc. b 2 Pet. 3:9. c Lev. 19:17; Luke 17:3. d Jas. 5:20. e Deut. 19:15; 2 Cor. 13:1. f Rom. 16:17; 1 Cor. 5:3-5; 2 Thess. 3:6, 14. g ch. 16:19; John 20:23; Acts 15:23-31; 2 Cor. 2:10. h Mark 11:24; John 16:24; 1 John 5:14. i John 20:19; 1 Cor. 5:4. j Mark 11:25; Luke 17:4; Col. 3:13. k Rom. 14:12.

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salvation. To illustrate this, he spoke a parable.

13. *Rejoiceth more;* this was natural. So with God. He rejoices in the salvation of the wandering and exposed. Of course, all should labor for this end. One way in which they could do it, he proceeded to point out in ver. 15.

15. *Hear thee;* if he is reclaimed. *Gained thy brother;* thou hast been instrumental in restoring him.

16. *Not hear;* if he persevere in the wrong. *Established;* fully proved. Deut. 19:15.

17. *Neglect to hear them;* if they cannot reclaim him. *Heathen man;* let him have no more connection with the church than you would allow to an open idolater.

18. *Ye shall bind—loose;* that is, the disciples who constitute the church spoken of in the preceding verse. This, which had been before said to Peter, chap. 16:19, is now said to the disciples generally, and it conferred as much power on them as it did on him, and it promised as many blessings to them as it did to him. Whatever he or they should do in accordance with the directions of Christ, and in obedience to his will, would be ratified in heaven. This is true of the church and ministry of Christ in all ages. See note on chap. 16:19.

19. *Any thing;* that is agreeable to his will.

20. *In my name;* under my authority, and for the purpose of doing any thing connected with the advancement of my kingdom. *In the midst;* I am present with them, to hear and bless them.

22. *Seventy times seven;* we are not to limit our forgiveness to any definite number of offences, but to forgive as often as we are injured.

23. *The kingdom of heaven;* the dealings of Christ with men in the end of the world and the day of judgment, which were to usher in the

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand talents.[a]

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.[a]

26 The servant therefore fell down, and worshipped him,[†] saying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that servant was moved with compassion,[b] and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants, which owed him a hundred pence:[‡] and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee A. D. 32. all.[c]

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant,[d] I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.[e]

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[a] *A talent* is 750 ounces of silver, which at 115 5-13 cents the ounce, is 865 dollars 38 cents. [a] 2 Kings 4:1; Isa. 50:1. [†] Or, *besought him.* [b] Psa. 78:38. [‡] The Roman *penny* is the eighth part of an ounce, which, at 115 5-13 cents the ounce, is 14 cents 4 mills; ch. 20:2. [c] ver. 26. [d] Luke 19:22. [e] Prov. 21:13; ch. 6:12; Jas. 2:13.

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last and crowning stage of his mediatorial dispensation. See chap. 3:2; 1 Cor. 15:24, etc.

24. *Ten thousand talents;* an immense sum, which he could never pay.

25. *To be sold;* it was customary then for creditors to sell debtors and their families for a sufficient length of time to pay their debts.

28. *A hundred pence;* a very small sum compared with ten thousand talents.

34. *Tormentors;* those who had authority to examine and extort confessions by torture.

35. *Do also unto you;* if we do not forgive others, God will not forgive us, but will punish us as we deserve.

INSTRUCTIONS.

1. Greatness in the view of men differs much from greatness in the sight of God. Men must give up seeking the one, in order to obtain the other.

Among those who have right views of true greatness, there will never be any contention about it.

3. Many of the characteristics of little children afford important instruction to mankind.

5. Jesus Christ takes a deep interest in even the least and feeblest of his people, and views what is done to them as done to himself. Chap. 25:40.

8. However convenient or dear any thing may be, if it cause us to sin, it is better to do without it, than to have it and suffer the consequences.

10. As angels, who always have access to God and enjoy intimate communion with him, are not ashamed to minister to the poorest and most humble of his people, no human being should be.

14. The seeking and saving of those who are lost, and the bringing of them to the fold of the Redeemer, gives joy to angels and to God.

15. The way to reclaim an offending brother is for some brother to go and converse with him *alone.* If this is not effectual, he is to take one or two more, and converse with him

A. D. 33.

CHAPTER XIX.

1 Christ healeth the sick; 3 answereth the Pharisees concerning divorcement: 10 showeth when marriage is necessary; 13 receiveth little children; 16 instructeth the young man how to attain eternal life, 20 and how to be perfect; 23 telleth his disciples how hard it is for a rich man to enter into the kingdom of God, 27 and promiseth reward to those that forsake any thing to follow him.

AND it came to pass, *that* when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;[a]

2 And great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, Have ye not read, that he which made *them* at the beginning, made them male and female,[b]

5 And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?[c]

6 Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.[d]

7 They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?[e]

8 He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so.

9 And I say unto you, Whosoever shall put away his wife, except *it be* for fornication, and shall marry another, committeth adultery: and whoso marrieth

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[a] Mark 10:1; John 10:40. [b] Gen. 1:27; 5:2; Mal. 2:15. [c] Gen. 2:24; Eph. 5:31. [d] 1 Cor. 7:10. [e] Deut. 24:1; Isa. 50:1.

again. If that is not effectual, then it is their duty to communicate what has been done to the church. If, under their discipline, he will not reform, he is to be cut off.

21. However numerous or aggravated are the offences of any brother, if he give evidence of penitence by confessing and forsaking his sins, all are bound to forgive him.

35. If we do not forgive others, God will not forgive us. An unforgiving spirit is the spirit of perdition.

CHAPTER XIX.

1. *Galilee;* this was the poorest part of Palestine. Hence, Galilean was a term of reproach. *Judea;* this lay to the south; and between it and Galilee was Samaria. *Beyond;* on the east side of the Jordan.

3. *Tempting him;* for the purpose of ensnaring him, in order to get him into difficulty. *For every cause;* whenever he chooses; as some of their teachers said that he might, and as they often did.

4. *Have ye not read;* Gen. 1:27.

6. *One flesh;* they are so united as to be no longer two, but one, each being a part of the other. Compare the apostle's words: "He that loveth his wife loveth himself." Eph. 5:28. Of course they ought to be one in views, affections, and interests; and for a man to break such a union as this by putting away his wife for every cause, is wrong. Thus the question of the Pharisees was answered.

7. *A writing of divorcement;* Deut. 24:1.

8. *Suffered;* he did not direct it, or suffer it in any such sense as to imply that God approved of it, or that it was right. It was a civil regulation of a civil government, suffered for a time on account of the wickedness of men, and in order to prevent the greater evils which that wickedness would otherwise have occasioned. It was a regulation as to the mode of putting away; not to justify that wrong practice, but to lessen, in some measure, its evils. *Not so;* from the beginning, and in all its stages, this putting away "for every cause" of one's wife was a violation of the will of God, as manifested in his works and his word.

9. *I say unto you;* I give you the right interpretation of the will of

her which is put away, doth commit adultery.[a]

10 His disciples say unto him, If the case of the man be so with *his* wife, it is not good to marry.[b]

11 But he said unto them, All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake.[c] He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer A. D. 33. little children, and forbid them not, to come unto me;[d] for of such is the kingdom of heaven.[e]

15 And he laid *his* hands on them, and departed thence.

16 ¶ And behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?[f]

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, Thou shalt do no murder,[g] Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 Honor thy father and *thy*

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a Ch. 5:32; Luke 16:18. b Prov. 19:13; 21:9, 19. c 1 Cor. 7:32. d Mark 10:14; Luke 18:16, etc. e ch. 18:3. f Mark 10:17; Luke 10:25; 18:18. g Exod. 20:13; Deut. 5:17, etc.

God in this matter. *Fornication;* here in the sense of adultery.

10. *If the case of the man be so with his wife;* if a man, to obey God, must live all his life with one wife, provided she lives and is faithful, whether he is pleased with her or not, then it is not good for a man to marry.

11. *Cannot receive this saying;* namely, that it is not good to marry. If all should, and act upon it, and not break any other command of God, the whole human race, when those now living are dead, would be extinct. Not to marry is contrary to the nature and wants of men, and to the will of God with regard to them. Gen. 1:28. *It is given;* some individuals are capable of living with comfort and usefulness in an unmarried state, and may lawfully think it not best for them to marry; and some may be called for a time to perform special services, or meet special dangers, where they could not properly provide for a family. Such a case was noticed by Paul, 1 Cor. 7, and applied to some who lived in his day, on account of the then present distresses.

12. *So born;* as to be unfit for marriage. *Of men;* by the wickedness of men, for their own selfish and ungodly purposes. *Kingdom of heaven's sake;* voluntarily abstaining from marriage in order to be more useful. *Let him receive it;* if a person is so situated as to be clearly an exception to what is applicable to ministers and men in general, and is disposed to live in an unmarried state because he believes that he can be more useful by so doing, let him so live; but let him cultivate the utmost purity of heart and life, and manifest it in all his conversation and conduct.

13. *Little children;* so small that Jesus took them up in his arms, put his hands on them, and blessed them. Mark 18:16. Luke calls them infants. Luke 18:15. *Rebuked them;* the disciples thought them too young to occupy the attention of Christ, or to be benefited by being brought to him.

14. *Suffer little children;* they have great need of me; they can be benefited by me; they are not beneath my notice, and I greatly delight in doing them good. *Of such is the kingdom of heaven;* see chap. 18:3, and note.

15. *Laid his hands on them;* in token of his blessing them.

17. *Why callest thou me good?* this question is asked because the young man addressed him simply as a human teacher, not as divine.

A. D. 33. mother: and, Thou shalt love thy neighbor as thyself.[a]

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21 Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: [b] and come *and* follow me.[c]

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.[d]

24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.[e]

27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; [f] what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.[g]

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundred-fold, and shall inherit everlasting life.[h]

30 But many *that are* first shall be last, and the last *shall be* first.[i]

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[a] Lev. 19:18. [b] Luke 12:33; 16:9; Acts 2:45; 4:34, 35; 1 Tim. 6:18, 19. [c] John 12:26. [d] 1 Tim. 6:9, 10. [e] Psa. 3:8; 62:11; Zech. 8:6. [f] Mark 10:28; Luke 18:28; Phil. 3:8. [g] ch. 20:21; Luke 22:28, 30; 1 Cor. 6:2, 3; Rev. 2:26. [h] Mark 10:29, 30; Luke 18:29, 30; 1 Cor. 2:9. [i] ch. 20:16; 21:31, 32; Mark 10:31; Luke 13:30; Gal. 6:7; Heb. 4:1.

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20. *Have I kept;* only in outward appearance, not in heart, as the sequel showed.

21. *Be perfect;* have a character that is "perfect and entire, wanting nothing." The Saviour, by this command, lays his hand immediately upon the faulty spot in his character, and points it out to him.

22. *Sorrowful;* by this he showed that he was not prepared for heaven. He loved his riches more than he loved his neighbor or God.

23. *Hardly enter;* it is with great difficulty that he can enter.

24. *It is easier;* a proverb denoting extreme difficulty.

26. *All things;* God could make even a rich man humble, believing, and obedient, though men could not do it.

28. *In the regeneration;* the reference here is not to the regeneration of the soul, for which the Greek commonly uses a different word, but to the time when God shall make all things new by bringing in the new heaven and new earth. 2 Pet. 3:13; Rev. 21:1, 5. *Sit upon twelve thrones;* as assessors with Christ. *Judging the twelve tribes of Israel;* not authoritatively, for the final sentence belongs to Christ alone, but cooperating with him in his decisions. See note on 1 Cor. 6:2. The world shall be acquitted or condemned according to the doctrines the apostles were inspired to preach.

29. *A hundred-fold;* shall receive vastly more real good in this world than all which he renounces for the sake of Christ, and in the world to come shall receive eternal life.

30. *First—last;* see chap. 20:16.

INSTRUCTIONS.

4. In matters of religion, the appeal must be to the Bible; and an intimate acquaintance with it, and a cordial obedience to its laws, will give one a great advantage over his adversaries.

5. Marriage is an institution of God; honorable in all, ministers of the gospel as well as others; sacred in its obligations; and unless these obligations are violated by one of the parties, not to be dissolved till death.

CHAPTER XX.

1 Christ, by the similitude of the laborers in the vineyard, showeth that God is debtor unto no man: 17 foretelleth his passion: 20 by answering the mother of Zebedee's children, teacheth his disciples to be lowly; 30 and giveth two blind men their sight.

FOR the kingdom of heaven is like unto a man *that is* a householder, which went out early in the morning to hire laborers into his vineyard.[a]

2 And when he had agreed with the laborers for a penny a day,[b] he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?[c]

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard;[d] and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and give them *their* hire,[e] beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a penny.[f]

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received

[a] Song 8:11, 12. [b] ch. 1v 2?. [c] Prov. 19:15; Ezek. 16:49; Acts 17:21; Heb. 5:12. [d] Eccl. 9:10; John 9:4. [e] Luke 10:7. [f] Luke 23:40-43.

8. That God suffers the adoption, and for a time the continuance of practices, on account of the hardness of men's hearts, is no evidence of the moral rectitude of those practices. Nor is the giving of directions about them, and the adoption of regulations to lessen their evils while they continue, any evidence that God approves of them. The practices may still be a violation of what has been the will of God from the beginning, and obedience to him may require them to be done away.

11. Individuals, in some peculiar circumstances, may find it expedient and useful to take a course which, were it not for those circumstances, would be both inexpedient and hurtful; and the great body of mankind may be required by the plainest dictates of God's word to take a different course.

14. Jesus Christ feels an interest in little children, and approves of their being brought to him in faith, love, and prayer. All parents should feel this, and thus bring them to the Saviour.

20. A man may think he has always been good, and yet be entirely mistaken and totally unfit for heaven. He may sometimes feel uneasy, and be anxious to know what he must do to be saved; yet when told, he may not be willing to do it.

26. It is possible for a rich man to go to heaven; but he will be much less likely to go there, than if he were not rich. Those, therefore, who are making it their chief object to be rich, are taking a course which tends for ever to destroy them.

29. For all the sacrifices which persons make from love to Christ and his cause, they will be graciously and abundantly rewarded, both in this world and in the world to come.

CHAPTER XX.

1. *The kingdom of heaven;* its comparative duties and rewards, as proclaimed in the judgment-day and inherited in heaven. See chap. 3:2.

2. *A penny;* about fourteen cents. The proper compensation, at that time, for a day's labor.

3. *Third hour;* nine o'clock in the morning.

5. *Sixth and ninth hour;* noon and three o'clock in the afternoon.

6. *Eleventh hour;* five o'clock in the afternoon.

A. D. 33. *it*, they murmured against the good man of the house,[a]

12 Saying, These last have wrought *but* one hour,[a] and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend,[b] I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.[c]

15 Is it not lawful for me to do what I will with mine own?[d] Is thine eye evil,[e] because I am good?

16 So the last shall be first, and the first last:[f] for many be called, but few chosen.[g]

17 ¶ And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death,[h]

19 And shall deliver him to the Gentiles to mock,[i] and to scourge,[j] and to crucify *him*: and the third day he shall rise again.

20 ¶ Then came to him the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.[k]

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?[l] They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that

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[a] Luke 15:29, 30. [a] Or, *have continued one hour only.* [b] ch. 22:12. [c] John 17:2. [d] Rom. 9:15, 24; Jas. 1:18. [e] Deut. 15:9; ch. 6:23. [f] ch. 19:30. [g] ch. 22:14; 2 Thess. 2:13; Jas. 1:23-25. [h] ch. 16:21, etc.; Mark 10:32, etc.; Luke 18:31, etc.; John 12:12, etc. [i] ch. 27:2, etc.; Mark 15:1, 16, etc.; Luke 23:1, etc.; John 18:28, etc.; Acts 3:13; 1 Cor. 15:3-7. [j] Isa. 53:5. [k] Mark 10:35. [l] Luke 12:50.

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13. *No wrong;* he gave them all that he agreed to, and all that justice and equity required.

15. *Lawful;* right, proper. *What I will;* what I see to be best. *Evil;* envious of others who receive as a free gift more than they can claim as their due.

16. *First;* in privileges, and in their own estimation. *Last;* in the reception of the gifts of distinguishing grace. God distinguishes men by his favors as he sees best; not without wise and good reasons, but those reasons cannot always be seen by men. The above-mentioned truths were illustrated by the time of calling into his kingdom the Jews and the Gentiles, and his treatment of them; and they are continually illustrated in the dispensations of his providence and grace towards nations and families as well as individuals. *Called;* to enter the kingdom of heaven. *Chosen;* to enjoy its highest gracious benefits.

18. *Betrayed;* chap. 26:49. *Chief priests—scribes;* ecclesiastical rulers. Chap. 26:47.

19. *Gentiles;* the Romans, who were then the civil rulers of Judea, and who alone had authority to put an accused person to death.

20. *Zebedee's children;* James and John.

21. *Sit—on thy right hand;* be thy chief officers. *In thy kingdom;* thinking it would be an earthly kingdom.

22. *Ye know not;* they did not understand the nature of his kingdom, and what they must do and suffer to be first in it. *The cup—the baptism;* the cup is that of suffering; chap. 26:39, etc. The baptism is his bloody death. The two together denote all the sufferings, inward and outward, through which our Lord's path to glory lay. *We are able;* in this they knew not what they said.

23. *Ye shall drink;* ye shall follow me in my sufferings. *Not mine to give;* except to those for whom it is prepared

I am baptized with :[a] but to sit on my right hand, and on my left, is not mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.[b]

26 But it shall not be so among you :[c] but whosoever will be great among you, let him be your minister ;

27 And whosoever will be chief among you, let him be your servant :[d]

28 Even as the Son of man came not to be ministered unto, A. D. 33. but to minister,[e] and to give his life a ransom for many.[f]

29 ¶ And as they departed from Jericho, a great multitude followed him.

30 And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.[g]

31 And the multitude rebuked them, because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 So Jesus had compassion *on*

[a] Acts 12:2; Rom. 8:17; 2 Cor. 1:7; Rev. 1:9. [b] Luke 22:25, 26. [c] 1 Pet. 5:3. [d] ch. 23:11; Mark 9:35; 10:43. [e] Luke 22:27; John 13:4, 14; Phil. 2:7. [f] Isa. 53:5, 8, 11; Dan. 9:24, 26; 1 Tim. 2:6; Titus 2:14; Heb. 9:28; 1 Pet. 1:18, 19; Rev. 1:5. [g] ch. 9:27; Mark 10:46; Luke 18:35.

24. *The ten ;* the other apostles were offended that some should seek to be placed above the rest.

26. *Not be so ;* in the kingdom of Christ : none of his ministers were to exercise civil power or authority over the rest. *Great among you ;* to be truly great in his kingdom one must minister, as he has opportunity and ability, to the wants of others.

27. *Chief ;* first in true spiritual worth. *Your servant ;* most active in administering to the good of his fellow-disciples.

28. *Not to be ministered unto :* his great object was, not to be assisted by others, but to assist them, and give his life for their redemption.

29. *Jericho ;* a city about eight miles west of the Jordan, and twenty north-east of Jerusalem.

31. *Rebuked them ;* commanded them to be silent. *Cried the more ;* more loudly and earnestly, lest they should fail of the blessing.

INSTRUCTIONS.

4. Till men begin to labor for Christ, they are, as to the great business of life, idle. They are doing nothing which will in the end promote their good.

15. In the bestowment of his unmerited favors, Christ has a perfect right to do as he sees best. His doing this injures no one, and promotes the good of many. If any complain, they complain of infinite goodness under the guidance of infinite wisdom, and thus show that they are evil.

16. Many who in this world are first in privileges, and are in many respects above others, will, in the world to come, be far below them

21. Parents often manifest much pride and ignorance in seeking worldly distinctions for their children, and Christ is wise and good in denying them those distinctions ; for the attainment of them might for ever exclude them from true greatness and honor in his heavenly kingdom.

23. Ambition in the disciples of Christ, and thirst for worldly glory, liken them to men of the world, not to Jesus Christ, and are evidence that disappointments and sufferings await them.

26. Humility, and a disposition to serve others in the supply of their wants and the promotion of their highest good, are marks of true greatness in the kingdom of Christ, and especially among his ministers.

31. Christ kindly regards the sufferings of the distressed, and is pleased when they apply to him for help, believing that he is able and

A. D. 33. *them*, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

1 Christ riding into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig-tree, 23 putteth to silence the priests and elders, 28 and reproveth them by the similitude of the two sons, 33 and the husbandmen, who slew such as were sent unto them.

AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.[a]

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Zion,[b] Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.[c]

6 And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their clothes, and they set *him* thereon.[d]

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed *is* he that cometh in the name of the Lord;[e] Hosanna in the highest.[f]

10 And when he was come into Jerusalem, all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple,[g] and overthrew the tables of the money-changers, and the seats of them that sold doves,

a Mark 11:1; Luke 19:29. b Isaiah 62:11. c Zech. 9:9; John 12:15. d Mark 11:4, etc. e Psa. 118:26; ch. 23:39. f Luke 2:14. g Mark 11:11; Luke 19:45, etc.; John 2:15, etc.

willing to bestow it. None who feel their need of his mercy, and desire to receive it, need fail of his grace.

CHAPTER XXI.

1. *Bethphage;* a village on the south-east side of the mount of Olives, which was a hill about two miles east of Jerusalem, beyond the valley of Jehoshaphat. Through this valley run the brook Cedron, or Kidron.

3. *Say aught;* say any thing against your taking them.

4. *By the prophet;* Zech. 9:9.

5. *Daughter of Zion;* a poetic personification of Zion, which was that part of Jerusalem where David and the kings after him dwelt. It represents Jerusalem and its inhabitants. *Behold, thy King cometh;* this prophecy was universally understood of the Messiah; and thus Jesus openly claimed to be the one predicted by it. *Sitting upon an ass;* the common beast of the Israelitish rulers in ancient times, Judges 5:10; 10:4; and moreover a beast of peace, in contrast with the horse, which was specially employed in war. *An ass, and a colt;* Jesus rode upon the colt, Mark 11:7; John 12:14; the mother of the colt accompanying. Hence they are spoken of together by the evangelist.

8. *Spread their garments;* this was a royal honor, after the custom of the times.

9. *Hosanna;* Save now. An expression of joy, invoking blessings on him as the Messiah. *Hosanna in the highest;* let our hosannas on earth be responded to and rattled in the highest heavens.

12. *Bought in the temple;* the outer court of it, called the court of the Gentiles. *Money-changers;* those who exchanged the current coin of the day for the Israelitish half shekel which was paid yearly for the support of the temple service. See note on chap. 17:24. For this they re

13 And said unto them, It is written, My house shall be called the house of prayer;[a] but ye have made it a den of thieves.[b]

14 And the blind and the lame came to him in the temple; and he healed them.[c]

15 And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David;[d] they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?[e]

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now, in the morning, as he returned into the city, he hungered.

19 And when he saw a fig-tree[*] in the way, he came to it, and found nothing thereon, but leaves only,[f] and said unto it, Let no fruit grow on thee hence- A. D. 33. forward for ever. And presently the fig-tree withered away.[g]

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith,[h] and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain, Be thou removed,[i] and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.[j]

23 ¶ And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things?[k] and who gave thee this authority?[l]

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things.

25 The baptism of John, whence

[a] Isa. 56:7. [b] Jer. 7:11. [c] Isa. 35:6. [d] ver. 9. [e] Psa. 8:2. [*] Or, *one fig-tree*. [f] Mark 11:13. [g] Jude 12. [h] ch. 17:20; Luke 17:6; Jas. 1:6. [i] 1 Cor. 13:2. [j] ch. 7:7; Mark 11:24; Jas. 5:16; 1 John 3:22; 5:14. [k] Exod. 2:14. [l] Mark 11:27; Luke 20:1.

ceived a premium; and they were, moreover, often dishonest in their exactions. *Sold doves;* for the offerings in the temple. Lev. 14:22; Luke 2:24

13. *Written;* Isa. 56:7.

16. *Read,* Psa. 8:2. The quotation was from the Septuagint, the Greek translation of the Old Testament, where the words "ordained strength" in the Hebrew, are translated "perfected praise."

17. *Bethany;* a village on the east side of the mount of Olives, adjoining Bethphage.

19. *Let no fruit grow on thee hence-forward;* the cursing of the fig-tree was a symbolical act designed to shadow forth the awful end of nations, communities, and individuals, that fail to bring forth fruit to God's praise. Compare Luke 13:6–9.

21. *Have faith;* the faith of miracles, which was given to the apostles, and by which they were enabled to work miracles in the name of Jesus. *It shall be done;* even the most difficult things, which are proper, shall be done. The spirit of this promise belongs to all God's servants in all ages. See note on chap. 17:20

22. *Believing;* with the faith of miracles granted to them, and under the special teaching of the Holy Ghost, by which they could discern whether a thing was or was not according to the will of God. If they saw that it was not, they would not ask it, or believe that they should receive it. If they saw that it was, and did ask, believing, they would receive it, though it should be as difficult as the removal into the sea of mount Olivet, over which they were then passing.

23. *These things;* which he had been accomplishing at the temple and in other places.

25 *The baptism of John;* his ministration and teaching. *Why did ye*

A. D. 33. was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people: for all hold John as a prophet.[a]

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But what think ye? A *certain* man had two sons; [b] and he came to the first, and said, Son, go work to-day in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.[c]

30 And he came to the second, and said likewise. And he answered and said, I *go*, sir: and went not.

31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: [d] and ye, when ye had seen *it*, repented not afterward,[e] that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard,[f] and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen,[g] that they might receive the fruits of it.

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.[h]

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But last of all he sent unto them his son, saying, They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, This is the heir; [i] come, let us kill him, and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, and slew *him*.[j]

40 When the lord therefore of

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a Ch. 14:5. b Luke 15:11, etc. c 2 Chr. 33:12, 13; 1 Cor. 6:11; Eph. 2:1-13. d Luke 7:29; 7:37, etc. e Rev. 2:21. f Psa. 80:8-16; Song 8:11, 12; Isa. 5:1-7; Jer. 2:21; Mark 12:1; Luke 20:9, etc. g 2 Kings 17:13, etc.

h 2 Chr. 36:16; Neh. 9:26; Jer. 25:3, 7; ch. 5:12; 23:34-37; Acts 7:52; 1 Thess. 2:15; Heb. 11:36, 37; Rev. 6:9. i Heb. 1:1, 2. j Acts 2:23; 4:25-27.

not then believe him? when he testified of me as the Messiah.

28. *Think ye;* judge ye of what I am going to say in the following parable. *The first;* this represented the openly immoral and vicious, who publicly refused to obey God, such as publicans and harlots. *Go work;* this represented what God requires of men.

30. *The second;* this represented the scribes and Pharisees, who professed to obey God, and yet did not, but opposed him.

32. *Way of righteousness;* the right way; the way of God's appointment. *Believed him;* though they had before refused to obey God, yet afterwards, under the preaching of John, they repented and obeyed him. *Ye;* the scribes and Pharisees repented not, and in what they had said condemned themselves.

33. *Householder;* this was designed to represent Jehovah. *Husbandmen;* the Jewish nation.

34. *His servants;* the prophets and teachers of religion among the Jews, who called upon them to render to God his due.

35. *Beat one;* this represented their treatment of his prophets.

37. *His son;* the Lord Jesus Christ, who was then addressing them, and whom they would kill.

39. *Slew him;* chap. 27:35.

40. *The lord;* the owner of all things. *Those husbandmen;* the Jews

the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those wicked men,[a] and will let out *his* vineyard unto other husbandmen,[b] which shall render him the fruits in their seasons.

42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?[c]

43 Therefore say I unto you, The kingdom of God shall A. D. 33 be taken from you,[d] and given to a nation bringing forth the fruits thereof.[e]

44 And whosoever shall fall on this stone, shall be broken:[f] but on whomsoever it shall fall, it will grind him to powder.[g]

45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.[h]

[a] Psa. 2:4, 5, 9; Zech. 12:2. [b] Luke 21:21; Rom. 9:26; 11:11. [c] Psa. 118:22; Isa. 28:16; 1 Pet. 2:6, 7. [d] ch. 8:12. [e] Isa. 2:2. [f] Isa. 8:14, 15. [g] Heb. 2:2, 3. [h] Luke 7:16; John 7:40.

41. *Other husbandmen;* the blessings which they received and abused he would give to others.

42. *In the scriptures;* Psa. 118:22, 23. This was a prophecy of the truths and events represented in the parable, which were about to be fulfilled in the crucifixion of Christ, the casting off of the Jews, and the calling of the Gentiles into the church of God. *The stone;* the Lord Jesus Christ. *The builders;* the Jews, and especially their leaders, the scribes and Pharisees.

43. *You;* Jews. *A nation;* the Gentiles.

44. *This stone;* Jesus Christ. Whosoever should stumble at his lowly appearance, or the matter and manner of his teaching, would greatly suffer. *It shall fall;* those who against light should continue to oppose him, and on whom his righteous indignation should fall, would be destroyed with an awful destruction.

46. *Sought to lay hands on him;* for the purpose of destroying him, as the Scriptures, and as he in this parable, had foretold that they would.

INSTRUCTIONS.

4. The prophecies of the Old Testament concerning the Messiah were all fulfilled in Jesus of Nazareth, thus proving with absolute certainty that he was the Christ.

12. Those who imitate Christ will manifest great zeal for God, and labor to remove all evils connected with his worship. The Bible will be their standard, and by it they will seek to regulate their own conduct and that of their fellow-men.

16. The conversion of children to the Saviour is foretold in the Scriptures. We ought therefore to seek and expect it, and when it takes place, to rejoice in it as a new evidence of the truth of the Bible and of the Messiahship of Jesus Christ.

19. In order to be accepted by Christ, it is not enough to have the leaves of an outward profession, or even the appearance of great fruitfulness; we must bear fruit. If we do not, we are exposed to his withering curse.

23. The authority of God, clearly and conclusively given, will not satisfy all, especially with regard to what they dislike. If a person have not their authority, or that of those with whom they associate, they will reject him, though he give unanswerable evidence of being sent of God.

25. Many fear the people more than they fear God. It is often so with rulers: and truths which they reject, the common people receive gladly.

The common people, the working people, should not be forbidden to read the word of God, and to think and judge for themselves; and when they learn what the truth of God is, they should not be hindered from obeying it.

31. Openly wicked men are sometimes brought to repentance and salvation sooner than those who have been externally moral and professed a high regard for sacred things. Thus, those who appeared

A. D. 33.

CHAPTER XXII.

1 The parable of the marriage of the king's son. 2 The vocation of the Gentiles. 11 The punishment of him that wanted the wedding-garment. 15 Tribute ought to be paid to Cæsar. 23 Christ confuteth the Sadducees for the resurrection; 34 answereth the lawyer, which is the first and great commandment; 41 and poseth the Pharisees about the Messias.

AND Jesus answered and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king,[a] which made a marriage for his son,[b]

3 And sent forth his servants to call them that were bidden to the wedding: [c] and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready: come unto the marriage.

5 But they made light of *it*,[d] and went their ways, one to his farm, another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.[e]

7 But when the king heard *thereof*, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.[f]

8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.[g]

9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all as many as they found, both bad and good: [h] and the wedding was furnished with guests.

11 And when the king came in to see the guests,[i] he saw there a man which had not on a wedding garment:[j]

12 And he saith unto him,

a Luke 14:16. b Rev. 19:7, 9. c Psa. 68:11; Jer. 25:4; 35:15; Rev. 22:17. d Psa. 106:24, 25; Prov. 1:24, 25; Acts 24:25; Rom. 2:4. e 1 Thess. 2:15. f Dan. 9:26; Luke 19:27. g ch. 10:11, 13; Acts 13:46; Rev. 3:4; 22:14. h ch. 13:47. i Zeph. 1:12. j Psa. 45:14; Isa. 61:10; 2 Cor. 5:3; Eph. 4:24; Rev. 16:15; 19:8.

for a time to be first, are in reality last; and those who appeared to be last, are first.

41. The greater the privileges of men, if they do not improve them, the greater will be their guilt; and without repentance and pardon, through faith in the Redeemer, the more awful will be their ruin.

CHAPTER XXII.

2. *Kingdom of heaven;* the Messiah's reign in the gospel dispensation, and the lot in the judgment-day, both of those who receive and those who reject it. See chap. 3:2. *A marriage;* a feast at the marriage of his son. This represented the blessings of the gospel.

3. *His servants;* those ministers of his who were first sent to invite the Jews to embrace the Messiah. *Would not come;* representing their rejection of him and his salvation.

4. *Other servants;* other ministers, whom he afterwards sent.

6. *Entreated them spitefully—slew them;* this represents the treatment which the apostles and other ministers of the gospel received from the Jews.

7. *Destroyed those murderers;* representing the destruction of Jerusalem, as foretold by our Lord. Luke 21:6–24.

9. *Highways;* representing the offering of the gospel to the Gentiles and people of all descriptions.

11. *Wedding-garment;* it was customary for the man who made a wedding feast, to provide wedding-garments for those whom he invited. If they would not come, or if they did come, but would not put on the wedding garment, it was a great dishonor to the master of the feast. By this incident of the parable, our Lord shows that an outward acceptance of his gospel is not enough. We may join ourselves to the number of his visible followers; but if our souls have not the wedding garment of faith, love, and holiness, we shall be cast out.

12. *Speechless;* knowing that he was inexcusable.

Friend, how camest thou in hither not having a wedding-garment? And he was speechless.[a]

13 Then said the king to his servants, Bind him hand and foot, and take him away,[b] and cast *him* into outer darkness; there shall be weeping and gnashing of teeth.[c]

14 For many are called, but few *are* chosen.[d]

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.[e]

16 And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man:* for thou regardest not the person of men.

17 Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Show me the tribute-money. And they brought unto A. D. 33. him a penny.*

20 And he saith unto them, Whose *is* this image and superscription?†

21 They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's;[f] and unto God the things that are God's.[g]

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him the Sadducees,[h] which say that there is no resurrection,[i] and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.[j]

25 Now there were with us seven brethren: and the first, when he had married a wife, deceased, and having no issue, left his wife unto his brother:

26 Likewise the second also, and

[a] Jer. 2:26. [b] Isa. 52:1; Rev. 21:27. [c] ch. 8:12. [d] chap. 7:14; 20:16; Luke 13:23, 24. [e] Mark 12:13, etc.; Luke 20:20, etc. * In value 14 cents 4 mills. † Or, *inscription.* [f] ch. 17:25, 27; Rom. 13:7. [g] Mal. 1:6–8 3:8–10. [h] Mark 12:18, etc.; Luke 20:27, etc. [i] Acts 23:8. [j] Deut. 25:5; Ruth 1:11.

13. *Outer darkness;* the darkness without the illuminated banqueting-hall. The banqueting hall represents heaven with its joys; the outer darkness, hell with its anguish.

14. *Called;* invited to receive the blessings of the gospel. *Chosen;* by accepting its provisions to enjoy its benefits.

16. *Herodians;* they held that it was lawful to pay tribute to Cesar, or to the Romans, who had conquered and governed Judea. The Pharisees held that it was not, but was contrary to the divine law. Deut. 17:15.

17. *Tell us;* settle the question so much disputed among us. *Is it lawful to give tribute unto Cesar, or not?* if he should say it was not lawful, they meant to accuse him to the civil authority as an enemy to the Romans; if he should say it was lawful, they meant to accuse him to the people as opposed to the law of God.

18. *Perceived;* he saw their hearts, their motives, as plainly as he did their faces.

19. *Tribute-money;* the Roman coin in which the civil taxes were paid.

20. *Image;* likeness stamped upon the coin.

21. *Cesar's;* this showed that as they were under his government, and enjoyed its protection, they ought to assist in supporting it; while, at the same time, they ought to obey God.

22. *Marvelled;* they were astonished at his wisdom in escaping their snare. Neither could accuse him for he had maintained the rights of the government and the rights of God.

23. *No resurrection;* of the body after death. They denied any existence of the soul after death, and consequently any reunion of soul and body in a future resurrection.

24. *Seed;* children, who should be called after his brother, that no family in Israel might become extinct

A. D. 33. the third, unto the seventh.[a]
27 And last of all the woman died also.
28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.
29 Jesus answered and said unto them, Ye do err, not knowing the scriptures,[b] nor the power of God.
30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.[c]
31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,
32 I am the God of Abraham, and the God of Isaac, and the God of Jacob?[d] God is not the God of the dead, but of the living.
33 And when the multitude heard *this*, they were astonished at his doctrine.[e]
34 ¶ But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.
35 Then one of them, *which was* a lawyer, asked *him a question*, tempting him,[f] and saying,
36 Master, which *is* the commandment in the law
37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.[g]
38 This is the first and great commandment.
39 And the second *is* like unto it, Thou shalt love thy neighbor as thyself.[h]
40 On these two commandments hang all the law and the prophets.[i]
41 ¶ While the Pharisees were gathered together, Jesus asked them,
42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.[j]
43 He saith unto them, How then doth David in spirit call him Lord, saying,
44 The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?[j]
45 If David then called him Lord, how is he his son?
46 And no man was able to answer him a word,[k] neither durst any *man* from that day forth ask him any more *questions*.[l]

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[a] Gr. seven. [b] John 20:9. [c] ch. 18:10; 1 John 3:2. [d] Exod. 3:6, 15, 16; Heb. 11:16. [e] ch. 7:28; Mark 12:17. [f] Luke 10:25, etc. [g] Deut. 6:5; 10:12. [h] Lev. 19:18. [i] Rom. 13:9; Jas. 2:8. [j] Mark 12:35, etc.; Luke 20:41, etc. [j] Psa. 110:1; Acts 2:34, 35; Heb. 1:13; 10:12, 13. [k] Luke 14:6. [l] Mark 12:34; Luke 20:40.

28. *Whose wife:* they thought the resurrection absurd, and that this difficulty would prove its absurdity.
31. *Touching the resurrection:* in proof from the Bible of the resurrection. *Have ye not read*, Exod. 3:6, 15. The manner in which God spoke of Abraham, Isaac, and Jacob, showed they were still alive, in opposition to the doctrine of the Sadducees. And as Jehovah was then the God of their living souls, he would in due time raise their bodies incorruptible and immortal.
33. *Astonished:* to witness his acquaintance with the scriptures, and the wisdom and justice of his application of them.
35. *A lawyer:* an expounder and teacher of the divine law.
36. *In the law, the law of God.*
37 *Jesus said*, Deut. 6:5.
38. *First:* in importance, as it requires the duties we owe to God, which are the foundation of all true goodness.
39. *The second:* Lev. 19:18; requiring the duties we owe to men.
40. *These two:* they comprehend the substance of all that is required in the Old Testament scriptures.
43. *In spirit:* speaking under the guidance of the Holy Spirit. Psa. 110:1.
44. *Right hand:* as sharing with me the throne of heaven. *Thy footstool:* till thou set thy feet upon thine enemies, as utterly vanquished.
45. *How:* how is Christ both David's Lord and son?
46. *No man was able:* the reason was, they did not rightly understand his character. If they had understood it, they could have an-

CHAPTER XXIII.

1 Christ admonisheth the people to follow the good doctrine, not the evil examples, of the scribes and Pharisees. 5 His disciples must beware of their ambition. 13 He denounceth eight woes against their hypocrisy and blindness; 34 and prophesieth of the destruction of Jerusalem.

THEN spake Jesus to the multitude, and to his disciples,
2 Saying, The scribes and the Pharisees sit in Moses' seat:[a]
3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.[b]
4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders;[c] but they *themselves* will not move them with one of their fingers.
5 But all their works they do for

[a] Mal. 2:7; Mark 12:38; Luke 20:46. [b] Rom. 2:21-23. [c] Luke 11:46; Acts 15:10; Gal. 6:13.

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swered. As man, he was David's son; and as God, he was his Lord.

INSTRUCTIONS.

2. The provisions of God for the happiness of men are most abundant and free, and his invitations to them to come and receive according to their wants, are most urgent and sincere.

7. Though men have the power and the disposition, yet they have no right to reject the invitations of God, or to stay away from him and perish. It is a great dishonor to him, as well as a great wrong to themselves.

11. A time is coming when God will examine into every man's character, and when those who have trusted to their own righteousness, without submission to or acceptance of the righteousness of Christ, will, with hypocrites and the openly vicious, be cast into outer darkness, where is weeping and gnashing of teeth.

14. None would accept the gracious invitations of the gospel, and be for ever blessed, if God had not from the beginning chosen them to salvation, through the sanctification of the Spirit and the belief of the truth. While those who reject Christ and are lost owe their destruction wholly to themselves, those who are saved are indebted for salvation to the riches of grace.

16. Wicked men for evil purposes sometimes make great professions of respect to preachers of the gospel, and pretend to have an earnest desire to know the truth; yet when the truth is exhibited, as revealed by God, they reject it; thus showing that their real character was not that of sincere inquirers, but of objectors and hypocrites.

28. The difficulties which men bring forward, in order to show that doctrines revealed in the Bible are false, are often difficulties of their own making, and spring from ignorance of the Scriptures, not from these doctrines as God has revealed them.

29. The doctrines of the immortality of the soul and of the resurrection of the body were both taught in the Old Testament; as was also the obligation of men to love God with all the heart, and their neighbors as themselves. By Christ these truths were revealed with greater clearness, but the great requirements of both Testaments are substantially the same.

42. The Bible, received as all given by inspiration of God, presents insuperable difficulties to those who reject the divinity of Christ, or consider him as possessing but one nature. They cannot rightly explain many things which, to those who embrace the truth, are perfectly plain.

CHAPTER XXIII.

2. *Sit in Moses' seat:* they are the expounders and teachers of the law of Moses.

3. *Observe and do:* so far as they teach according to the laws of God, but beyond that, *Do not ye after their works;* do not imitate their example.

4. *Heavy burdens:* grievous and troublesome ceremonies and observances which they required. They rigidly expounded certain parts of the divine law as binding on the people, while they themselves, secretly or openly, claimed a release from them.

5. *Phylacteries:* slips of parchment worn about their persons, on which were written some divine precepts

A. D. 33. to be seen of men;[a] they make broad their phylacteries, and enlarge the borders of their garments,[b]

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,[c]

7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi:[d] for one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: for one is your Father, which is in heaven.[e]

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But he that is greatest among you shall be your servant.[f]

12 And whosoever shall exalt himself, shall be abased; and he that shall humble himself, shall be exalted.[g]

13 ¶ But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in *yourselves*, neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses,[h] and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.[i]

16 Woe unto you, *ye* blind guides,[j] which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

17 *Ye* fools and blind:[k] for whether is greater, the gold, or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.*

19 *Ye* fools and blind: for

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[a] Ch. 6:1-16. [b] Num. 15:38. [c] Mark 12:38, etc.; Luke 11:43, etc. [d] Jas. 3:1. [e] ch. 6:9. [f] chap. 20:26, 27. [g] Prov. 15:33; James 4:6.

[h] 2 Tim. 3:6; Titus 1:11. [i] John 8:44; Acts 13:10; Eph. 2:3. [j] ch. 15:14. [k] Psa. 94:8.
* Or, *debtor*, or *bound*.

The Pharisees made them broader than others, to intimate that they were more holy. For the same purpose they enlarged the borders or fringes which Moses had commanded them to wear on their garments. Num. 15:38.

6. *Uppermost rooms;* most honorable places at the table. The Jews of our Lord's day took their meals reclining on couches, which were arranged on three sides of a central table. In assigning the guests to their "rooms," or places, strict attention was paid to rank. Compare Luke 14:7-11.

7. *Rabbi;* master.

8. *Brethren;* equally children of God, and fellow-heirs of Christ; no one of you having authority to control the faith and practice of the rest.

9. *Call no man your father:* as having authority over your faith and practice.

10. *Masters;* as leaders and controllers of Christ's ministers and people.

11. *Servant;* greatness in Christ's kingdom consists not in outward authority over others, but in the abundance of our labors and sacrifices for the welfare of our brethren.

13. *Shut up the kingdom of heaven;* by your false interpretations of the law, and your opposition to me, its true expounder. *Neither go in;* they would not embrace Christ themselves, nor, if they could prevent it, would they suffer others to do it.

14. *Devour widows' houses,* rob them of their estates. *Therefore;* on account of their hypocrisy. *Greater damnation;* more awful punishment.

15. *Compass sea and land;* make all sorts of efforts. *Proselyte;* convert to their religion. *More the child of hell;* more wicked.

16. *Debtor;* under obligation to keep his oath.

18. *Guilty;* if he does not fulfil his oath.

whether *is* greater, the gift, or the altar that sanctifieth the gift?[a]

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.[b]

22 And he that shall swear by heaven, sweareth by the throne of God,[c] and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise[*] and cummin,[d] and have omitted the weightier *matters* of the law, judgment, mercy, and faith:[e] these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat, and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.[f]

26 *Thou* blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepul- A. D. 33. chres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.[g]

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.[h]

32 Fill ye up then the measure of your fathers.[i]

33 *Ye* serpents, *ye* generation of vipers,[j] how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you prophets, and wise men, and scribes: and *some* of them ye shall kill and crucify;[k] and *some* of them shall ye scourge in your synagogues,[l] and persecute *them* from city to city:[m]

[a] Exod. 29:37; 30:29. [b] 2 Chr. 6:2; Psa. 26:8. [c] Psa. 11:4; Isa. 66:1; ch. 5:34. [*] Gr. *anethon, dill.* [d] Luke 11:42. [e] 1 Sam. 15:22; Jer. 22:15, 16; Hos. 6:6; Mic. 6:8; ch. 9:13. [f] Mark 7:4, etc. [g] Luke 11:44; Acts 23:3. [h] Acts 7:52; 1 Thess. 2:15. [i] Genesis 15:16; 1 Thess. 2:16. [j] ch. 3:7. [k] Acts 7:59. [l] Acts 5:40; 2 Cor. 11:24, 25. [m] Heb. 11:37.

23. *Pay tithe;* devote a tenth part to the service of the temple. *Mint and anise and cummin;* herbs of small value. *Weightier;* more important. *Judgment, mercy, and faith;* justice to all, compassion to the needy, and piety towards God.

24. *Strain at a gnat;* strain the liquid which you drink at the presence of a gnat in it, lest you should be made unclean by swallowing it. They reckoned the gnat among the unclean creeping things, Lev. 11:20, 23. The reader will notice that the camel was also an unclean animal. The meaning therefore is, that they were very scrupulous about little things, while, without scruple, they committed great sins.

27. *Whited sepulchres;* sepulchres newly whitewashed, according to the custom of the country at certain periods.

29. *Garnish;* beautify: adorn: as if they had great regard for good men.

31. *Witnesses—children of them which killed the prophets;* by calling the murderers of the prophets "our fathers," they acknowledged themselves to be their literal children; and by imitating them in their deeds, they proved themselves their children in character.

32. *Measure:* the measure of their sins till wrath should come upon them.

34. *Prophets:* his apostles and other teachers of his religion. Acts 5:17, 40; 7:59.

A. D. 33. 35 That upon you may come all the righteous blood shed upon the earth,[a] from the blood of righteous Abel[b] unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.[c]

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, *thou* that killest the prophets, and stonest them which are sent unto thee,[d] how often would I have gathered thy children together,[e] even as a hen gathereth her chickens under *her* wings,[f] and ye would not!

38 Behold, your house is left unto you desolate.[g]

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.[h]

[a] Rev. 18:24. [b] Gen. 4:8. [c] 2 Chr. 24:20, 21. [d] Luke 13:34. [e] Deut. 31:14, 12; Psa. 91:4. [f] Deut. 32:11, 12. [g] Zech. 11:6. [h] Psa. 118:26; ch. 21:9.

35. *All the righteous blood shed upon the earth;* they were about to murder the Son of God, and in so doing, to set as it were their seal and sanction to all the murders of good men before them. They would therefore be treated accordingly. *Zacharias, son of Barachias;* it is not certainly known to whom the Saviour refers. A probable opinion is, that Zechariah the son of Jehoiada is meant. See 2 Chron. 24:20–22. According to the arrangement of the Jewish canon, which puts the two books of Chronicles last, Abel is the first righteous man whose murder is recorded, and this Zechariah the last. Some think that Barachiah was another name borne by Jehoiada; others that the reading should be Jehoiada instead of Barachias.

36. *These things;* the punishments due to their sins.

38. *Your house;* their temple, which was soon after burned by the Romans, and remains desolate to this day.

39. *Shall not see me henceforth;* our Lord was now closing his personal ministry on earth. After his resurrection he showed himself not to all the people, but to chosen witnesses. Acts 10:41. They should never again enjoy his presence, till they were ready to receive him as their Messiah.

INSTRUCTIONS.

2. Men may hold the first place as rulers and teachers in the visible church, and yet have no true religion, and they may show this by their conduct. But wicked examples, whoever may set them, should not be followed.

9. In matters of religion and conscience, ministers of the gospel cannot bow to mere human authority without giving to men what belongs only to God; and men who, on the ground of such authority, claim to be fathers and masters to their brethren, directing them what to believe and do, are antichrists, denying in practice the prerogatives of both the Father and the Son.

11. The greatest in the kingdom of Christ are those who most love him and their fellow-men, and are most ready to honor the one and do good to the other.

13. The wickedness of the heart is so great, that it may lead men not only to reject Christ, but to make great efforts to induce others to reject him, and thus shut both themselves and others out of heaven.

16. Blind guides tamper with the conscience, make imaginary and futile distinctions between the guilt of different sins, passing over some lightly as if they were venial, or granting indulgences to commit them, and treating others no more wicked as deadly, while in all, self and sin are at the bottom; and those who lead, and those who follow, if they continue, will perish.

23. To do justly, love mercy, and walk humbly with God, is a better evidence of true religion than all merely external observances; and scrupulous attention to little things, with neglect of great ones, is an indication that men are deceivers, or deceived.

34. The most awful denunciations of divine wrath against the wicked are perfectly consistent with the greatest kindness, the most tender compassion, and the most earnest desire that they should turn from their sins and live.

CHAPTER XXIV.

1 Christ foretelleth the destruction of the temple: 3 what and how great calamities shall be before it: 29 the signs of his coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like good servants, expecting every moment our Master's coming.

AND Jesus went out, and departed from the temple: and his disciples came to *him* for to show him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.[a]

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end A. D. 33 of the world?[b]

4 And Jesus answered and said unto them, Take heed that no man deceive you.[c]

5 For many shall come in my name,[d] saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars and rumors of wars:[e] see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

7 For nation shall rise against nation, and kingdom against kingdom:[f] and there shall be famines, and pestilences, and earthquakes, in divers places.

8 All these *are* the beginning of sorrows.

9 Then shall they deliver you up to be afflicted,[g] and shall kill you:[h] and ye shall be hated of all nations for my name's sake.

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a 1 Kings 9:7; Jer. 26:18; Mark 13:1; Luke 19:44; 21:5. b 1 Thess. 5:1, etc. c Col. 2:8; 2 Thess. 2:3. d Jer. 14:14. e Dan. 11. f Hag. 2:21, 22. g Luke 21:12. h John 16:2; Acts 7:59.

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37. The reason why men are not saved is, not that Christ is not able and willing to save them, nor that they are not under obligation to be saved, but that they will not come to him, or comply with the needful terms of salvation. Of course, if they perish, they will be their own destroyers, and the guilt will rest for ever on themselves.

CHAPTER XXIV.

In the prophecy of this chapter, there is a double reference: first, to the destruction of the temple, and as connected with this the overthrow of the Jewish state and nation; secondly, to the end of the world. Both these events are included in the question of the disciples, ver. 3, who seem to have connected them as inseparable from each other. The providential coming of the Son of man to destroy the city and temple, which was to be fulfilled before that generation had passed away, shadows forth, therefore, his more awful and majestic personal coming at "the end of the world." So far as the outward form of the prophecy is concerned, the first part is more occupied with the nearer event; the latter, with the more distant. But it was not our Lord's purpose to reveal distinctly the separation of the two by a vast interval of time. The signs of the approaching catastrophe—wars, famine, pestilence, earthquakes, persecution, false prophets, etc.—were all fulfilled, as the history of these times shows, in respect to its nearer fulfilment in the destruction of Jerusalem. Another fulfilment remains for the last days. The darkening of the sun, moon, and stars, ver. 29, was fulfilled symbolically at the overthrow of the Jewish temple and city, this being a well-known emblem of revolutions and the fall of nations. See note on Isa. 13:10, and the references. But it shall be literally fulfilled when heaven and earth shall pass away.

1. *The temple:* this temple was built by the Jews after their return from the Babylonish captivity, and greatly enlarged and beautified by Herod.

2. *Thrown down:* expressive of the utter destruction which took place about forty years after.

9. *My name's sake:* on account of their attachment to him.

A. D. 33. 10 And then shall many be offended,[a] and shall betray one another, and shall hate one another.

11 And many false prophets shall rise,[b] and shall deceive many.[c]

12 And because iniquity shall abound, the love of many shall wax cold.[d]

13 But he that shall endure unto the end, the same shall be saved.[e]

14 And this gospel of the kingdom shall be preached in all the world, for a witness unto all nations;[f] and then shall the end come.

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet,[g] stand in the holy place, (whoso readeth, let him understand,)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the house-top not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days![h]

20 But pray ye that your flight be not in the winter, neither on the sabbath-day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time,[i] no, nor ever shall be.

22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.[j]

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.[k]

24 For there shall arise false Christs, and false prophets,[l] and shall show great signs and wonders;[m] insomuch that, if *it were* possible, they shall deceive the very elect.[n]

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not.

[a] Ch. 13:21. [b] 2 Pet. 2:1; 1 John 4:3. [c] 1 Tim. 4:1. [d] Rev. 3:15, 16. [e] Rev. 2:10. [f] chap. 28:19; Rom. 10:18; Rev. 14:6. [g] Dan. 9:27; 12:11. [h] Luke 23:29. [i] Dan. 12:1. [j] Isa. 65:8, 9. [k] Deut. 13:1-3. [l] ver. 5, 11. [m] 2 Thess. 2:9-21; Rev. 13:13. [n] John 10:28, 29.

10. *Offended;* led to forsake him, and apostatize from his religion.

13. *Endure;* continue to obey Christ, notwithstanding all opposition.

14. *All the world;* all the countries then known.

15. *The abomination of desolation;* commonly understood of the eagles of the Roman standards, regarded as objects of idolatrous worship. *Stand in the holy place;* encamped about Jerusalem. *Whoso readeth;* Dan. 9:27; 12:11. *Let him understand;* that the destruction foretold by the prophet Daniel more than five hundred years before, is now about to be accomplished.

16. *Flee into the mountains;* to save themselves, and prevent their being taken by the Romans.

17. *House-top;* the tops of houses were then made flat, and persons often sat, walked, prayed, took their meals, and spent their nights upon them. *To take any thing;* but flee by the shortest way, and in the quickest manner.

19. *Woe;* on account of the increased difficulty of fleeing.

20. *Winter—sabbath-day;* because it would then be more difficult to escape.

21. *Then shall be great tribulation;* great distress. It is stated that eleven hundred thousand were slain, and in the neighborhood two hundred and fifty thousand more. Ninety-seven thousand were sold into perpetual bondage, and multitudes perished by famine, pestilence, and cruel treatment.

22. *Those days;* days of distress. *No flesh be saved;* all the covenant people would perish. *Elect's sake;* those whom God had chosen to be his people.

24. *If it were possible;* this implied that it was not possible.

26. *He is in the desert;* that is, the Messiah is there.

27 For as the lightning cometh out of the east, and shineth even unto the west;[a] so shall also the coming of the Son of man be.

28 For wheresoever the carcass is, there will the eagles be gathered together.[b]

29 Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven,[c] and the powers of the heavens shall be shaken:[d]

30 And then shall appear the sign of the Son of man in heaven:[e] and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.[f]

31 And he shall send his angels with a great sound of a trumpet,[*][g] and they shall gather together his elect from the four winds, from one end of heaven to the other.[h]

32 ¶ Now learn a parable of the fig-tree:[i] When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when A. D. 33. ye shall see all these things, know that it[†] is near, *even* at the doors.[j]

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 Heaven and earth shall pass away, but my words shall not pass away.[k]

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.[l]

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,[m]

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

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[a] Zech. 9:14; Luke 17:24, etc. [b] Job 39:30. [c] Isaiah 13:10; Ezek. 32:7; Amos 5:20; Acts 2:20; Rev. 6:12. [d] 2 Pet. 3:10. [e] Dan. 7:13; Rev. 1:7. [f] chap. 16:27; Mark 13:26; Luke 22:69. [*] Or, *with a trumpet, and a great voice.* [g] 1 Thess. 4:16. [h] Zech. 14:5. [i] Luke 21:29. [†] Or, *He.* [j] Jas. 5:9. [k] Psa. 102:26; Isa. 51:6. [l] Zech. 14:7; 1 Thess. 5:2. [m] Gen. 6:2.

27. *So shall—the coming of the Son of man be;* it shall be so public that all must see it.

28. *Wheresoever the carcass is, there will the eagles be;* wherever the Jews are, the Romans will be upon them, as eagles are upon their prey; the eagle being the ordinary standard of the Roman armies.

29. *Shall the sun be darkened;* on the twofold reference of these words, see the introductory note to the chapter. From this point onward the form of the prophecy has more immediate reference to Christ's final coming, yet not so as to exclude its earlier fulfilment.

30. *The sign of the Son of man in heaven;* the sign of his speedy coming. *Shall see the Son of man;* fulfilled in a lower figurative sense when Christ came providentially to destroy the Jewish city and nation to be fulfilled in the highest sense at his final personal coming. The same is true of the gathering together of his elect, mentioned in the following verse.

34. *This generation shall not pass—be fulfilled;* that is, in the nearer event foretold. See the introductory note to the chapter.

36. *That day;* the day of "the coming of the Son of man," ver. 37; 2 Tim. 1:12, 18. Christ did not tell them when it would be, and none but God knew. He warned them to be prepared for it, and to be always ready.

37. *Noe;* the Greek method of spelling Noah. Gen. 7:1.

40. *Taken;* and saved as a follower of Christ. *Left;* to perish through unbelief and rejection of him.

A. D. 33. 42 ¶ Watch therefore: for ye know not what hour your Lord doth come.[a]

43 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as ye think not, the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household,[b] to give them meat in due season?[c]

46 Blessed *is* that servant, whom his lord, when he cometh, shall find so doing.

47 Verily I say unto you, That he shall make him ruler over all his goods.[d]

48 But and if that evil servant shall say in his heart, My lord delayeth his coming;

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken;

50 The lord of that servant shall come in a day when he looketh not for *him*, and in an hour that he is not aware of,[e]

51 And shall cut him asunder,* and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.[f]

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[a] Luke 12:39, 40; Rev. 3:3; 16:15. [b] Jer. 3:15. [c] ch. 13:52. [d] ch. 25:21. [e] 1 Thess. 5:3; Rev. 3:3. [f] ch. 25:30.

* Or, *cut him off.*

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42. *Ye know not;* this was true with regard to the destruction of Jerusalem. It is also true with regard to each one's death; and it will be true with regard to the day of judgment.

44. *Ready;* for the coming of your Lord, in whatever way.

45. *Made ruler;* given him the care of providing for his family.

51. *Cut him asunder;* the reference is to the punishment of cutting or sawing asunder. The meaning is, he shall punish him with awful severity.

INSTRUCTIONS.

3. It is a great privilege to be permitted to apply to Christ for instruction; for he can give us what we need, and in the best time and way.

5. False teachers abound in all ages, and seek in various ways to draw away disciples after them. We should not believe every spirit, but try the spirits whether they be of God. 1 John 4:1. In order to do this, all should study the Scriptures, and compare what they hear with the word of God.

9. The hatred of men to Jesus Christ often shows itself in hatred to his people; and the manner in which men treat them, shows how, were he embodied and dwelling among men, they would treat him.

13. The sure and decisive test of friendship to Christ, in distinction from all counterfeits, is love to his character shown by persevering obedience to his commands.

20. God's arrangements for the future are not so fixed that it is improper for us to pray that we may be favored in escaping from evils, and obtaining needed good. But while we pray, we must act; for in answering prayer, God encourages action, not idleness—the discharge of duty, not the neglect of it.

22. God orders the dispensations of providence and the manifestations of grace with special reference to his people; and in such a manner as shall secure their salvation.

29. The language which Christ used to describe his coming in his providence to separate the righteous from the wicked at the destruction of Jerusalem, and the end of the Jewish commonwealth, was designed and strikingly adapted to carry our minds forward to his coming at the end of the world, when before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. Chap. 25:32.

42. The day of our death, and of our being called to judgment, though known to God, is not revealed to us, that we may always be found in the path of duty, and thus, through grace, be prepared for those great events which are certain and near.

CHAPTER XXV.

1 The parable of the ten virgins, 14 and of the talents. 31 Also the description of the last judgment.

THEN shall the kingdom of heaven be likened unto ten virgins,[a] which took their lamps, and went forth to meet the bridegroom.[b]

2 And five of them were wise, and five *were* foolish.[c]

3 They that *were* foolish took their lamps, and took no oil with them:[d]

4 But the wise took oil in their vessels with their lamps.[e]

5 While the bridegroom tarried, they all slumbered and slept.[f]

6 And at midnight there was a cry made,[g] Behold, the bridegroom cometh; go ye out to meet him.[h]

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.*[i]

9 But the wise answered, saying, *Not so;* lest there be A. D. 33. not enough for us and you: but go ye rather to them that sell, and buy for yourselves.[j]

10 And while they went to buy, the bridegroom came;[k] and they that were ready went in with him to the marriage: and the door was shut.[l]

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.[m]

12 But he answered and said, Verily I say unto you, I know you not.[n]

13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.[o]

14 ¶ For *the kingdom of heaven is* as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods.[p]

15 And unto one he gave five talents,† to another two, and to another one; to every man according to his several ability;[q] and straightway took his journey.

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[a] Psa. 45:14; Song 6:8, 9; 2 Cor. 11:2. [b] John 3:29. [c] Jer. 24:2-9; ch. 22:10. [d] Isa. 48:1. [e] 1 John 2:20. [f] 1 Thess. 5:6. [g] 1 Thess. 4:16; Rev. 16:15. [h] Amos 4:12. * Or, *going out.* [i] Luke 12:35. [j] Isa. 55:1, 6. [k] Amos 8:12, 13. [l] Heb. 3:18, 19; Rev. 22:11. [m] ch. 7:21-23; Heb. 12:17. [n] Hab. 1:13. [o] ch. 24:42, 44; Mark 13:33, 35; Luke 21:36. [p] Luke 19:12, etc. † *A talent* is 365 dollars 38 cents: ch. 18:24. [q] Rom. 12:6; 1 Cor. 12:1, etc.; Eph. 4:11.

CHAPTER XXV.

1. *Then;* at the time when the Son of man shall come, as foretold in the preceding chapter. The object of this parable is to show that as we do not know when Christ will come, we should so live as to be always ready. Its highest reference is to his final personal coming; but this does not exclude lower references, as that of his particular coming to each individual at death. *To meet the bridegroom;* when he went, according to the custom of the age and country, to fetch home his bride by night.

3. *They that were foolish—took no oil with them;* so that the flame of their lamps could not hold out. These correspond to those "sown on stony ground," who "endure but for a time." Mark 4:16, 17.

4. *Took oil;* to feed their lamps. These agree with those "sown on good ground," who "bring forth fruit with patience." Mark 4:20; Luke 8:15.

8. *Gone out;* more literally, going out, for want of oil to recruit them. This shows the consternation of those who are not ready to meet Christ at his coming.

9. *Not so;* no believer can furnish grace for his fellow-men. This comes only from God.

10. *The bridegroom came;* representing Christ as coming before the wicked are ready. *The door was shut;* all opportunity of preparing to meet Christ ceases at death.

12. *I know you not;* as my friends.

13. *Watch therefore;* this was the practical application which Christ made of the parable.

14. *The kingdom of heaven;* the object of this parable was to show, that as all our blessings come from God, we are accountable to him, and should so use them as to meet his approbation.

15. *His several ability;* represent-

A. D. 33. 16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth, and hid his lord's money.

19 After a long time the lord of those servants cometh,[a] and reckoneth with them.[b]

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things:[c] enter thou into the joy of thy lord.

22 He also that had received two talents came, and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent came, and said, Lord, I knew thee that thou art a hard man,[d] reaping where thou hast not sown, and gathering where thou hast not strewed:[e]

25 And I was afraid, and went and hid thy talent in the earth:[f] lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant,[g] thou knewest that I reap where I sowed not, and gather where I have not strewed:

27 Thou oughtest therefore to have put my money to the exchangers, and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have

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a Ch. 21:40. b ch. 18:23, 24. c Luke 12:44; 22:29; Rev. 3:21. d Job 21:15. e Jer. 2:31.

f Prov. 26:13; Rev. 21:8. g Job 15:5, 6; ch. 18:32; Luke 19:22; Jude 18.

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ing the various gifts which God bestows on different individuals.

16. *Traded with the same;* showing the good improvement he made of what had been given him.

18. *Hid his lord's money;* where he would have no trouble in taking care of it, while he ought to have traded with it for his lord's profit. This shows that a failure to improve our opportunities to do good is a heinous sin which Christ will severely punish.

19. *The lord of those servants;* Jesus Christ.

21. *Make thee ruler over many things;* advance thee to a higher station in my service. The principle here stated is perpetually illustrated in Christ's dealings with his servants in this world, but will have its highest fulfilment at the resurrection of the just.

23. *Good and faithful servant;* he receives the same reward as the servant to whom five talents had been entrusted; because it is not the amount of talents given, but the faithful use of them, that Christ regards.

24. *Not strewed;* not scattered seed. This showed that he had no love to his lord, no disposition to honor him, or even to be just towards him.

25. *Thou knewest;* this may be taken as an argument out of the servant's own mouth: Didst thou know? Then thou oughtest, etc.

27. *Exchangers;* answering nearly to our brokers or bankers. They were persons who dealt in money. *Usury;* interest. Lawful and proper increase was the meaning of this word when our translation of the Bible was made, not unlawful interest, as it means now.

28. *Take therefore;* as he would not rightly use what he had, he could no longer have it.

29. *Every one that hath;* a disposition to rightly use the blessings which God gives, is a preparation

abundance:[a] but from him that hath not, shall be taken away even that which he hath.[b]

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.[c]

31 ¶ When the Son of man shall come in his glory,[d] and all the holy angels with him, then shall he sit upon the throne of his glory:

32 And before him shall be gathered all nations:[e] and he shall separate them one from another,[f] as a shepherd divideth *his* sheep from the goats:[g]

33 And he shall set the sheep on his right hand, but the goats on the left.[h]

34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father,[i] inherit the kingdom prepared for you from the foundation of the world:[j]

35 For I was a hungered, and ye gave me meat:[k] I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:[l]

36 Naked, and ye clothed me:[m] I was sick, and ye visited me:[n] I was in prison, and ye came unto me.[o]

37 Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a A. D. 33 stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.[p]

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed,[q] into everlasting fire,[r] prepared for the devil and his angels:[s]

42 For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.[t]

46 And these shall go away into everlasting punishment: but the righteous into life eternal.[u]

[a] Ch. 13:12; Mark 4:25; Luke 8:18; 19:26. [b] Luke 10:42. [c] ch. 8:12. [d] Dan. 7:13; Zech. 14:5; ch. 16:27; 19:28; Mark 8:38; Acts 1:11; 1 Thess. 4:16; 2 Thess. 1:7; Jude 14; Rev. 1:7. [e] Rom. 14:10; 2 Cor. 5:10; Rev. 20:12. [f] Ezek. 20:38; ch. 13:49. [g] Psa. 78:42; John 10:14, 27. [h] Heb. 1:3. [i] Psa. 115:15. [j] Rom. 8:17; 1 Cor. 2:9; 1 Thess. 2:12; Heb. 11:16; 1 Pet. 1:4; Rev. 5:10. [k] Isaiah 58:7; Ezek. 18:7. [l] 1 Pet. 4:9; 3 John 5. [m] Jas. 2:15, 16. [n] Jas. 1:27. [o] 2 Tim. 1:16; Heb. 13:3. [p] Prov. 19:17; Mark 9:41; Heb. 6:10. [q] Luke 13:27. [r] ch. 13:40, 42; Rev. 14:11. [s] Jude 6; Rev. 20:10. [t] Zech. 2:8; Acts 9:5. [u] Dan. 12:2; John 5:29.

for more and greater blessings. *That hath not;* he that hath not this disposition, when God calls him to account, will be deprived of all blessings, and for his unfaithfulness will be punished as he deserves.

31. *Come in his glory;* at the day of judgment.

32. *Separate them;* according to their character.

33. *Sheep;* the righteous. *Goats;* the wicked.

34. *The kingdom;* of endless, heavenly glory.

37. *When saw we thee;* humility astonished at high honor put on poor services.

40. *Have done it unto me;* expressive of the intimate and endearing union of Christ and his people.

45. *Ye did it not to me:* men who neglect the wants of Christ's people, neglect him.

46. *Everlasting:* this is the same word in the original which in the next line is translated eternal, and means the same thing, endless duration.

INSTRUCTIONS.

1. Men of very different characters here live together, make similar outward professions, and join in the same employments; but at death the difference between them will be manifest and great.

A. D. 33.

CHAPTER XXVI.

1 The rulers conspire against Christ. 6 The woman anointeth his head. 14 Judas selleth him. 17 Christ eateth the passover; 26 instituteth his holy supper; 36 prayeth in the garden; 47 and being betrayed with a kiss, 57 is carried to Caiaphas, 69 and denied of Peter.

AND it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 Ye know that after two days is *the feast of* the passover,[a] and the Son of man is betrayed to be crucified.

3 ¶ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high-priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtlety, and kill *him*.[b]

5 But they said, Not on the feast-*day*, lest there be an uproar among the people.

6 ¶ Now when Jesus was in Bethany, in the house of Simon the leper,

7 There came unto him a woman

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a Mark 14:1, etc.; Luke 22:1, etc.; John 13:1, etc. b Psa. 2:2; John 11:47, etc.; Acts 4:25, etc.

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8. It is not safe to rely on outward professions as evidence of piety, nor upon any thing which does not imply supreme love to God and real good will to men.

15. All our blessings we receive from God, and to him we are justly accountable for the use of them. He does not give the same to all, and he requires only according to what a man hath. Of course, no one will be condemned for not having received more.

20. Those who employ the blessings which God bestows in his service and to his glory, will have their blessings greatly increased.

28. Those who refuse to employ what God gives them in his service and to his glory, will soon have all their blessings removed, and no more will be given to them for ever.

40. Jesus Christ considers himself to be treated by men as they treat his known disciples. And from the manner in which we treat them, we may learn the manner in which we treat him.

46. The day of judgment will be one of surpassing interest. The amazing contrast between the appearance of Christ, as he discoursed to his disciples on the mount of Olives, and his appearance when he comes in his glory and the glory of his Father, with his mighty angels—when before him are gathered all nations, and he separates them one from another, saying to one class, "Come, ye blessed of my Father, inherit the kingdom;" and to the other, "Depart, ye cursed, into everlasting fire," and they go away to meet him no more—will be such as we can now but faintly conceive.

The clearness with which Christ makes known what will be the future state of the righteous and the wicked, and the liability of all to be at any time fixed in heaven or hell for eternity, should lead each one, without delay, to prepare to obtain the one and escape the other.

CHAPTER XXVI.

1. *These sayings;* his discourse to his disciples contained in the two preceding chapters, in answer to their inquiries. Chap. 24:3.

2. *After two days is the feast of the passover;* this was a feast of the Jews, kept annually from the 15th to the 21st of their month Abib, answering in part to our April, in commemoration of God's passing over the houses of the Israelites, and not entering in to slay their first born, when he slew the first-born of the Egyptians. Exod. 12:1-30. *The Son of man is betrayed to be crucified;* as our Lord Jesus was the true sacrifice prefigured by the paschal lamb, it was proper that he, the great Antitype, should die at the passover, when the lamb that typified him was slain.

6. *In Bethany;* this was six days before the passover. John 12:1. The evangelist therefore goes back a little in his narrative.

7. *There came unto him a woman,* Mary, the sister of Lazarus whom Jesus had raised from the dead John 12:3. *Alabaster;* a kind of stone carved into ornamental and costly boxes, or vases, especially for

having an alabaster-box of very precious ointment, and poured it on his head, as he sat *at meat*.[a]

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 For ye have the poor always with you;[b] but me ye have not always.[c]

12 For in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ Then one of the twelve, called Judas Iscariot,[d] went unto the chief priests,[e]

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.[f]

16 And from that time he sought opportunity to betray him.

17 ¶ Now, the first *day* of the *feast of* unleavened bread,[g] the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18 And he said, Go into the city, to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish,[h] the same shall betray me.

24 The Son of man goeth as it is written of him:[i] but woe unto that man by whom the Son of man is betrayed! it had been good for

a Mark 14:3, etc.; John 11:1, 2; 12:3. b Deut. 15:11; John 12:8. c John 14:19; 17:11. d ch. 10:4. e Mark 14:10; Luke 22:3; John 13:2, 30. f Zech. 11:12, 13; ch. 27:3. g Exod. 12:6, 18. h Psa. 41:9; 55:12-15. i Psa. 22:1, etc.; Isa. 53:3, etc.

perfumes. *Oint'ment*; perfumes, liquid or more solid. *Sat at meat*; reclined on a couch, as the custom then was at meals, leaning on the left elbow.

8. *When his disciples saw it—To what purpose is this waste?* in John 12:4, Judas Iscariot is named as the author of this remark, which seems to have been seconded by some of Jesus' disciples. Compare Mark 14:4. The part taken by Judas in this transaction may have been the reason why it is related here in immediate connection with his treachery.

10. *She hath wrought a good work*; she had expressed her sincere and ardent love to her Saviour.

12. *For my burial*; it was customary to anoint the body, or embalm it with spices and ointment, preparatory to burial. So he says this might be considered as preparatory to his burial.

13. *A memorial of her*; in remembrance of what she had done.

15. *Thirty pieces of silver*; that is, thirty shekels, the sum at which a servant's life was estimated. Exod. 21:32. It was about fifteen dollars.

17. *Unleavened bread*; this was a term applied to the passover, because during that feast they used what was not leavened, or fermented. *The passover*; the paschal lamb slain on that occasion.

18. *The city*; Jerusalem. *My time*; his time to eat the passover and to close his life was near.

19. *Made ready the passover*; prepared the lamb and other things, according to the appointment of God Exod. 12:3-17.

24. *Goeth*; to death, the death of

A. D. 33. that man if he had not been born.

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, Jesus took bread, and blessed *it*,* and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body.[a]

27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;[b]

28 For this is my blood of the new testament,[c] which is shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.[d]

30 ¶ And when they had sung a hymn,† they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.[e]

32 But after I am risen again, I will go before you into Galilee.[f]

33 Peter answered and said unto

* Many Greek copies have, *gave thanks.* [a] 1 Cor. 11:23, etc. [b] Mark 14:23. [c] Jer. 31:31. [d] Isa. 25:6. † Or, *psalm.* [e] Zech. 13:7. [f] Ch. 28:7; 10:16.

the cross. *Written;* Psa. 22; 41:9; Isa. 53:4–9; Dan. 9:26, 27. *Good for that man;* on account of the endless woe which his sins would bring upon him.

25. *Thou hast said;* this was equivalent to saying, "Yes, it is you."

26. *This is my body;* the emblem, or representation of my body. As it is said of God, Deut. 32:4, "He is the Rock;" not literally a rock, but in some respects like one—firm, stable, and unchanging. So, Gen. 41:26, "The seven good kine are seven years;" not literally, but they represent seven years. So, John 15:5, "I am the vine, ye are the branches;" not literally, but represented or illustrated by the vine and its branches. So with the declaration, "This is my body." Christ did not design to teach his disciples that he was then breaking his own body, and that they were then eating it. His body was alive, and unbroken: the disciples knew that what they ate was bread, not flesh. Besides, Matthew does not say that Jesus took his body and broke it, and said, Take, eat: but he took bread, and brake it: and it was bread; and "This is my body" means, it represents my body.

28. *This is my blood;* not literally, but figuratively—the emblem and representative of my blood, as the bread was of his body. That it was not blood which they drank, is evident also from the fact, that he afterwards called it "the fruit of the vine;" and it was the fruit of the vine—not his blood, but the emblem of his blood which was soon to be shed for many for the remission of sins.

29. *Will not drink henceforth—drink it new with you;* he means to say, "The time for my drinking with you the literal fruit of the vine is over; the kingdom of God is about to be established"—this was by his propitiatory death, resurrection, ascension, and the outpouring of his Spirit—"henceforth I will drink with you the spiritual new wine of the gospel"—new because it belongs to a new dispensation—"in my Father's kingdom." This was fulfilled to the apostles in a special sense, in the extraordinary measure of Christ's presence and Spirit bestowed upon them as his earthly instruments in establishing his kingdom. Compare Luke 22:29, 30. It is fulfilled to all believers in a lower sense, in the communion they have with Christ in his earthly church; and it shall have a perfect fulfilment to all his true disciples in his heavenly kingdom.

31. *Offended;* made to stumble. The word is here, as elsewhere in the New Testament, applied to the life and conduct. How the disciples should be offended appears in the course of the narrative; they should be led to forsake him, and in one case to deny him. *It is written;* Zech. 13:7. *The Shepherd;* Christ. *The sheep;* his disciples.

32. *Into Galilee;* chap 28:7.

him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.[a]

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: [b] tarry ye here, and watch with me.

39 And he went a little further, and fell on his face, and prayed,[c] saying, O my Father, if it be possible, let this cup pass from me: [d] nevertheless, not as I will, but as thou *wilt*.[e]

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

41 Watch and pray,[f] that ye enter not into temptation: [g] the spirit indeed *is* willing, but A. D. the flesh *is* weak.[h]

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.

44 And he left them, and went away again, and prayed the third time,[i] saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, lo, Judas,[j] one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48 Now he that betrayed him gave them a sign,[k] saying, Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; and kissed him.[l]

50 And Jesus said unto him, Friend,[m] wherefore art thou

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a Mark 14:32, etc.; Luke 22:39, etc.; John 18:1, etc. b Psa. 116:3; Isa. 53:3, 10; John 12:27. c Heb. 5:7. d ch. 20:22. e John 5:30; 6:38; Romans 15:3; Phil. 2:8. f Mark 13:33; 14:38; Luke 22:40; Eph. 6:18; Rev. 16:15.

g Prov. 4:14, 15; Rev. 3:10. h Isa. 26:3, 9; Rom. 7:18–25; Gal. 5:17. i 2 Cor. 12:8. j Acts 1:16. k Psa. 38:12. l 2 Sam. 3:27; 20:9; Psa. 28:3. m Psa. 41:9; 55:13.

34. *Deny me;* verse 74.

35. *Though I should die;* his meaning was, that he would not deny Christ even to save his own life.

36. *Gethsemane;* a garden, or retired spot, on the west side of the mount of Olives, not far from the brook Cedron.

37. *Two sons of Zebedee;* James and John. The same that were with him on the mount of transfiguration. Chap. 17:1. 2. *Very heavy;* exceedingly depressed.

38. *Even unto death;* with deathlike sorrow, inexpressible anguish.

39. *This cup;* the anguish he was enduring and was to endure.

40. *Unto Peter;* who had just before been so strong in his professions of fidelity to his Master.

41. *That ye enter not into temptation;* that is, so as to be overcome by it; for the hour of the Saviour's suffering was also to be that of the fiery trial of his disciples. Compare Luke 22:31. *The spirit;* "the inward man." This was animated by sincere love towards the Saviour. *The flesh;* used here to denote all that weakness of fallen nature which makes it liable to be overcome by temptation.

45 *Sleep on—take your rest;* see note to Mark 14:41.

A. D. 33. come? Then came they, and laid hands on Jesus, and took him.

51 ¶ And behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high-priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword.[a]

53 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?[b]

54 But how then shall the scriptures be fulfilled, that thus it must be?[c]

55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done, that the scriptures of the prophets might be fulfilled.[d] Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high-priest, where the scribes and the elders were assembled.[e]

58 But Peter followed him afar off unto the high-priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,[f]

61 And said, This *fellow* said, I am able to destroy the temple of God, and to build it in three days.[g]

62 And the high-priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But Jesus held his peace.[h] And the high-priest answered and said unto him, I adjure thee by the living God,[i] that thou tell us whether thou be the Christ, the Son of God.[j]

64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power,[k] and coming in the clouds of heaven.[l]

65 Then the high-priest rent his clothes, saying, He hath spoken blasphemy; what further need

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a Gen. 9:6; Ezek. 35:5, 6; Rev. 13:10. b 2 Kin. 6:17; Dan. 7:10; ch. 4:11. c Luke 24:26, 46. d Gen. 3:15; Psa. 22:1, etc.; 69:1, etc.; Isa. 53:3, etc.; Lam. 4:20; Dan. 9:24, 26; Zech. 13:7; Acts 1:16. e Mark 14:53, etc.; Luke 22:54, etc.; John 18:12, etc. f Psalm 27:12; 35:11. g John 2:19-21. h Isa. 53:7; ch. 27:12, 14. i 1 Sam. 14:26, 28; 1 Kings 22:16. j ch. 16:16; John 1:34. k Dan. 7:13; John 1:51; 1 Thess. 4:16; Rev. 1:7. l Psa. 110:1; Acts 7:55.

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51. *One of them;* Peter.

53. *Twelve legions;* a Roman legion varied in number in different ages. In our Saviour's time it seems to have consisted of six thousand men. The idea is, vast multitudes.

54. *Scriptures;* Psa. 22:1, 18; Isa. 53:3-10; Dan. 9:24-26; Zech. 13:7. *It must be;* in order to fulfil the scriptures, and finish the work of redemption.

56. *Forsook him;* this was what Jesus meant by their being offended, and what he had foretold in verse 31.

58. *Afar off;* on account of his fear of danger. *See the end;* the end of the trial, and its results.

60. *Found none;* they found none that agreed in their testimony, or that could make out an accusation that had even the appearance of weight.

61. *Destroy the temple of God;* this was false, both in the words used and in the meaning which they put upon them; he spoke of his body, and of rising again in three days. John 2:19-22.

63. *I adjure thee;* he thus put him under oath to answer truly.

64. *Thou hast said;* said the truth, I am the Christ. *Sitting—coming;* this was claiming divine power and honor.

65. *Rent his clothes;* as a token of great indignation. *Blasphemy;* in

have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, He is guilty of death.[a]

67 Then did they spit in his face, and buffeted him;[b] and others smote *him* with the palms[c] of their hands,

68 Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.[c]

70 But he denied before *them* all, saying, I know not what thou sayest.

71 And when he was gone out into the porch, another A. D. 33. *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.

72 And again he denied with an oath, I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, Surely thou also art *one* of them; for thy speech bewrayeth thee.

74 Then began he to curse and to swear, *saying*, I know not the man. And immediately the cock crew.

75 And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice.[d] And he went out, and wept bitterly.

[a] Lev. 24:16; John 19:7. [b] Isa. 50:6. [c] Or, *rods*. [c] Mark 14:66, etc.; Luke 22:55, etc.; John 18:17. [d] ver. 34; Mark 14:30; Luke 22:31-34; John 13:38.

claiming to be the Messiah, the Son of God, and the judge of men.

66. *Guilty of death;* of a crime which deserves death. Lev. 24:16.

68. *Prophesy;* they had previously covered his face, Mark 14:65, and in derision of the omniscience which he claimed, they called upon him to designate the persons who smote him.

70. *I know not;* I do not understand what you mean.

73. *Thy speech;* thy peculiar manner of speaking. *Bewrayeth thee;* showeth thee to be a Galilean.

74. *Curse;* imprecate God's curse if he uttered falsehood. *Swear;* declare with an oath.

75. *The word of Jesus;* verse 34. *Wept bitterly;* on account of his sin, in denying his Lord.

INSTRUCTIONS.

3. No advantages will of themselves overcome the opposition of the human heart to Jesus Christ; and rulers are often more wicked than the people, seeking by subtlety and deceit to effect that which they cannot or dare not openly accomplish.

8. That which is employed in expressions of love to Christ by his sincere and devoted followers, is often thought by others to be wasted and lost. But in the view of Christ it is well used, and he will see that it receives a gracious and an honorable reward.

25. The literal meaning of the words of the Bible is not always the true meaning. For instance, Christ said, "Ye must be born again." John 3:7; meaning, not that a man must enter a second time into his mother's womb and be born, but that he must experience a change in his moral and religious character, called passing from death unto life. John 5:24. So, when he said, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," John 6:53, the Jews, understanding it literally, said, "How can this man give us his flesh to eat?" Taking it literally, no wonder they thought it strange. He therefore let them know that he did not mean that they must literally eat his flesh, and that, should they do it, it would profit them nothing. The words that I speak unto you, saith he, are spirit and life. They have a spiritual, and not a literal, carnal meaning; they are designed to convey a knowledge of spiritual truths, the right understanding and due reception of which will promote the spiritual life of men.

31. Seasons of intimate and endearing communion with Christ may be followed by seasons of great and peculiar trial.

It is a great blessing that Christ is acquainted beforehand with all

A. D. 33.

CHAPTER XXVII.

1 Christ is delivered bound to Pilate. 3 Judas hangeth himself. 19 Pilate, admonished of his wife, 24 washeth his hands; 26 and looseth Barabbas. 29 Christ is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is buried: 66 his sepulchre is sealed, and watched.

WHEN the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death :[a]

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governor.[b]

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned in that I have betrayed the innocent blood.[c] And they said, What *is that* to us? see thou *to that*.

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.[d]

6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field, to bury strangers in.

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[a] Psa. 2:2. [b] ch. 20:19. [c] 2 Kings 21:4. [d] 2 Sam. 17:23; Psa. 55:23; Acts 1:18.

our trials, and can in the best way provide for them; so that they shall in the end not injure us, but promote our benefit.

35. Persons may seem to be very courageous in time of safety, and be great cowards in time of danger.

When a good man thinks highly of himself, and is confident in his own strength, he is preparing for a downfall; and if he does not lose his soul, he will have reason to be grateful.

42 The sufferings of Jesus Christ, when he bore our sins in his own body on the tree, and tasted death for every man, were inexpressibly great. The Father said, "Awake, O sword, against my Shepherd, and against the man that is my fellow, smite the Shepherd." Zech. 13:7. His soul was made "an offering for sin," and as such it "pleased the Lord to bruise him" and "put him to grief." Isa. 53:10.

70. No past privileges or attainments can be relied on for future or even present support. God must give us day by day our daily supply of wisdom, goodness, and strength, or we shall have none. "Hold thou me up, and I shall be safe;" guide me, and I shall go in the right way.

75. If a good man sin he will repent, mourn bitterly over his transgressions, and turn from them unto God. He has an advocate with the Father, Jesus Christ the righteous. One look from Him will lead the penitent disciple to loathe himself, and to admire, adore, and trust in the Redeemer. His life will be holy; his death safe, if not peaceful and triumphant; and his eternity blessed.

CHAPTER XXVII.

1. *Put him to death;* he had professed to be the Christ, and said that hereafter they should see him coming in the clouds of heaven. This they said was blasphemy, and for it they condemned him to die.

2. *Pilate;* the Roman governor. As the Jews had no authority to put any one to death, it was needful, in order to accomplish their design, that the Roman governor should condemn him. They brought him to Pilate for this purpose; and Christ had foretold that the Gentiles, to whom Pilate belonged, would put him to death. Matt. 20:19.

3. *Repented himself;* he knew that Jesus was innocent, and yet he had been instrumental in delivering him to his murderers. He was therefore tormented by a conviction of his guilt.

4. *What is that to us?* the language of men hardened in wickedness, and determined to execute their murderous purpose.

6. *Treasury;* the place where the offerings or contributions of the people were kept.

7. *Potter's field;* a place where

8 Wherefore that field was called, The field of blood, unto this day.
9 Then was fulfilled that which was spoken by Jeremy the prophet,[a] saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;[*]
10 And gave them for the potter's field, as the Lord appointed me.
11 ¶ And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.
12 And when he was accused of the chief priests and elders, he answered nothing.[b]
13 Then said Pilate unto him, Hearest thou not how many things they witness against thee?
14 And he answered him to never a word; insomuch that the governor marvelled greatly.
15 ¶ Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.[c]
16 And they had then a notable prisoner, called Barabbas.
17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?
18 For he knew that for envy they had delivered him.[d]
19 ¶ When he was set down on the judgment-seat, his wife sent unto him, saying, Have A. D. 33. thou nothing to do with that just man: [e] for I have suffered many things this day in a dream because of him.
20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.[f]
21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.
22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.
23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.[g]
24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude,[h] saying, I am innocent of the blood of this just person: see ye *to it*.
25 Then answered all the people, and said, His blood *be* on us, and on our children.[i]
26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus,[j] he delivered *him* to be crucified.
27 Then the soldiers of the governor took Jesus into the common hall,[†] and gathered unto him the whole band *of soldiers*.

[a] Zech. 11:12, 13. [*] Or, *whom they bought of the children of Israel.* [b] ch. 26:63. [c] Mark 15:6, etc.; Luke 23:17, etc.; John 18:39, etc. [d] Prov. 27:4; Eccl. 4:4. [e] Isa. 53:11; Zech. 9:9; Luke 23:47; 1 Pet. 2:22; 1 John 2:1. [f] Acts 3:14. [g] ch. 21:38, 39. [h] Deut. 21:6. [i] Deut. 19:10; Josh. 2:19; ch. 21:44; Acts 5:28. [j] Isa. 53:5; Luke 18:33. [†] Or, *governor's house.*

earthen-ware had been made. *Strangers;* those who came from other countries, and died at Jerusalem.

8. *This day;* the time when Matthew wrote his gospel, perhaps thirty years after the events here recorded.

9. *Jeremy;* Jeremiah. The event here referred to is not mentioned in Jeremiah, but in Zechariah 11:12, 13. The name Jeremiah in several ancient translations and manuscripts is not mentioned, and it reads, that which was spoken by the prophet.

18. *Envy;* the uneasiness they felt in witnessing his increasing influence among the people.

19. *Nothing to do with that just man;* do nothing against him, or towards condemning him.

25. *His blood be on us;* we will bear the blame of his crucifixion: if divine judgments come, let them come on us and our children.

26. *Scourged Jesus;* according to the custom of scourging one condemned to die before his execution.

A. D. 33. 28 And they stripped him, and put on him a scarlet robe.

29 And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him,[a] saying, Hail, King of the Jews!

30 And they spit upon him, and took the reed, and smote him on the head.[b]

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*.[c]

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.

33 ¶ And when they were come unto a place called Golgotha, that is to say, A place of a skull,

34 They gave him vinegar to drink, mingled with gall:[d] and when he had tasted *thereof*, he would not drink.

35 And they crucified him, and parted his garments, casting lots:[e] that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.[f]

36 And sitting down, they watched him there;

37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

38 Then were there two thieves crucified with him:[g] one on the right hand, and another on the left.

39 ¶ And they that passed by reviled him, wagging their heads,[h]

40 And saying, Thou that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross.

41 Likewise also the chief priests mocking *him*,[i] with the scribes and elders, said,

42 He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

43 He trusted in God; let him deliver him now, if he will have him:[j] for he said, I am the Son of God.[k]

44 The thieves also which were crucified with him, cast the same in his teeth.

45 ¶ Now, from the sixth hour

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[a] Psa. 69:19, 20. [b] Isa. 49:7; 50:6; 53:3, 7. [c] Num. 15:35; 1 Kings 21:10, 13; Acts 7:58; Heb. 13:12. [d] Psa. 69:21. [e] Psa. 22:18; Mark 15:24, etc.; Luke 23:34, etc.; John 19:24, etc.

[f] Psa. 22:18. [g] Isa. 53:12. [h] Psa. 22:7; 109:25. [i] Job 13:9; Psa. 35:16; Isa. 28:22; Luke 18:32. [j] Psa. 3:2; 22:8; 42:10; 71:11. [k] John 5:17, 18; 10:30, 36.

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28. *Scarlet robe;* in mockery of his claim to be the king of the Jews; for a purple or scarlet robe was the ensign of sovereignty.

29. *A reed;* in mockery, as a sceptre.

32. *Cyrene;* a city in the northern part of Africa. *Bear his cross;* at first the cross had been laid on Jesus, according to the custom of compelling malefactors to carry their own cross to the place of execution.

33. *A place called Golgotha;* without the city. Heb. 13:12. Golgotha means a skull; but why the place bore this name is not agreed.

34. *Vinegar—mingled with gall;* Mark names "wine mingled with myrrh," an intensely bitter substance. Though it may have been intended as a stupefying draught, it still belonged to the process of a bloody, ignominious, and agonizing death. Thus was fulfilled the prophecy in Psa. 69:21.

35. *Casting lots;* to determine which soldier should have the garment Psa. 22:18.

36. *Watched him;* this was customary, to see that none should come and take down those who were crucified till it was ordered.

38. *Two thieves;* thus he was numbered with the transgressors, according to Isa. 53:12.

40. *Destroyest the temple;* their false accusation, chapter 26:61; John 2:19–21.

42. *King of Israel;* the Messiah.

44. *Cast the same in his teeth;* they upbraided him in the same way.

45. *Sixth hour;* twelve o'clock.

there was darkness over all the land unto the ninth hour.[a]

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?[b]

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.[c]

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And behold, the veil of the temple[d] was rent in twain from the top to the bottom;[e] and the earth did quake, and the rocks rent;

52 And the graves were opened;[f] and many bodies of the saints which slept arose,[g]

53 And came out of the graves after his resurrection,[h] and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were A. D 33. done, they feared greatly, saying, Truly this was the Son of God.[i]

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:[j]

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus.[k] Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb,[l] which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said,[m] while he

a Amos 8:9. b Psa. 22:1; Isa. 53:10; Lam. 1:12. c Psa. 69:21. d Exod. 26:31; Lev. 16:2, 15; 21:23; 2 Chr. 3:14. e Isa. 24:7. f Isa. 26:19; Hos. 13:14; John 5:25-28. g Dan. 12:2; 1 Thess. 4:14. h 1 Cor. 15:20. i Mark 15:39; Luke 23:47, etc. j Luke 8:2, 3. k Mark 15:43; Luke 23:50; John 19:38. l Isa. 53:9. m John 7:12, 47; 2 Cor. 6:8.

noon. *Ninth hour;* three o'clock in the afternoon.

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50. *Yielded up the ghost;* gave up his life.

51. *Veil of the temple;* which separated the most holy place from the other parts of the temple. By this was signified that now the way into God's presence was opened by the blood of Christ. Hebrews 9:7, 8; 10:19, 20.

52. *Which slept;* who were dead. *Arose;* not now, but, as is added in the next verse, after his resurrection. These were the earnest of the general resurrection at the last day. The whole transaction was designed to show that through the resurrection of Christ his disciples shall also attain to a glorious resurrection.

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57. *The even;* evening—some time after three o'clock.

60. *His own new tomb;* thus Christ, according to prophecy, was "with the rich in his death." Isa. 53:9.

62. *Day of the preparation;* for keeping the passover.

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64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away,[b] and say unto the people, He is risen from the dead: so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch: go your way, make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, sealing the stone,[c] and setting a watch.

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INSTRUCTIONS.

3. The evil of committing known sin is greater than sinners imagine; while the pleasure which they derive from it is less, and is nothing compared with the pain which it will give them.

The commission of one sin not only opens the door and prepares the way for the commission of others, but leads to consequences which the sinner little imagined, and the contemplation of which fills him with horror.

A deep conviction of sin, and the most pungent distress on account of it, full confession of guilt, and readiness to return the wages of iniquity, may all exist without true repentance, without any love to God and holiness, or any preparation for heaven.

4. Tempters to iniquity are hard-hearted and cruel; they will get men into trouble, but will not relieve them. They are of their father the devil, and like him they will tempt men to sin, and then torment them on account of it.

5. There are two kinds of sorrow on account of sin. One is in view of its having been committed against God: this is godly sorrow, which worketh repentance unto salvation, and needeth not to be repented of. The other is sorrow on account of the evil to which sin exposes the sinner, and is wholly selfish. This is the sorrow of the world, which worketh death. 2 Cor. 7:10. The sorrow of Peter exemplified the one, and that of Judas the other.

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12. Slander and abuse, reviling and persecution may sometimes be best met by silence: and perfection of character requires such a control over one's own spirit as to be able not to speak, when it is manifest that no good will result from it.

18. The indulgence of envy is a great sin.

24. All efforts of unrighteous magistrates to screen themselves from guilt in knowingly condemning the innocent or acquitting the guilty, will be fruitless. They may deceive themselves and their fellow-men, but they cannot deceive God. He will hold them responsible; and the measures they take to hide their guilt will only increase their wickedness, and aggravate their condemnation.

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34. In persecuting the Saviour, accusing and condemning him; in giving him vinegar and gall to drink, parting his garments among them and casting lots on his vesture, and never ceasing to afflict him till he

there was darkness over all the land unto the ninth hour.[a]

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?[b]

47 Some of them that stood there, when they heard *that*, said, This *man* calleth for Elias.

48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.[c]

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, when he had cried again with a loud voice, yielded up the ghost.

51 And behold, the veil of the temple[d] was rent in twain from the top to the bottom;[e] and the earth did quake, and the rocks rent;

52 And the graves were opened;[f] and many bodies of the saints which slept arose,[g]

53 And came out of the graves after his resurrection,[h] and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were A. D 33. done, they feared greatly, saying, Truly this was the Son of God.[i]

55 And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him:[j]

56 Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

57 ¶ When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, and begged the body of Jesus.[k] Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb,[l] which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver said,[m] while he

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a Amos 8:9. b Psa. 22:1; Isa. 53:10; Lam. 1:12. c Psa. 69:21. d Exod. 26:31; Lev. 16:2, 15; 21:23; 2 Chr. 3:14. e Isa. 25:7. f Isa. 26:19; Hos. 13:14; John 5:25-28. g Dan. 12:2; 1 Thess. 4:14. h 1 Cor. 15:20. i Mark 15:39; Luke 23:47, etc. j Luke 8:2, 3. k Mark 15:42; Luke 23:50; John 19:38. l Isa. 53:9. m John 7:12, 47; 2 Cor. 6:8.

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CHAPTER XXVIII.

1 Christ's resurrection is declared by an angel to the women. 9 He himself appeareth unto them. 11 The chief priests give the soldiers money to say that he was stolen out of his sepulchre. 16 Christ appeareth to his disciples, 19 and sendeth them to baptize and teach all nations.

IN the end of the Sabbath,[a] as it began to dawn toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.[b]

2 And behold, there was[*] a great earthquake: for the angel of the Lord descended from A. D. 33. heaven, and came and rolled back the stone from the door, and sat upon it.

3 His countenance was like lightning,[c] and his raiment white as snow:

4 And for fear of him the keepers did shake, and became as dead *men*.

5 And the angel answered and said unto the women,[d] Fear not ye: for I know that ye seek Jesus,[e] which was crucified.

[a] Mark 16:1; Luke 24:1, etc.; John 20:1, etc. [b] chap. 27:56. [*] Or, *had been.* [c] Psalm 104:4; Ezek. 1:4-14; Dan. 10:6; Rev. 1:14-16. [d] Heb. 1:14. [e] Psa. 105:3, 4.

gave up the ghost, all concerned were free and accountable; and though doing it with wicked hands and wicked hearts, they were fulfilling the predictions of God, and thus proving that Jesus was the Messiah.

50. Jesus Christ retained his life and endured his agony till he had finished the work which God gave him to do. He suffered all that was needful in order to become the author of eternal salvation to all who believe on him. He then voluntarily gave up his life.

51. The rending veil of the temple, the quaking earth, the bursting rocks, the opening graves, and the rising dead, all testified to the greatness of the event of the Saviour's death; and heaven and earth seemed to sympathize with their expiring Lord.

54. The object of God in suffering the wickedness of men, is totally different from theirs in committing it. They mean it for evil, and it is evil, and they are evil in committing it; and without repentance and forgiveness, they will be for ever punished as evil-doers. But God means to overrule it, and he will overrule it for good. In all that he suffers to be done, as well as in all that he does himself, he is good. Joseph, Mordecai, Daniel and his three friends, and Christ and his disciples, are all striking illustrations of this great and momentous truth. Chap. 28:18; Gen. 50:20; Esther 7:10; Dan. 3:20. 30; 6:16. 28.

57. Sometimes there are friends of Christ among the rich, and in circumstances where we should least expect them. They may be associated with the wicked, and yet through grace be kept from being partakers of their sins. On the other hand there may be hypocrites and the basest of men, connected with the people of God. It is not wise or safe to judge of bodies of men by certain individuals who belong to them—to approve or condemn the whole on account of the character and conduct of a part.

62. Men cannot by any efforts thwart the purposes of God. A man's heart deviseth his way, but the Lord directeth his steps. Prov. 16:9. There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand. Prov. 19:21.

66. All the efforts of the Jews to show that Jesus Christ was guilty only tended more clearly to show and more strikingly to illustrate his innocence and their own guilt and all their efforts after he was dead to prevent his resurrection only tended more clearly to demonstrate that he had risen. So God taketh the wise in their own craftiness, and the counsel of the froward is carried headlong. Job 5:13.

CHAPTER XXVIII.

1. *In the end of the Sabbath;* after the Sabbath. *As it began to dawn;* at break of day. *The other Mary;* Mary the wife of Cleophas, and mother of James the less, or younger, and Joses. The other James was the son of Zebedee, and brother of John.

2. *There was:* there had been before the arrival of the women.

A. D. 33. 6 He is not here: for he is risen, as he said.[a] Come, see the place where the Lord lay.

7 And go quickly, and tell his disciples that he is risen from the dead; [b] and behold, he goeth before you into Galilee; there shall ye see him: [c] lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, All hail.[d] And they came and held him by the feet, and worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee,[e] and there shall they see me.

11 ¶ Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.[f]

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day.

16 ¶ Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them.[g]

17 And when they saw him,[h] they worshipped him: but some doubted.

18 ¶ And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.[i]

19 Go ye therefore,[j] and teach all nations,*[k] baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

20 Teaching them to observe all

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[a] Chap. 27:63. [b] Luke 24:34; 1 Cor. 15:4, 5; ver. 16, 17. [c] John 20:19. [d] Heb. 2:11. [e] ch. 27:61. [f] ch. 26:32. [g] ch. 16:28. [h] Psa. 2:5; 89:19; 110:1-4; Isa. 9:6, 7; Dan. 7:14; chap. 11:27; Luke 1:32; John 17:2; Rom. 14:9; Eph. 1:20, 21; Heb. 2:8; 1 Pet. 3:22; Rev. 11:15. [i] Mark 16:15. * Or, *make disciples, or Christians, of all nations.* [k] Isa. 52:10; Rom. 10:18.

6. *The Lord;* of angels as well as men.

9. *Held him by the feet;* fell at his feet and embraced them. *And worshipped him;* John 5:23.

10. *My brethren;* his disciples. He still calls them brethren, though in the hour of his distress they had deserted him.

11. *The watch;* the soldiers who had been appointed to watch the sepulchre, and see that his disciples did not come and steal him away.

12. *Taken counsel;* in what way they could prevent the knowledge of his resurrection, and thus keep the people from receiving him as the Messiah.

14. *Persuade him;* not to punish them for sleeping on duty, which by the Roman law was death.

15. *This saying;* that the disciples came by night and stole him away. *Until this day;* the time when Matthew wrote this gospel.

17. *Worshipped him;* as the Son of God and the Saviour of men. *Some doubted;* whether his resurrection was real.

18. *All power;* power is here used in the sense of authority. *Is given unto me;* as mediator, God and man.

19. *Teach;* disciple all nations; proclaim to them the gospel, for the purpose of persuading them to become my disciples. *The Father—the Son, and—the Holy Ghost;* the one only living and true God.

20. *I am with you;* in this work, to guide, comfort, sanctify, and sustain you; to render you successful in awakening the attention of men, convincing them of sin, and turning them from darkness to light, and from the power of sin unto God. I will be with you and all who succeed you in preaching the gospel, to the end of time. *Amen;* so let it be, and so it shall be. AMEN.

INSTRUCTIONS.

4. No soldiers are so intrepid, but that a single angel can cause them to quake with fear, and become as

things whatsoever I have commanded you: [a] and lo, I am with you alway, [b] *even* unto the end of the world. Amen. A. D. 32

[a] Acts 2:42; 1 Corinthians 11:2. [b] chap. 18:20; Revelation 1:18.

dead men. He can even strike dead a hundred and eighty-five thousand in a night. Isa. 37:36.

5. The angels of the Lord excel in strength, and whether for judgment or mercy, they do his commandments, hearkening unto the voice of his word. Psa. 103:20. Safe then amidst all their trials are his people, to whom angels are ministering spirits, sent forth by him to minister to the heirs of salvation. Heb. 1:14.

6. The evidence is conclusive, that while Jesus Christ died for our sins according to the Scriptures, on the third day he rose again for our justification according to the Scriptures. Rom. 4:25.

9, 17. While no holy man or angel ever suffered himself to be worshipped, Christ received divine worship, and never said any thing against it, nor has God the Father, or the Holy Spirit. On the contrary, it is the distinguishing trait of true believers, that they invoke his name, and serve the Lord Christ. Acts 9:14; Col. 3:24. In doing this, they follow the direction, chapter 4:10, "Worship the Lord thy God, and him only shalt thou serve;" and the direction, Heb. 1:6, "Let all the angels of God worship him."

13. The Jews did not deny the resurrection of Christ for want of evidence to prove it, nor did they hire the soldiers to tell a lie because they believed it or could substantiate it; but only to keep the people from knowing the truth.

False teachers are afraid to trust the people with the means of knowledge, or to have them become acquainted with facts. They do not wish to have them examine, think, and judge for themselves, but to have them leave this to their teachers, who wish thus to rule over them.

18. As Christ has authority over all, and power to direct and govern all, they who put their trust in him will be for ever safe.

19. The making of all nations the disciples of Christ should be the great object of all. Some should labor for it in one way, and some in another, as the Lord shall call them. But all should strive together that the Scriptures may be translated into every tongue, and the gospel be preached to every creature.

20. Christ, with his divine presence and aid, will be with his people in doing his will, to the end of time; and after having inclined and enabled them to serve him and their generation according to the will of God, will receive them to himself, that where he is they also may be, to behold his glory, the glory which he had with the Father before the world was. John 17:24.

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THE GOSPEL ACCORDING TO

MARK.

ANCIENT tradition unanimously ascribes this gospel to "John whose surname was Mark," who is referred to in the following passages: Acts 12:12, 25; 13:5, 13; 15:37, 39; Col. 4:10; 2 Tim. 4:11; Phile. 24; and, as is generally supposed, 1 Pet. 5:13, where Peter calls him his son, that is, in the gospel. He was the son of Mary the sister of Barnabas, and accompanied Paul and Barnabas in their first missionary journey as far as Pamphylia, whence he returned from them to Jerusalem. For this reason Paul rejected him as a companion for his second missionary tour, but was afterwards reconciled to him, and spoke of him in honorable terms. Col. 4:10; 2 Tim. 4:11.

It was the universal belief of the ancient church that he wrote his gospel under the special influence of Peter. It has been further thought that he had the gentile converts more particularly in mind, and that this may account for his careful explanation of Jewish customs, as in chap. 7:3, 4, and his omission of all genealogical notices of our Lord, and, to so great an extent, of quotations from the Old Testament. He records fewer incidents than Matthew or Luke, but his narratives are, as a general fact, remarkably full and circumstantial. Thus, in the account of one of the Saviour's voyages across the sea of Galilee; chap. 4, he gives the circumstances that "there were also with him other little ships," and that when the storm arose, "he was in the hinder part of the ship, asleep on a pillow." This character marks his narratives as being either those of an eye-witness, or derived immediately from eye-witnesses.

CHAPTER I.

1 The office of John the Baptist. 9 Jesus is baptized, 12 tempted, 14 he preacheth; 16 calleth Peter, Andrew, James, and John; 23 healeth one that had a devil, 29 Peter's mother-in-law, 32 many diseased persons, 41 and cleanseth the leper.

THE beginning of the gospel of Jesus Christ, the Son of God;[a]

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.[b]

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.[c]

4 John did baptize in the wilderness,[d] and preach the baptism of repentance for[*] the remission of sins.[e]

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.[f]

6 And John was clothed with camels' hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;[g]

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.[h]

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.[i]

9 ¶ And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was A. D. 27. baptized of John in Jordan.[j]

10 And straightway coming up out of the water, he saw the heavens opened,[†] and the Spirit like a dove descending upon him:[k]

11 And there came a voice from heaven, *saying*, Thou art my beloved Son,[l] in whom I am well pleased.

12 ¶ And immediately the Spirit driveth him into the wilderness.

13 And he was there in the wilderness forty days, tempted of Satan;[m] and was with the wild beasts; and the angels ministered unto him.

14 ¶ Now, after that John was put in prison, Jesus came into Galilee,[n] preaching the gospel of the kingdom of God,[o]

15 And saying, The time is fulfilled, and the kingdom of God is at hand: [p] repent ye,[q] and believe the gospel.[r]

16 ¶ Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: [s] for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

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a Heb. 1:1, 2. b Malachi 3:1. c Isa. 40:3. d Matt. 3:1; Luke 3:3; John 3:23. * Or, *unto.* e Acts 22:16. f Lev. 26:40–42; Psalm 32:5; Prov. 28:13; 1 John 1:8–10. g 2 Kgs. 1:8. h Matt. 3:11; John 1:27; Acts 13:25. i Joel 2:28; Acts 1:5; 2:4; 10:45; 11:15, 16; 1 Cor. 12:13. j Matt. 3:13; Luke 3:21. † Or, *clove, or rent.* k Isa. 42:1; John 1:32. l Psa. 2:7. m Matt. 4:1, etc.; Luke 4:1, etc. n Matt. 4:12. o Luke 8:1. p Dan. 2:44; 9:25; Gal. 4:4; Eph. 1:10. q Acts 2:38. r Rom. 16:25. s Matt. 4:18, etc.; Luke 5:4, etc.

CHAPTER I.

2. *In the prophets;* Isa. 40:3; Mal. 3:1; Matt. 3:3; 11:10.

3–8. John the Baptist. Matt. 3:1–12.

9–11. Jesus baptized. Matthew 3:13–17.

12. *Driveth him;* constraineth or inclineth him. The same word, in Matt. 9:38, is translated "send forth."

14. *Put in prison;* Matt. 14:8.

15. *The time is fulfilled;* the time for the coming of the Messiah, as predicted. Dan. 9:24–27.

16–20. Disciples of Christ called. Matt. 4:18–22; Luke 5:1–11, 27, 28.

A. D. 30. 20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum; and straightway on the sabbath-day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: [a] for he taught them as one that had authority, and not as the scribes.

23 ¶ And there was in their synagogue a man with an unclean spirit; [b] and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? [c] art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 ¶ And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, [d] with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. [e]

32 ¶ And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. [f]

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. *

35 ¶ And in the morning, rising up a great while before day, he went out and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All *men* seek for thee.

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[a] Matt. 7:28. [b] Luke 4:33, etc. [c] Matt. 8:29. [d] Matt. 8:14; Luke 4:38. [e] Matt. 8:15; Luke 4:39. [f] Matt. 8:16; Luke 4:41. * Or, *to say that they knew him.*

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22. *As one that had authority;* Matt. 7:29.

24. *To destroy us;* he speaks in the name of himself and the other demons. *The Holy One of God;* the Messiah.

25. *Hold thy peace;* the demons everywhere recognized Jesus as the Messiah, but he uniformly commanded them to hold their peace. It was neither the time to proclaim his Messiahship, nor were they the proper heralds.

26. *Torn him:* convulsed him. Luke adds that he "hurt him not," chap. 4:35.

27. *New doctrine;* it was not merely the new revelations of truth that Jesus made which excited their astonishment, but also the new manifestations of divine power that accompanied it. *With authority;* in his own name, and with sovereign power: he commanded, and they obeyed.

30. *Simon's wife's mother;* Matt. 8:14, 15.

34. *They knew him;* they knew that he was the Messiah, but he did not wish them to proclaim it. See note on verse 25.

37. *All men;* this is a specimen of the manner in which the word *all* is sometimes used in the Bible, meaning, not literally every individual, but very many, as in verse 5

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.[a]

39 And he preached in their synagogues throughout all Galilee, and cast out devils.[b]

40 ¶ And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.[c]

42 And as soon as he had spoken, immediately the leprosy departed from him, and he A. D. 31 was cleansed.[d]

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man: but go thy way, show thyself to the priest, and offer for thy cleansing those things which Moses commanded,[e] for a testimony unto them.[f]

45 But he went out, and began to publish *it* much, and to blaze abroad the matter,[g] insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.[h]

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a Isaiah 61:1, 2; John 17:8. b Matthew 4:23; Luke 4:44. c Matthew 8:2; Luke 5:12. d Psalm 32:9; John 15:3. e Leviticus 14:2-32; Luke 5:14. f Romans 15:4; 1 Corinthians 10:11. g Psalm 77:11, 12; Titus 1:16. h chap. 2:13.

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38. *Therefore came I forth;* that he might preach the gospel in various places.

40. *If thou will;* Matt. 8:2-4. This was an acknowledgment of his divine power.

41. *I will;* this was the claiming and exercising of divine power.

43. *Straitly;* strictly.

44. *Say nothing to any man;* about the cure. See note on Matt. 8:4. *Show thyself to the priest;* Lev. 14:2. This would show the priest that the cure was real, and give to him, as well as others, evidence that Jesus was the Messiah.

45. *Blaze abroad;* openly and publicly proclaim it. *Could no more;* this shows the manner in which *could, could not,* and other words denoting ability or inability, are sometimes used in the Bible—referring not to natural power, but to difficulties which stand in the way, and the disposition of a person to encounter and overcome them. It was said of Joseph's brethren, Gen. 37:4, that they "could not speak peaceably unto him." This was for want of disposition, not of power.

INSTRUCTIONS.

3. For the reception of spiritual blessings, preparation is needful; and those things which tend to hinder men from feeling this, and making preparation, should be carefully avoided.

7. The more men receive of the illuminating and purifying influences of the Holy Spirit, the more humble will be their views of themselves, and the more exalted their views of the Redeemer.

13. No situation in this world is free from temptation; and in solitude men are often more exposed to it than in company.

There may be solicitations to evil, and no inclination to comply with them; and thus men may be strongly tempted, and yet not commit sin. Resistance of temptation may increase their holiness, and better fit them for the duties of life. Jas. 1:2, 3; 1 Pet. 1:6, 7.

18. Those whom Christ calls to preach the gospel, should forsake whatever would hinder them; and though they relinquish their prospects of temporal gain on earth, they may expect, if faithful, eternal gain in heaven.

30. Whatever may be the maladies of body or soul, of ourselves or our friends, there is encouragement to apply to Jesus Christ for relief, and no difficulties are so great that he cannot remove them.

35. Early rising, for the purpose of engaging in secret prayer before entering on the duties of the day, is the dictate of true wisdom, and is highly conducive to health, excellence, usefulness, and enjoyment.

A. D. 31.

CHAPTER II.

1 Christ healeth one sick of the palsy, 14 calleth Matthew from the receipt of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath-day.

AND again he entered into Capernaum, after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.[a]

3 ¶ And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.[b]

5 When Jesus saw their faith,[c] he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?[d]

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins,[e] (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way unto thy house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.[f]

13 ¶ And he went forth again by the seaside; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of Alpheus sitting at the receipt of custom,[*] and said unto him, Follow me.[g] And he arose, and followed him.

15 ¶ And it came to pass, that, as Jesus sat at meat in his house,[h] many publicans and sinners sat also together with Jesus and his disciples: [i] for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith

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a Psa. 40:9. b Matt. 9:1, etc.; Luke 5:18, etc. c Acts 14:9; Eph. 2:8. d Isa. 43:25; Dan. 9:9. e Acts 5:31. f John 7:31; 9:32.

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[*] Or, *at the place where the custom was received.*

g Matt. 9:9; Luke 5:27. h Matt. 9:10, etc. i Luke 15:1-5.

CHAPTER II.

2. *The word;* the word of God, the truths of the gospel.

3. *Borne of four;* carried by four men. Matt. 9:2-8.

4. *Press;* the crowd of people. *Uncovered the roof;* the roofs of the houses were then flat, and the sick man could be let down from them into the presence of Jesus.

5. *Their faith;* their confidence in his willingness and power to heal.

8. *Perceived in his spirit;* by his knowledge of their hearts.

10. *Hath power;* authority, right, and ability.

11. *Thy bed;* the small couch on which he lay.

12. *On this fashion;* they never before saw any one who could thus cure the palsy.

13. *Seaside;* the sea of Galilee. Matt. 4:18.

14. *Levi;* the same as Matthew, Matt. 9:9. It was common among the Jews to have two or more names.

15-17. Christ eats with publicans. Matt. 9:10-13.

unto them, They that are whole have no need of the physician, but they that are sick: [a] I came not to call the righteous, but sinners to repentance. [b]

18 ¶ And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? [c] as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. [d]

21 No man also seweth a piece of new * cloth on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: [e] but new wine must be put into new bottles.

23 ¶ And it came to pass, that he went through the corn-fields on the sabbath-day; [f] and his disciples began, as they went, to pluck the ears of corn. [g]

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was a hungered, he and they that were with him? [h]

26 How he went into the house of God, in the days of Abiathar the high-priest, and did eat the show-bread, which is not lawful to eat, but for the priests, [i] and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, [j] and not man for the sabbath: [k]

28 Therefore the Son of man is Lord also of the sabbath. [l]

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[a] Matt. 9:12, 13; Luke 5:31, 32. [b] Isa. 1:18; 55:7; Matt. 18:11; Luke 19:10; 1 Cor. 6:9-11; 1 Tim. 1:15. [c] Matt. 25:1. [d] Acts 13:2. * Or, *raw*, or *unwrought*. [e] Job 32:19; Psa. 119:83. [f] Matt. 12:1, etc.; Luke 6:1, etc. [g] Deut. 23:25. [h] 1 Sam. 21:6. [i] Exod. 29:32, 33; Lev. 24:9. [j] Neh. 9:14; Isa. 58:13; Ezek. 20:12, 20. [k] Col. 2:16. [l] John 9:14; Eph. 1:22; Rev. 1:10.

18–22. Disciples fasting. Matt. 9:14–17.

23–25. Plucking the ears of corn. Matt. 12:1–4.

26. *Abiathar the high priest;* in the days of Abiathar, who was afterwards high-priest. It appears from 1 Sam. 21:1–6, that Ahimelech was high-priest when David ate the show-bread. But Abiathar his son shortly after succeeded him, and was high-priest when David was king.

27. *The Sabbath was made for man;* at the creation, Gen. 2:2, 3, for his benefit and happiness. *Not man for the Sabbath;* it is not, by superstitious observance, to be perverted to a denial of the just claims of mercy. The day is to be kept in such a manner as God has shown to be best suited to make men holy, and fit them for that rest which remains for his people. Heb 4:9.

28. *Therefore;* because the Sabbath was made for man. The argument is from the design of the Sabbath. Since it was made for man's good, the Son of man, who is God in human nature, who has come to redeem man, and who has all things pertaining to man's good in his own hands, must also be the Lord of the Sabbath. Let the reader compare this passage with Matt. 12:1–8, and see how the argument continually rises. First, the Saviour justifies his disciples from an exceptional case, that of David when he was hungry; secondly, from the standing custom of profaning the Sabbath in its outward letter by the preparation of sacrifices, etc., Matt. 12:5; thirdly, from the design of the Sabbath; finally, from his own character and office, as God come in human nature to redeem man.

INSTRUCTIONS.

5. Sickness is often the means of leading men to feel their need of divine help; and application to Christ, with strong confidence in him, is the way to obtain it.

A. D. 31. CHAPTER III.

1 Christ healeth the withered hand, 10 and many other infirmities; 11 rebuketh the unclean spirits; 13 chooseth his twelve apostles; 22 convinceth the blasphemy of casting out devils by Beelzebub; 31 and showeth who are his brother, sister, and mother.

AND he entered again into the synagogue; and there was a man there which had a withered hand.[a]

2 And they watched him, whether he would heal him on the sabbath-day;[b] that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.[*]

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save life, or to kill?[c] But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness[†] of their hearts, he saith unto the man, Stretch forth thy hand. And he stretched *it* out: and his hand was restored whole as the other.

6 ¶ And the Pharisees went forth, and straightway took counsel with the Herodians against him,[d] how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.[e]

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[a] Matt. 12:9, etc.; Luke 6:6, etc. [b] Luke 14:1. [*] Gr. *Arise*, stand forth *in the midst*.

[c] Hos. 6:6. [†] Or, *blindness*. [d] Matt. 22:16. [e] Luke 6:17.

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9. The manner in which Jesus Christ, when on earth, performed miracles, showed that he was able to forgive sins, and of course was truly divine.

13. Hope of temporal blessings will often draw together multitudes of people; and when they are assembled, ministers of the gospel, if they have fit opportunity, should address them on the superior value of spiritual blessings, and point out the way to obtain them.

16. Kind social intercourse at proper times, with all sorts of persons, in order to do them good, is essential to the highest excellence and the greatest usefulness; and none are so exalted, that they ought to think it beneath them.

17. From all the occurrences of life we should endeavor to draw important instruction, and as we have opportunity, should communicate it for the benefit of others.

27. As the Sabbath was made for the whole human race, they have a right to its rest and privileges. This right does not come from men, but from God, and its exercise is essential to their present and future good. It should therefore be highly prized, and faithfully used, according to his command. Exod. 20:8.

28. As Jesus Christ is Lord of the Sabbath, and the day belongs to him, he has a right to direct as to the time and manner of observing it. Those who devote it to worldly business, travelling, or amusement, or who spend it in idleness, are guilty of robbing the Saviour, and expose themselves to his curse.

CHAPTER III.

1–5. The withered hand. Matt. 12:9–13.

4. *Is it lawful;* which was most proper: to do good, as Jesus contemplated, or to do evil, as the Pharisees intended? to save the man's life by removing his disease, or to leave him to die? *They held their peace;* no wonder, for they could not answer without condemning themselves.

5. *With anger;* holy indignation, just displeasure against their sins, and grief on account of them.

7. *The sea;* the sea of Galilee. *Judea;* the southern and more thickly settled part of the country.

8. *Jerusalem;* the chief city. *Idumea;* that is, the land of Edom, which was south of Palestine, and was settled by the descendants of Esau. During the Babylonish captivity, they took the south part of Palestine as far as the city of Hebron. This part of the country was

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; [a] insomuch that they pressed [*] upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. [b]

12 And he straitly charged them that they should not make him known. [c]

13 ¶ And he goeth up into a mountain, [d] and calleth *unto him* whom he would: [e] and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter; [f]

17 And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder: [g]

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite,

19 And Judas Iscariot, A. D. 31. which also betrayed him: and they went into a house: [†]

20 And the multitude cometh together again, so that they could not so much as eat bread. [h]

21 And when his friends [‡] heard *of it*, they went out to lay hold on him: for they said, He is beside himself. [i]

22 ¶ And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. [j]

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; [k] and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, [l] and blasphemies wherewith soever they shall blaspheme:

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[a] Matt. 12:15; 14:14. [*] Or, *rushed.* [b] Matt. 14:33; ch. 1:24; Luke 4:41; Jas. 2:19. [c] ch. 1:25, 34. [d] Matt. 10:1. [e] John 15:16. [f] John 1:42. [g] Isa. 58:1; Jer. 23:29. [†] Or, *home.* [h] ch. 6:31. [‡] Or, *kinsmen.* [i] Hos. 9:7; John 10:20. [j] Matt. 9:34; 10:25; 12:24; Luke 11:15; John 7:20; 8:48, 52. [k] Isa. 49:24, 25; 61:1; Matt. 12:29. [l] Matt. 12:31; Luke 12:10.

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afterwards called Idumea, and it is to this that Mark refers. *Beyond Jordan;* the east side of that river. *Tyre and Sidon;* Matt. 11:21.

11. *Unclean spirits;* the persons whom evil spirits possessed. Their prostration of themselves before Jesus, and their acknowledgment of him as the Son of God, are ascribed to the unclean spirits, because these acts were done under their impulse.

12. *Not make him known;* not proclaim him as the Messiah, because the proper time for this had not yet come, nor were they the proper heralds. See note on chap. 1:25.

13–19. The apostles chosen. Matt. 10:1–4.

20. *Not so much as eat bread;* they had no time for their regular meals.

21. *His friends;* his relations. *Lay hold on him;* constrain him to retire from the multitude and take rest. *Beside himself,* deranged, because, in their view, he in his labors exceeded all reasonable bounds.

22–27. Casting out devils by Beelzebub. Matt. 12:24–20.

28. *All sins shall be forgiven;* their sins are pardonable. They may repent, and on repentance and faith in Christ, receive forgiveness.

A. D. 31. 29 But he that shall blaspheme against the Holy Ghost hath never forgiveness,[a] but is in danger of eternal damnation:
30 Because they said, He hath an unclean spirit.
31 ¶ There came then his brethren and his mother, and standing without, sent unto him, calling him.[b]
32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.
33 And he answered them, saying, Who is my mother, or my brethren?
34 And he looked round about on them which sat about him, and said, Behold, my mother and my brethren!
35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.[c]

CHAPTER IV.

d The parable of the sower, 14 and the meaning thereof. 21 We must communicate the light of our knowledge to others. 26 The parable of the seed growing secretly, 30 and of the mustard-seed. 35 Christ stilleth the tempest on the sea.

AND he began again to teach by the seaside;[d] and there

a Heb. 10:29. b Matt. 12:46–48; Luke 8:19–21. c Jas. 1:25; 1 John 2:17. d Matt. 13:1, etc.; Luke 8:4, etc. e Psalm 78:2; ver. 34.

was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.
2 And he taught them many things by parables,[e] and said unto them in his doctrine,
3 Hearken;[f] Behold, there went out a sower to sow:
4 And it came to pass, as he sowed, some fell by the way-side, and the fowls of the air came and devoured it up.[g]
5 And some fell on stony ground,[h] where it had not much earth; and immediately it sprang up, because it had no depth of earth:
6 But when the sun was up, it was scorched; and because it had no root, it withered away.[i]
7 And some fell among thorns,[j] and the thorns grew up, and choked it, and it yielded no fruit.
8 And other fell on good ground,[k] and did yield fruit that sprang up and increased,[l] and brought forth, some thirty, and some sixty, and some a hundred.
9 And he said unto them, He that hath ears to hear, let him hear.
10 ¶ And when he was alone, they that were about him with

f ver. 9, 23; ch. 7:16. g Gen. 15:11. h Ezek. 11:19; 36:26. i Psa. 1:4; Jas. 1:11. j Jer. 4:3. k Heb. 6:7, 8. l Col. 1:6.

29. *Hath never forgiveness;* he has done despite to the Holy Ghost, the author of all grace. He will never have grace to repent, believe on the Saviour, and receive pardon, but will die impenitent, and perish. See Matt. 12:32.

30. *He hath an unclean spirit;* they said, he is possessed of the devil, and through Satanic influence works these miracles. Thus, by ascribing the work of God's Spirit, Matt. 12:28, to Beelzebub, they blasphemed against the Holy Ghost.

31–35. Christ's brethren. Matt. 12:46–50.

INSTRUCTIONS.

2. Hypocrites and persons who are guilty of great wickedness, are often disposed to find fault with and condemn the friends of God.

5. Indignation at the sins of men is perfectly consistent with the deepest compassion for their souls; and no opposition or danger from the wicked should hinder us from doing them good, as we have opportunity.

21. That earnestness in the service of God, and that activity and perseverance in doing good which true religion inspires, appear to many to be indications of insanity, and awaken in them solicitude; while equal earnestness in the pursuit of worldly things awakens no such apprehensions, but is viewed with approbation.

CHAPTER IV.

3–9. Parable of the sower. Matt 13:1–9.

10–13. Speaking in parables. Matt 13:10–17.

the twelve asked of him the parable.[a]

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: [b] but unto them that are without,[c] all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; [d] lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶ The sower soweth the word.[e]

15 And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately,[f] and taketh away the word that was sown in their hearts.[g]

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves,[h] and so endure but A. D. 31. for a time: [i] afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.[j]

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world,[k] and the deceitfulness of riches,[l] and the lusts of other things entering in,[m] choke the word, and it becometh unfruitful.[n]

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit,[o] some thirtyfold, some sixty, and some a hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a bushel,* or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; [p] neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take

[a] Matt. 13:10, etc. [b] Eph. 1:9. [c] Col. 4:5; 1 Thess. 4:12; 1 Tim. 3:7. [d] Isa. 6:9, 10; John 12:40; Acts 28:26, 27; Rom. 11:8. [e] Isa. 32:20; 1 Pet. 1:25. [f] 1 Pet. 5:8; Rev. 12:9. [g] Heb. 2:1. [h] Job 15:28. [i] Job 27:10. [j] 2 Tim. 1:15. [k] Luke 14:18–20; 1 Tim. 6:9, 17; 2 Tim. 4:10. [l] Prov. 23:5. [m] 1 John 2:15, 17. [n] Isa. 5:2, 4. [o] Rom. 7:4; Col. 1:10; 2 Pet. 1:8. * Gr. *modius*: see Matt. 5:15. [p] Eccl. 12:14; Matt. 10:26; Luke 12:2; 1 Cor. 4:5.

11. *Mystery of the kingdom;* the deeper truths of the gospel, which had not before been revealed. Matt. 3:2. *Them that are without;* without the circle of his disciples. These remained in ignorance through the hardness of their hearts, and their rejection of the light. This made it proper that the Saviour should instruct the multitude by parables, into the meaning of which the candid and teachable would inquire, and thus be made wise to salvation, while the careless and indifferent would neglect them.

12. *Not perceive;* because they do not desire to know the truth. *Not understand;* because they do not, in the right way, use proper means. Thus they are not converted or turned from their evil ways, and their sins are not forgiven.

13. *Know ye not this parable?* which is so plain and obvious. The words contain a gentle reproof for their dulness.

14–20. Parable of the sower explained. Matt. 13:18–23.

21. *Is a candle brought;* spoken here of the candle of Christ's teachings, lighted in the souls of his disciples that they may let the light of their knowledge shine on others.

22. *Nothing hid;* a candle is not lighted to be hid, or to shine only on itself, but to give light to men. So Christ's instructions were explained to his disciples, not for their benefit merely, but to be by them communicated for the good of others.

23. *Let him hear;* let him who has opportunities improve them, not only for his own sake, but for the sake of his fellow-men.

24. *With what measure—measured to you;* the measure of sincere and earnest attention which you give to my

A. D. 31. heed what ye hear: [a] with what measure ye mete, it shall be measured to you; [b] and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath. [c]

26 ¶ And he said, So is the kingdom of God, as if a man should cast seed into the ground; [d]

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; [e] first the blade, then the ear, after that the full corn in the ear. [f]

29 But when the fruit is brought forth, [*] immediately he putteth in the sickle, because the harvest is come. [g]

30 ¶ And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; [h] so that the fowls of the air may lodge under the shadow of it. [i]

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

35 And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37 And there arose a great storm

[a] 1 Peter 4:2. [b] Matt. 7:2. [c] Luke 8:18. [d] Matt. 13:24. [e] Gen. 1:11, 12. [f] Eccl. 3:1, 11. [*] Or, *ripe*; Joel 3:26. [g] Rev. 14:15.

[h] Prov. 4:18; Isa. 11:9; Dan. 2:44; Mal. 1:11. [i] Matt. 13:31, 32; Luke 13:18, 19. [j] John 16:12.

instructions, will be the measure of knowledge which will be given back to you.

25. *He that hath*; hath such a desire for divine knowledge as rightly to improve his opportunities, shall increase it. *Hath not—shall be taken*; if he has no desire to improve his opportunities, they will be taken away, and their benefits be lost.

26. *Kingdom of God*; the reign of Christ in the hearts of men. Matt. 3:2. *Should cast seed*; the seed is the good word of God sown in the heart, and made fruitful by God's grace.

27. *Should sleep, and rise night and day*; should sleep by night and rise by day. The seed does not come suddenly to maturity, but by a gradual process, while he who sowed it pursues his ordinary course of labor and rest.

28. *Of herself*; by the power which God gives, not man. *First the blade*; small shoot. *Then the ear*; the stalk and head. *Full corn*; the kernels full grown.

29. *Putteth in the sickle*; he gathereth the fruits of his labor. Men in this matter are workers together with God. One plants, another waters or cultivates, and God gives the increase. So with the rise and progress of religion in the soul. Men must preach the gospel. Men must hear, understand, believe, and obey it. The power which leads them to do this, is of God.

To illustrate still further the progressive nature of his religion, its great increase from a small beginning, he spoke the parable of the mustard-seed.

30–32. Parable of the mustard-seed. Matt. 13:31, 32.

33. *As they were able to hear it*; as they were able to understand and profit by his instructions.

34. *Without a parable spake he not*; in his public instruction of the multitude. *Expounded all things to his disciples*; that they might in due time explain them to others.

35. *The other side*; of the sea of Galilee.

37–41. Christ stills the tempest Matt. 14:23–33

of wind, and the waves beat into the ship, so that it was now full.[a]

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?[b]

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.[c]

40 And he said unto them, Why are ye so fearful?[d] how is it that ye have no faith?

41 And they feared exceedingly,[e] and said one to another, What manner of man is this, that even the wind and the sea obey him?[f]

CHAPTER V. A.D. 31.

1 Christ delivering the possessed of the legion of devils, 13 they enter into the swine. 25 He healeth the woman of the bloody issue, 35 and raiseth from death Jairus' daughter.

AND they came over unto the other side of the sea, into the country of the Gadarenes.[g]

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3 Who had *his* dwelling among the tombs;[h] and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters

[a] Matt. 8:24; Luke 8:23. [b] Psa. 10:1; Isa. 40:27; Lam. 3:8. [c] Psa. 89:9; Lam. 3:31, 32. [d] Psa. 46:1, 2; Isa. 42:2. [e] Jonah 1:10, 16. [f] Job 36:11. [g] Matt. 8:28, etc.; Luke 8:26, etc. [h] Isa. 65:4.

40. *No faith;* why is it, after all you have seen and heard, that you have not such confidence in me as to prevent your fear?

INSTRUCTIONS.

3. Natural objects were designed, and should be used, to illustrate and enforce spiritual truths; and the providences of God are a striking commentary on his word

7. It is not enough to be excited under preaching, or in reading the Scriptures or the works of pious men, or to be much engaged in religion on the Sabbath. The influence of the Sabbath must be carried through the week. Men must be governed by the will of God in their business, as well as in their religious duties; and if need be, sacrifice property, ease, reputation, and even life itself, to honor him.

10. In the communication and reception of saving knowledge, human agency is needful; and would men be wise unto salvation, they must improve their opportunities to hear and understand divine truth.

21. Jesus Christ does not impart knowledge to men that they may keep it to themselves, but that they may impart it for the benefit of their fellow-men.

24. If men do not improve their opportunities to obtain divine knowledge and prepare for the purity and bliss of heaven, these opportunities will soon cease, and they will be left in endless darkness and woe.

26. No one should be discouraged in efforts to do good, because he does not at once see the fruit of them. Let him go seasonably to rest at night, rise betimes in the morning, and spend each day in learning and doing the will of God, and God will make him useful.

33. Much evil may be done and much good be prevented by an untimely communication of truths which men will only misunderstand, pervert, and abuse. Time and manner demand attention, and call for wisdom as well as goodness, discretion as well as courage.

40. That course of Christ in his providence which sometimes leads his people to think that he cares less for them than they do for themselves, is designed to show them their unbelief, and that what they want is confidence in him, to walk by faith, and not by sight; remembering that as the heavens are higher than the earth, so are his ways higher than their ways, and his thoughts than their thoughts.

CHAPTER V.

1. *The other side;* the east side of the sea of Galilee.

2–20. Legion of devils. Matthew 8:28–34; 26:53.

2. *A man;* Matthew mentions two

A. D. 31. broken in pieces: neither could any *man* tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,[a]

7 And cried with a loud voice, and said, What have I to do with thee, Jesus, *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.[b]

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion:[c] for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was nigh unto the mountains a great herd of swine feeding.[d]

12 And all the devils besought him,[e] saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave.[f] And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion,[g] sitting, and clothed, and in his right mind; and they were afraid.[h]

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.[i]

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee,[j] and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

22 And behold, there cometh one of the rulers of the synagogue,[k] Jairus by name; and

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[a] Psa. 72:9. [b] Acts 16:18; Heb. 2:14; 1 John 3:8. [c] Matt. 12:45. [d] Lev. 11:7, 8; Deut. 14:8. [e] Job 1:10, 12; 2:5, 6. [f] Rev. 13:7; 1 Pet. 3:22. [g] Isa. 49:25; Col. 1:13. [h] Job 13:11; Psa. 14:5; 2 Tim. 1:7. [i] Job 21:14; Luke 5:8; Acts 16:39. [j] Psa. 66:16; Isa. 38:19. [k] Matt. 9:18, etc.; Luke 8:41, etc.

demoniacs. Mark mentions but one, and describes his case more fully; probably because it was the more remarkable.

6. *Worshipped him;* bowed down before him in acknowledgment of his authority and power.

7. *I adjure thee;* this was said by the evil spirit, through the mouth of the man.

9. *Legion;* for the number of the Roman legion, see note on Matt. 20:63. The word is here used simply in the sense of a multitude. *We are many;* the man speaks, under the influence of the evil spirits, in behalf of all of them. So in the following verse, and verse 12.

12. *All the devils;* Luke says many devils were entered into him. Luke 8:30.

15. *Sitting, and clothed, and in his right mind;* this was evidence that the evil spirits had gone out of him, and that he was cured.

17. *Him;* Jesus.

18. *Prayed him;* besought Jesus that he might accompany him.

20. *Decapolis;* or the land of the ten cities, a country lying east of

when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: [a] *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 ¶ And a certain woman, which had an issue of blood twelve years, [b]

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, [c] but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment: [d]

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that virtue had gone out of him, [e] turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth. [f]

34 And he said unto her, A. D. 31. Daughter, thy faith hath made thee whole; [g] go in peace, [h] and be whole of thy plague.

35 ¶ While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; [i] why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe. [j]

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James. [k]

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth. [l]

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha-cumi; which is, being interpreted, Damsel, (I say unto thee,) arise. [m]

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

[a] Psalm 107:1e. [b] Lev. 15:19, etc. [c] Job 13:4; Psa. 10⁸:12; Jer. 30:12, 13. [d] 2 Kings 13:21; Matt. 14:36; Acts 5:15; 19:12. [e] Luke 6:19. [f] Psa. 30:2. [g] ch. 10:52; Acts 14:9. [h] 1 Sam. 1:17; 20:42; 2 Kings 5:19. [i] John 5:25; 11:25. [j] 2 Chr. 20:20; John 11:40. [k] ch. 9:2; 14:33. [l] John 11:11-13. [m] Acts 9:40.

the river Jordan, but including also Scythopolis and its territory on the western side.

22–43. Jairus' daughter restored to life. Matt. 9:18–26.

30. *Virtue;* healing power.

34. *Thy faith hath made thee whole;* this is a specimen of the manner in which the Bible speaks of the effect of means when rightly used; it is designed to encourage men thus to use them.

35. *The Master;* Jesus Christ.

36. *Only believe;* believe that I am able to restore her to life, and to do what I will.

39. *Not dead, but sleepeth;* her death, though real, is yet like sleep, in that she shall soon wake to life again.

41. *Talitha-cumi:* these were two words in Syro-Chaldaic, the language in which Christ spoke, meaning, Damsel, arise.

A. D. 31. 43 And he charged them straitly that no man should know it;[a] and commanded that something should be given her to eat.

CHAPTER VI.

1 Christ is contemned of his countrymen. 7 He giveth the twelve power over unclean spirits. 14 Divers opinions of Christ. 27 John Baptist is beheaded, 29 and buried. 30 The apostles return from preaching. 34 The miracle of five loaves and two fishes. 48 Christ walketh on the sea; 53 and healeth all that touch him.

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue:[b] and many hearing *him* were astonished, saying, From whence hath this *man* these things?[c] and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James,[d] and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.[e]

4 But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house.[f]

5 And he could there do no mighty work,[g] save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief.[h] And he went round about the villages, teaching.[i]

7 ¶ And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;[j]

a Matt. 8:4; 12:16-18; ch. 3:12; Luke 5:14.
b Matt. 13:54, etc.; Luke 4:16, etc. c John 6:42. d Gal. 1:19. e Matt. 11:6. f Matt. 13:57; John 4:44. g Gen. 19:22; ch. 9:23.
h Isa. 59:16; Jer. 2:12. i Matt. 9:35; Luke 13:22; Acts 10:38. j Matt. 10:1, etc.; ch. 3:13, etc.; Luke 9:1, etc.; 10:3, etc.

43 *That no man should know it*; that they should not publish the particulars of this cure, the time for greater manifestation of himself not having come.

INSTRUCTIONS.

2. Evil spirits are active, and have great influence in the affairs of men. Men may be tempted to disbelieve this, yet all have reason to be sober and vigilant, and steadfastly to resist their adversary the devil, who goeth about as a roaring lion, seeking whom he may devour. 1 Peter 5:8, 9.

17. Men under the power of evil spirits oppose Jesus Christ, and wish him to depart from them. Covetousness leads men to treat him in the same way. Matt. 8:34.

20. None should be afraid or ashamed to acknowledge their indebtedness to Jesus Christ, and at proper times, to make known what he hath done for them, that he may be honored, and that others may apply to him for help.

31 Though pardon and salvation come to us through the Redeemer, and his work is the meritorious ground on which we receive them, yet the exercise, on our part, of faith in him, is the appointed means of obtaining them.

40 Those who have no faith may scoff at the idea that Jesus Christ is almighty, and able to supply all the wants of his people; they may mock at a reliance on his constant and all-sufficient aid; but in due time his people will find that their most exalted expectations are more than realized.

CHAPTER VI.

1-6. *His own country*; Nazareth. Matt. 13:54-58.

3. *The carpenter*; Jesus, before he began his ministry, seems to have wrought at the employment of a carpenter. Matt. 13:55.

5. *Could there do no mighty work*; because of their unbelief, as is added by Matthew, Matt. 13:58. This is an instance of the manner in which the words *can* and *cannot* are sometimes used in the Bible: he could not consistently, or with propriety, there do many mighty works. He healed a few, but not many: not because he had not power, but for other reasons.

7-11. The twelve apostles sent out Matt 10:5-15; Luke 9:1-6.

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money * in *their* purse:

9 But *be* shod with sandals;[a] and not put on two coats.

10 And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them.[b] Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.[c]

13 And they cast out many devils,[d] and anointed with oil many that were sick,[e] and healed *them*.

14 ¶ And king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do show forth themselves in him.[f]

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.[g]

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.[h]

19 Therefore Herodias had a quarrel † against him, and would have killed him; but she could not:

20 For Herod feared John,[i] knowing that he was a just man and a holy, and observed him; ‡ and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords,[j] high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced,[k] and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.[l]

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* The word signifies a piece of brass money, in value some what less than half a cent, Matt. 10:9; but here it is taken in general for money; Luke 9:3. [a] Acts 12:8; Eph. 6:15. [b] Neh. 5:13; Acts 13:51. † Gr. *or.* [c] Luke 24:47; Acts 2:38; 3:19. [d] Luke 10:17. [e] Jas. 5:14. [f] Matt. 14:1, etc.; Luke 9:7, etc. ‡ Matt. 16:14; ch. 8:28. [h] Lev. 18:16. † Or, *an inward grudge.* [i] Exod. 11:3; Ezek. 2:5–7. ‡ Or, *kept him,* or *saved him.* [j] Gen. 40:20. [k] Isa. 3:16. [l] Esth. 5:3, 6; 7:2.

11. *More tolerable for Sodom and Gomorrah:* because the inhabitants of those cities did not sin against as great light as did those who rejected the apostles.

14–30. John the Baptist beheaded. Matt. 14:1–12.

14. *Herod;* Herod Antipas, the son of Herod the Great. *Heard of him;* Jesus.

17. *He had married her;* Herod, as we learn from Josephus, had rejected his own wife to marry the wife of his brother Philip while he was still living.

20. *Observed him:* rather, as the margin, "kept him," namely, from the resentment of Herodias. *Did many things;* he did many things to which John urged him, but he would not put away his brother's wife.

21. *When a convenient day was come:* a day suitable for the purpose of Herodias, who was watching her opportunity to destroy John. The dancing of her daughter before Herod and his lords was probably a part of the plan suggested by her.

A. D. 32. 24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.[a]

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner,[e] and commanded his head to be brought: and he went and beheaded him in the prison;

28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corpse,[b] and laid it in a tomb.

30 ¶ And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.[c]

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 ¶ And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: [d] and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.[e]

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth [f] of bread, and give them to eat?[f]

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.[g]

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.[h]

42 And they did all eat, and were filled.[i]

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 ¶ And straightway he con-

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[a] Psalm 37:12, 14. [b] Or, *one of his guard.* Acts 8:2. [c] Luke 9:10. [d] 1 Kings 22:17. [e] Matt. 14:15, etc.; Luke 9:12, etc.; John 6:5, etc. [f] Or *denarius*; see Matt. 18:28. [g] Num. 11:13, 22; 2 Kings 4:43. [h] Matt. 15:35; ch. 8:6. [i] 1 Sam. 9:13; Matt. 26:26; Luke 24:30 [j] Deut. 6:5.

30. *The apostles gathered themselves together unto Jesus*: upon their return from their mission, described in verses 7–13.

31. *A desert place*: a place less frequented, that they might be more retired.

34-44 Five thousand fed, near the shore of the sea of Galilee. Matt. 14:15-21.

34. *As sheep not having a shepherd*; destitute of teachers who cared for their souls and were able to teach them the truth.

45-52. Christ walking on the sea of Galilee. Matt. 14:22-33.

strained his disciples to get into the ship, and to go to the other side before unto Bethsaida,* while he sent away the people.[a]

46 And when he had sent them away, he departed into a mountain to pray.[b]

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing;[c] for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.[d]

49 But when they saw him walking upon the sea,[e] they supposed it had been a spirit,[f] and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.[g]

51 And he went up unto them into the ship; and the wind A. D. 32. ceased:[h] and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves; for their heart was hardened.[i]

53 ¶ And when they had passed over, they came into the land of Gennesaret,[j] and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.[k]

56 And whithersoever he entered, into villages or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment:[l] and as many as touched him† were made whole.[m]

* Or, *over against Bethsaida.* a Matt. 14:22, etc.; John 6:17, etc. b Matt. 6:6; ch. 1:35; Luke 6:12. c Jonah 1:13. d Luke 24:28. e Job 9:8. f Luke 24:37. g Isa. 43:2. h Psa. 93:3, 4. i Isa. 63:17. j Matt. 14:34. k Matt. 4:24; ch. 2:1-3. l Num. 15:38, 39. † Or, *it.* m Matt. 9:20; ch. 5:27, 28; Acts 19:12.

53–56. The sick healed. Matt. 14:34–36.

53. *Gennesaret;* a small, fertile, and beautiful region on the west side of the sea of Galilee, which is thence called the lake of Gennesaret. Luke 5:1.

INSTRUCTIONS.

5. In order to understand correctly the meaning of words which speak of ability and inability, as used in the Bible, we must consider the subject about which they were spoken, the connection in which they are found, and the manner in which the speaker and writer used them.

8. Christ sends out his ministers under circumstances which are suited to teach them their dependence on him—that all their power to do good and accomplish the objects for which he employs them, comes from himself.

16. A guilty conscience awakened, forebodes dreadful evils; and transgressors never can enjoy permanent peace unless they repent, and believe with the heart on Him whose blood cleanseth from sin. 1 John 1:7.

20. To show reverence towards God's ministers, and do many things gladly at their suggestion, avails nothing for the salvation of the soul while the sin which God's law forbids is cherished and persisted in.

31. Occasional retirement from the tumult of the world is needful for all men, especially for ministers of the gospel. They need to commune much with their own hearts and with God, that by wisdom and strength derived from him in private, they may be better fitted for their public duties.

52. Ministers of Christ, notwithstanding all the displays of his power and grace, have much remaining unbelief and hardness of heart. They need the constant influences of his Spirit, and should be watchful and prayerful, lest, after having preached to others, they themselves should be cast away.

A. D. 32.

CHAPTER VII.

1 The Pharisees find fault at the disciples for eating with unwashen hands. 8 They break the commandment of God by the traditions of men. 14 Meat defileth not the man. 24 He healeth the Syrophenician woman's daughter of an unclean spirit. 31 and one that was deaf, and stammered in his speech.

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.[a]

2 And when they saw some of his disciples eat bread with defiled,* that is to say, with unwashen hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft,† eat not, holding the tradition of the elders.[b]

4 And *when they come* from the market, except they wash,[c] they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots,‡ brazen vessels, and of tables.§

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.[d]

7 Howbeit, in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God,[e] ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject‖ the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honor thy father and thy mother;[f] and, Whoso curseth father or mother, let him die the death:[g]

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift,[h] by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do aught for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:[i]

15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.[j]

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.[k]

18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man *it* cannot defile him;

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[a] Matt. 15:1, etc. * Or, *common.* † Or, *diligently*; Or, *with the fist—up to the elbow*; Theophylact. [b] Gal. 1:14; Col. 2:8, 22, 23. [c] Job 9:30, 31. ‡ Sextarius is about a pint and a half. § Or, *beds.* [d] Isa. 29:13. [e] Isa. 1:12. ‖ Or, *frustrate*; ver. 13. [f] Exod. 20:12; Deut. 5:16. [g] Exod. 21:17; Lev. 20:9; Prov. 20:20. [h] Matt. 15:5; 23:18. [i] Prov. 8:5; Isa. 6:9; Acts 8:30. [j] Matt. 11:15. [k] Matt. 15:15, etc.

55. It is not enough that we come to Christ ourselves; we should be active in bringing our fellow-men to him.

CHAPTER VII.

1-23. Traditions of the scribes and Pharisees. Matt. 15:1-20.

4. *Tables*; the word in the original signifies couches, on which they were accustomed to recline at meals.

6. *Esaias*; Isaiah. Isa. 29:13-16.

11. *Corban—profited by me*; what might have gone to thy maintenance is Corban, that is, consecrated as a religious gift to the service of the sanctuary.

19 Because it entereth not into his heart, but into the belly,[a] and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness,* deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

23 All these evil things come from within, and defile the man.[b]

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon,[c] and entered into a house, and would have no man know *it*: but he could not be hid.[d]

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

26 The woman was a Greek,† a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto A. D. 32. the dogs.[e]

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.[f]

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.[g]

30 And when she was come to her house, she found the devil gone out,[h] and her daughter laid upon the bed.

31 And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee,[i] through the midst of the coast of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit,[j] and touched his tongue;

34 And looking up to heaven,[k] he sighed,[l] and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.[m]

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a 1 Cor. 6:13. * *Covetousnesses, wickednesses.* b Gen. 6:5; Psa. 14:1, 3; 53:1, 3; Jer. 17:9. c Matt. 15:21, etc. d ch. 2:1. † Or, *Gentile*; Isa. 49:12. e Matt. 7:6; 10:5, 6. f Rom. 15:8, 9; Eph. 2:12–14. g Isa. 66:2. h 1 John 3:8. i Matt. 15:29, etc. j ch. 8:23; John 9:6. k ch. 6:41; John 11:41; 17:1. l John 11:33, 38. m Isa. 35:5, 6; Matt. 11:5.

19. *Entereth not into his heart;* does not reach or pollute the soul.

24–30. The Syrophenician woman. Matt. 15:21–28.

26. *A Greek;* that is, a Gentile. *Syrophenician;* belonging to Syrophenicia, that is, the Syrian Phenicia, so called to distinguish it from the Libyan Phenicia, on the north coast of Africa.

27. *Let the children;* God's covenant children, that is, the Jews. *First be filled;* the gospel was first to be offered to the Jews, and to them our Lord's personal ministry on earth was chiefly restricted. See notes on ver. 29 and Matt. 10:5, 6.

29. *For this saying—is gone out;* though our Lord's mission was "to the lost sheep of the house of Israel," Matt. 15:24, yet he always honored personal faith in himself wherever found. Matt. 8:5–13.

35. *The string of his tongue;* more literally, the band of his tongue, meaning that which hindered its use.

INSTRUCTIONS.

5. Formal and hypocritical teachers of religion are prone to add to the commands of God traditions and ceremonies of their own, and to be very anxious that men should observe them, while they neglect his appointments, and connive at, if they do not encourage, similar neglect in others.

8. Human additions to the word and worship of God tend to lessen the influence of divine institutions, and should be carefully avoided.

A. D. 32. 36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

37 And were beyond measure astonished,[a] saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.[b]

CHAPTER VIII.

1 Christ feedeth the people miraculously; 10 refuseth to give a sign to the Pharisees; 14 admonisheth his disciples to beware of the leaven of the Pharisees, and of the leaven of Herod; 22 giveth a blind man his sight; 27 acknowledgeth that he is the Christ, who should suffer and rise again; 34 and exhorteth to patience in persecution for the profession of the gospel.

IN those days the multitude being very great, and having nothing to eat,[c] Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:[d]

3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?[e]

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.[f]

8 So they did eat, and were filled:[g] and they took up of the broken *meat* that was left seven baskets.[h]

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.[i]

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.[j]

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.

13 And he left them, and entering into the ship again, departed to the other side.

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a Psa. 139:14; Acts 14:11. b Exod. 4:10, 11. c Matt. 15:32, etc. d Psa. 145:8, 15; Heb. 5:2. e ch. 6:36, 37, etc. f Matt. 14:19. g Psalm 107:5, 6; 145:16. h 1 Kings 17:14-16; 2 Kings 4:2-7, 42-44. i Matt. 15:39. j Matt. 12:38; 16:1, etc.; John 6:30.

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14. To understand divine things, men must hearken diligently to the teachings of Christ in his works, his word, and his providence, and seek of him habitually the illuminating and purifying influences of his Spirit.

18. Men may take any kind of healthful food without spiritual defilement, whether human traditions allow it or not. If they acknowledge the goodness of God in giving it, and seek his blessing upon it, they may expect that it will promote their good.

24. The various ways in which the different evangelists describe the same transaction, show that they did not copy one from the other. Each gives a true account, and relates those circumstances which impressed his own mind under the teaching of the Holy Ghost.

CHAPTER VIII.

1-9. Four thousand fed. Matt. 15:32-39.

10. *Dalmanutha;* Matthew says he came into the coasts of Magdala. These two places were near together, so that either might be mentioned with equal propriety.

11-13. A sign sought. Matthew 16:1-4.

12. *Sighed deeply;* on account of their wickedness.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.[a]

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye because ye have no bread? perceive ye not yet, neither understand?[b] have ye your heart yet hardened?[c]

18 Having eyes, see ye not?[d] and having ears, hear ye not? and do ye not remember?[e]

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up?[f] They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up?[g] and they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.[h]

23 And he took the blind A. D. 32. man by the hand, and led him out of the town; and when he had spit on his eyes,[i] and put his hands upon him, he asked him if he saw aught.

24 And he looked up, and said, I see men as trees, walking.[j]

25 After that he put *his* hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.[k]

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ And Jesus went out, and his disciples, into the towns of Cesarea Philippi:[l] and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.[m]

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.[n]

30 And he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer

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a Exod. 12:20; Lev. 2:11; Prov. 19:27; Luke 12:1; 1 Cor. 5:6-8. b ch. 6:52. c ch. 3:5; 16:14. d Isa. 44:18. e 2 Pet. 1:12. f ch. 6:38, 44; Matt. 14:17-21; Luke 9:12-17; John 6:5-13. g Matt. 15:34-38; ver. 1-9. h Matt. 8:3, 15. i ch. 7:33. j Judg. 9:36; Isa. 29:18; 1 Cor. 13:11, 12. k Prov. 4:18; Isa. 32:3; 1 Pet. 2:9. l Matt. 16:13, etc.; Luke 9:18, etc. m Matt. 14:2. n John 1:41-49; 6:69; 11:27; Acts 8:37; 1 John 5:1.

14–21. The leaven of the Pharisees. Matt. 16:5–12. Prov. 19:27.

15. *The leaven of Herod;* that is, of the Herodians, his partisans. Though the Pharisees and Herodians disagreed in their political opinions, they agreed in being actuated by corrupt worldly principles and a hypocritical spirit, which are here called their leaven.

24. *As trees, walking;* he saw men walking, but could distinguish them from trees only by their motion. He did not see them clearly.

25. *Put his hands again—saw every man clearly;* why the Saviour did not heal this man by an instantaneous act, as in so many other cases, we are not informed. One reason may have been, to shadow forth the gradual process by which, through his word and Spirit, he removes spiritual blindness from men's hearts.

26. *The town;* Bethsaida, where so many of his mighty works were done. Matt. 11:21.

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27. *Cesarea Philippi:* a town in the north part of Galilee, and near mount Hermon. Philip the tetrarch greatly enlarged it, and called it Cesarea in honor of Tiberius Cesar. Philippi was added to distinguish it

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33 But when he had turned about and looked on his disciples, he rebuked Peter,[a] saying, Get thee behind me, Satan:[b] for thou savorest not the things that be of God, but the things that be of men.

34 ¶ And when he had called the people *unto him* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.[c]

35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.[d]

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.[e]

[a] Ver. 9:18. [b] 1 Cor. 5:5. [c] Matt. 10:38; 16:24; Luke 9:23; 14:27; Titus 2:12. [d] Esth. 4:14; Matt. 10:39; 16:25; Luke 9:24; 17:33; John 12:25; 2 Tim. 2:11; 4:6, 8; Rev. 2:10; 7:14-17. [e] Luke 12:9; 2 Tim. 1:8.

from another Cesarea which lay on the Mediterranean sea. Matthew 16:13.

32. *Openly;* publicly and more plainly than he had done before.

33. *Savorest not;* thinkest not. Thy thoughts and those of God do not agree. Compare Isa. 55:8, 9.

34. *Take up his cross;* in allusion to the practice of compelling malefactors to bear their own cross to the place of execution. The meaning is, that he must make any sacrifice, submit to any self denial, and encounter any difficulty which may be needful, in order to obey Christ's commands.

35. *Save his life—lose it;* the word life is here used in two senses: first, for the bodily life; secondly, for eternal life.

37. *In exchange for his soul;* as the price of its redemption. If his soul be lost, there is no price which he can pay to redeem it. It must be lost for ever.

38. *Ashamed of me;* ashamed to be my follower. *When he cometh;* at the day of judgment.

INSTRUCTIONS.

2. In following Christ, his people may, for a time, be destitute even of the necessaries of life. But he is never unmindful of their wants, and in due time he will supply them.

12. Pious men are grieved at the deceit and hypocrisy of the wicked; and earnestly desire and fervently pray that by forsaking their sins and turning to God, they may be prepared for heaven.

17. Hardness of heart and blindness of mind are often found to a great extent in the disciples of Christ; and were it not for his continual intercession, and the rich blessings of his Spirit, they would fall away and perish.

23. Although Jesus Christ can bestow favors instantaneously, and without the use of means, he often sees it best to employ means, and to grant his favors gradually, that those who receive them may better understand his character, and more wisely improve the blessings which he gives.

33. Those who think that some other course would be better than that which Christ takes, savor not the things which be of God, but those that be of men. This was often the case with Peter, and it showed, that notwithstanding all Christ had done for him, he was very liable to err.

38. If men would be owned of Christ in the day of judgment, they must be governed by his will, must not be afraid or ashamed to acknowledge him before men, and must perseveringly obey his commands.

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[a] Rev. 3:18. [b] 1 Cor. 5:5. [c] Matt. 10:38; 16:24; Luke 9:23; 14:27; Titus 2:12. [d] Esth. 4:11; Matt. 10:39; 16:25; Luke 9:24; 17:33; John 12:25; 2 Tim. 2:11; 4:6, 8; Rev. 2:10; 7:14-17. [e] Luke 12:9; 2 Tim. 1:8.

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CHAPTER IX.

¶ Jesus is transfigured. 11 He instructeth his disciples concerning the coming of Elias; 14 casteth forth a dumb and deaf spirit; 30 foretelleth his death and resurrection; 33 exhorteth his disciples to humility; 38 bidding them not to prohibit such as be not against them, nor to give offence to any of the faithful.

AND he said unto them, Verily I say unto you, That there be some of them that stand here, which shall not taste of death,[a] till they have seen the kingdom of God come with power.[b]

2 ¶ And after six days, Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.[c]

3 And his raiment became shining, exceeding white as snow;[d] so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses: and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here:[e] and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say;[f] for they were sore afraid.

7 And there was a cloud that overshadowed them: and A. D. 32. a voice came out of the cloud, saying, This is my beloved Son:[g] hear him.[h]

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.[i]

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?[j]

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things,[k] and be set at naught.[l]

13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.[m]

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the peo-

[a] John 8:52; Heb. 2:9. [b] Matt. 16:28; Luke 9:27. [c] Matt. 17:1, etc.; Luke 9:28, etc. [d] Dan. 7:9; Matt. 28:3. [e] Psa. 68:2; 84:10. [f] Dan. 10:15; Rev. 1:17. [g] Psalm 2:7; Matt. 3:17; 2 Peter 1:17. [h] Deut. 18:15. [i] Acts 17:18. [j] Mal. 4:5. [k] Psa. 22:1, etc.; Isa. 53:3, etc.; Dan. 9:26; Zech. 13:7. [l] Psa. 74:22; Luke 23:11; Phil. 2:7. [m] Matt. 11:14; Luke 1:17

CHAPTER IX.

1. *The kingdom of God come with power;* the gospel established, and rendered mightily efficacious to the salvation of men. Matt. 3:2; 10:28.

2–10. The transfiguration. Matt. 17:1–9.

10. *What the rising from the dead should mean;* though Christ had clearly foretold his resurrection from the dead, his disciples appear not to have understood, or not to have believed it.

11–13. *Elias must first come;* Matt. 17:10–13.

12. *Restoreth all things:* the word "restore," used also in Matt. 17:11, is taken from the Septuagint version of Mal. 4:6: "Who [Elias] shall restore the heart of father to son," etc.: that is, bring them back to their former state of union in God's service. For the meaning of this prophecy, see note on Mal. 4:6. *And how it is written;* the coming of Elias fulfils the prophecy concerning him, and also brings in its train the accomplishment of the sufferings predicted of the Son of man.

14–29. The dumb spirit cast out. Matt. 17:14–21.

14. *Questioning;* disputing or debating with them.

15. *Were greatly amazed;* it has been supposed that a portion of the supernatural brightness of the Saviour's countenance on the mount of transfiguration yet remained.

A. D. 32. ple, when they beheld him, were greatly amazed, and running *to him*, saluted him.

16 And he asked the scribes, What question ye with them?*

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;[a]

18 And wheresoever he taketh him, he teareth him:† and he foameth,[b] and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, O faithless generation,[c] how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.[d]

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.[e]

24 And straightway the father of the child cried out, and said with tears,[f] Lord, I believe; help thou mine unbelief.[g]

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.

26 And *the spirit* cried, and rent him sore,[h] and came out of him: and he was as one dead, insomuch that many said, He is dead.

27 But Jesus took him by the hand,[i] and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but by prayer[j] and fasting.[k]

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

31 For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.[l]

33 ¶ And he came to Capernaum:[m] and being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down, and called the twelve, and saith unto them, If any man desire to be first, *the same* shall be last of all, and servant of all.[n]

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me;[o] and whosoever shall receive me, receiveth not me, but him that sent me.

* Or, *among yourselves?* † Or, *dasheth him.*

a Matt. 12:22; Luke 11:14. b Jude 13. c Deut. 32:20; Psa. 78:8; Heb. 3:10. d Job 5:7; Psa. 51:5. e 2 Chr. 20:20; Matt. 17:20; ch. 11:23; Luke 17:6; John 11:40; Heb. 11:6. f Psalm 126:5. g Heb. 12:2. h Rev. 12:12. i Isaiah 41:13. j Eph. 6:18. k 1 Cor. 9:27. l John 16:19. m Matt. 18:1, etc.; Luke 9:46, etc.; 22:24, etc. n Matt. 20:26, 27; chap. 10:43. o Luke 9:48.

24. *Help thou;* teach me to believe more fully thy willingness and power to help.

30-32. Christ foretells his death. Matt. 17:22, 23.

33-37. Who are greatest. Matt. 18:1.

34. *Held their peace;* they were silent; ashamed, no doubt, as men always have reason to be when they contend which shall be the greatest.

38 ¶ And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: and we forbade him, because he followeth not us.[a]

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.[b]

40 For he that is not against us is on our part.[c]

41 For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.[d]

42 And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.[e]

43 And if thy hand offend thee,* cut it off: [f] it is better for thee to enter into life maimed, A. D. 32. than having two hands to go into hell, into the fire that never shall be quenched:

44 Where their worm dieth not, and the fire is not quenched.[g]

45 And if thy foot offend thee,† cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye offend thee,* pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire:

48 Where their worm dieth not, and the fire is not quenched.[h]

49 For every one shall be salted with fire, and every sacrifice shall be salted with salt.[i]

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[a] Num. 11:26-28. [b] 1 Cor. 12:3. [c] Matt. 12:30. [d] Matt. 10:42; 25:40. [e] Matt. 18:6; Luke 17:1, 2. * Or, *cause thee to offend*; and so ver. 45, 47. [f] Deut. 13:6; Matt. 5:29. [g] Isa. 66:24; Rev. 14:11. † See ver. 43. [h] ver. 44, 46; Luke 16:24. [i] Lev. 2:13; Ezek. 43:24.

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38. *In thy name;* in professed reliance on thy power. *He followeth not us;* he did not with them attend on the Saviour.

39. *Forbid him not;* the principle which the Saviour here lays down is one of wide application. When a man is laboring in Christ's cause with His manifest presence and blessing, forbid him not because he does not in all things agree with you, or is not of your party.

41, 42. *Whosoever shall give you a cup of water to drink in my name—whosoever shall offend;* the charge respecting the man that followed not with the disciples, naturally led the Saviour to speak of the great preciousness in God's sight of deeds of kindness and love towards his disciples, especially the lowly among them, and the great sin of offending them.

42–48. Warning against offences, or occasions of sin. Matt. 18:6–9.

43. *Offend thee;* lead thee to commit an offence. The immediate reference here is to offences against Christ's little ones, whereby they are led into sin. The hand, the foot, and the eye represent men's strongest desires and the earthly objects dearest to them.

48. *Where their worm dieth not, and the fire is not quenched;* language borrowed from Isa. 66:24, where the carcasses of God's enemies are represented as devoured by worms that never die, and fire that is never quenched. This terrible imagery teaches that in hell the misery of the wicked will never end.

49. *For every one shall be salted with fire—salted with salt;* for the right understanding of this verse, the following particulars should be noted: first, the whole verse is better taken as a comparison, thus: For every one shall be salted with fire, as every sacrifice shall be salted with salt, secondly, the introductory word "for," as well as the terms used, shows that there is a reference backward to a salting with the fire of hell: thirdly, the words immediately following, "salt is good," "have salt in yourselves," make it clear that the present verse includes also the salting of God's Spirit. The meaning, then, seems to be this: Allow yourselves to be salted with the fire of God's Spirit, [which includes the fire of affliction and severe self-denial,] or you will be salted with the fire of hell. In the former case,

A. D. 32. 50 Salt *is* good: but if the salt have lost his saltness,[a] wherewith will ye season it? Have salt in yourselves,[b] and have peace one with another.[c]

CHAPTER X.

1 Christ disputeth with the Pharisees touching divorcement; 13 blesseth the children that are brought unto him; 17 resolveth a rich man how he may inherit life everlasting; 23 telleth his disciples of the danger of riches; 28 promiseth rewards to them that forsake any thing for the gospel; 32 foretelleth his death and resurrection; 35 biddeth the two ambitious suitors to think rather of suffering with him; 46 and restoreth to Bartimeus his sight.

AND he arose from thence, and cometh into the coasts of

[a] Matt. 5:13; Luke 14:34. [b] Col. 4:6. [c] Psa. 34:14; 2 Cor. 13:11; Heb. 12:14. [d] Matt. 19:1, etc.; John 10:40. [e] Matt. 19:3. [f] Deut. 24:1; Matt. 5:31.

men are living sacrifices, acceptable to God, seasoned with the salt of divine grace, as the Levitical sacrifices were seasoned with literal salt, Lev. 2:13; in the latter case, they are sacrifices to God's wrath.

50. *Wherewith will ye season it?* the man from whose soul the salt of God's grace has perished, is fit only to be salted with the fire of his wrath. Compare Matt. 5:13. *Have salt in yourselves;* secure the preserving influences of divine grace, that you may be kept henceforward from contests for superiority and from all evil, and live in harmony and peace.

INSTRUCTIONS.

1. The assurance of the speedy triumph of the Redeemer is a source of great encouragement to his people, and prepares them for all needful labors, hardships, and sacrifices in his cause.

7. The great business of men is to hear the instructions of Christ, especially those which relate to his sufferings and death, and so to act as to influence as many as possible to believe on him, to the salvation of their souls.

17. Whatever calamities come upon children, it is the privilege and duty of parents to apply for them to the Saviour; and all their difficulties, however grievous or long continued, he can remove.

23. There is often an important connection between the faith of parents and the blessings which Christ bestows on children; and never in this world will children fully know the benefits which their parents, through earnest application to, and strong faith in the Redeemer, have been instrumental in procuring for them.

34. Desire of preëminence is a besetting sin even in ministers of the gospel. It is an evidence of worldly-mindedness which their Lord observes and highly disapproves, however unobserved by men.

38. Those who think that a man cannot be useful because he does not follow them, and who are therefore disposed to hinder his doing good, differ greatly from Jesus Christ. And if Christ works by his servants in overcoming the power of evil, and exterminating wicked propensities and habits, even if forbidden by Christians, they should not, on this account, suspend their labors, or lessen their efforts for the good of men.

43. Whatever sacrifices the doing of the will of God may require, it is wise cheerfully and promptly to make them; for the trouble it will occasion in this world is nothing to the misery which the neglect of it will occasion in the world to come.

40. Men must, by the Holy Spirit, through trials, the discipline of Providence, and the word of truth, be purified from sin in this world, or remain under its power, and suffer its consequences for ever in the world to come. Heb. 12:14; Rev. 22:10–15.

CHAPTER X.

1–12. Divorcement. Matt. 19:1–12.

Judea by the farther side of Jordan:[d] and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife?[e] tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.[f]

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept:

6 But from the beginning of the creation, God made them male and female.[a]

7 For this cause shall a man leave his father and mother, and cleave to his wife;[b]

8 And they twain shall be one flesh:[c] so then they are no more twain, but one flesh.

9 What therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.[d]

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.[e]

14 But when Jesus saw *it*, he was much displeased,[f] and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.[g]

15 Verily I say unto you, A. D. 31. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16 And he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?[h]

18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.[i]

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.[j]

20 And he answered and said unto him, Master, all these have I observed from my youth.[k]

21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest:[l] go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven:[m] and come, take up the cross, and follow me.

22 And he was sad at that say-

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a Gen. 1:27; 5:2; Mal. 2:15. b Gen. 2:24. c 1 Cor. 6:16; Eph. 5:31. d Matt. 5:32; 19:9; Luke 16:18; Rom. 7:3; 1 Cor. 7:10, 11. e Matt. 19:13; Luke 18:15. f Eph. 4:26. g Matt. 18:10; 1 Cor. 14:20; 1 Pet. 2:2; Rev. 14:5. h Matt. 19:16, etc.; Luke 18:18, etc. i Psalm 86:5; 119:68. j Exod. 20; Rom. 13:9. k Isa. 58:2; Ezek. 33:31, 32; Mal. 3:8; Rom. 7:9; Phil. 3:6. l Jas. 2:10. m Matt. 6:19, 20; Luke 12:33; 16:9.

11. *Shall put away;* privately, without just cause, and without due form of law. *Committeth adultery;* if a man could not marry another, after he had unjustly put away his wife, without committing adultery, he could not do it before he had put her away. And as adultery was always forbidden, polygamy of course was forbidden.

12. *She committeth adultery;* as really as the husband did in the other case. Neither has a man right to have two wives, nor a woman two husbands.

13–16. Christ blessing children. Matt. 19:13–15.

13. *Touch them;* lay his hands on them and bless them.

14. *Jesus saw it;* saw that the disciples disapproved of children being brought to him for his blessing. *Of such is the kingdom of God;* both in this world and in heaven. Matt. 3:2.

15. *Receive the kingdom of God;* submit to the guidance and government of Christ with the humble and docile spirit of a little child. Matt. 3:2.

17–22. The rich young man. Matt. 19:16–22.

23–31. Danger of riches. Matt. 19:23–30.

21. *Then Jesus—loved him;* with that natural affection which good men feel towards amiable youth who are correct in their deportment, though destitute of true religion. *One thing thou lackest;* that one thing was supreme love to God.

22. *Grieved;* that this great sacrifice was required of him. Thus his idolatrous love of wealth was immediately revealed.

A. D. 33. ing, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God![a]

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out *of measure*, saying among themselves, Who then can be saved?

27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for with God all things are possible.[b]

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30 But he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life.

31 But many *that are* first shall be last; and the last first.[c]

32 ¶ And they were in the way going up to Jerusalem;[d] and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem;[e] and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him,[f] and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.

35 ¶ And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

[a] Job 31:24; Psalm 52:7; 62:10; Hab. 2:9; 1 Tim. 6:17; Rev. 3:17. [b] Gen. 18:14; Job 42:2; Jer. 32:17; Luke 1:37. [c] Matt. 20:16; Luke 13:30. [d] Matt. 20:17, etc.; Luke 18:31, etc. [e] Acts 20:22. [f] Psa. 22:6, 7, 13.

24. *Them that trust in riches;* by these words the Saviour explains the difficulty that lies in the way of a rich man's salvation, which is the extreme danger that he will trust in his riches; a danger against which nothing but the abundant grace of God can guard him.

26. *Out of measure;* greatly, exceedingly.

27. *With God all things are possible;* he can bring even a rich man to renounce his dependence on riches, and to trust in the living God.

29. *For my sake, and the gospel's;* from attachment to me and my cause.

30. *A hundred-fold;* blessings a hundred-fold greater than was the sacrifice he is called to make.

31. *First;* in the enjoyment of outward privileges and blessings. *Last;* in Christ's honor, because they have not improved these privileges Matt. 20:16.

32. *Went before them;* as their leader. The words indicate the firmness and alacrity with which he went to the sacrifice of himself on the cross. *They were amazed;* at the calmness and intrepidity with which he went up to Jerusalem, when he knew the rage and malice of his enemies. *They were afraid;* on account of the dangers to which they were exposed.

35–45. Request of Zebedee's sons. Matt. 20:20–28.

35. *James and John;* their mother, as appears from Matthew, spoke for them.

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: [a] can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? [b]

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; [c] and with the baptism that I am baptized withal shall ye be baptized: [d]

40 But to sit on my right hand and on my left hand is not mine to give: but *it shall be given to them* for whom it is prepared. [e]

41 And when the *ten* heard *it*, they began to be much displeased with James and John.

42 But Jesus called them *to him*, and saith unto them, Ye know that they which are accounted [*] to rule over the Gentiles exerciselordship over them; [f] and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you shall be your minister: [g]

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of A. D. 31 man came not to be ministered unto, but to minister, [h] and to give his life a ransom for many. [i]

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, [j] blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal. [k] *Thou* son of David, have mercy on me. [l]

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. [m]

50 And he, casting away his garment, [n] rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath made thee whole. [†] [o] And immediately he received his sight, and followed Jesus in the way.

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a James 4:2. b Luke 12:50. c ch. 14:36. d Matt. 10:25; John 17:14. e Matt. 25:34; Heb. 11:16. * Or, *think good.* f Luke 22:25. g Matt. 20:26, 28; ch. 9:35; Luke 9:48. h John 13:14; Phil. 2:7. i Isa. 53:11, 12; Dan. 9:26; 2 Cor. 5:21; Gal. 3:13; 1 Tim. 2:6; Titus 2:14. j Matt. 20:29, etc.; Luke 18:35, etc. k Jer. 29:13. l Psa. 62:12. m John 11:28. n Phil. 3:7–9. † Or, *saved thee.* o Matt. 9:22; ch. 5:34.

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41. *Much displeased;* the apostles were displeased at the attempts of the sons of Zebedee to obtain superior rank; and Christ showed them, with much plainness, that it was not his will that such rivalry, or even such preeminence among them, should exist.

42. *They which are accounted to rule;* who have the title of rulers.

46–52. Blind Bartimeus. Matt. 20:29–34.

50. *Casting away his garment;* his outer garment, that he might more readily go to Jesus.

52. *Thy faith hath made thee whole;* the blessing which Christ granted is here ascribed to the means of obtaining it, as is often the case in the Bible. Matthew mentions two who were cured. Mark mentions but one. He may have been the more distinguished.

INSTRUCTIONS.

4. God sometimes suffers things to take place which are violations of his laws, and gives directions suited to lessen in some measure the evils of those violations, while men wickedly continue to indulge them. This, however, is not to be interpreted as if he approved of those violations, or did not require that they should be done away.

13. Children from their earliest years need the blessing of Jesus

A. D. 33. CHAPTER XI.

1 Christ rideth with triumph into Jerusalem; 12 curseth the fruitless leafy tree; 15 purgeth the temple; 20 exhorteth his disciples to steadfastness of faith, and to forgive their enemies; 27 and defendeth the lawfulness of his actions by the witness of John, who was a man sent of God.

AND when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.[a]

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him;[b] and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.[c]

8 And many spread their garments in the way; and others cut down branches off the trees, and strewed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: Blessed *is* he that cometh in the name of the Lord:[d]

10 Blessed *be* the kingdom of our father David,[e] that cometh in the name of the Lord: Hosanna in the highest.[f]

11 And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things,[g] and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:[h]

13 And seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon:

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a Matt. 21:1, etc.; Luke 19:29, etc.; John 12:14, etc. b Acts 17:25. c Zech. 9:9. d Psa. 118:26. e Isa. 9:7; Jer. 33:15. f Psa. 148:1. g Ezek. 8:9; Zeph. 1:12. h Matt. 21:18, etc.

Christ, and he is greatly pleased with those parents who feel this, and bring them to him, in prayer and faith, that they may receive it.

21 Persons may be amiable, kind, and moral in their deportment, and yet not be in heart truly pious. Such persons may at times feel anxious for their salvation, and yet not be willing to make the sacrifices and perform the duties which the gospel requires.

25. Great riches vastly increase the difficulties in the way of a man's salvation; and so long as the possessor trusts in them for happiness, his salvation is impossible.

27. As God is able to show rich men that their wealth belongs to him, and that their happiness here, as well as in the future world, requires them to devote it to his service, all should pray that God will lead them to do this, and thus honor him and promote their own good and that of their fellow-men.

29. No one makes sacrifices or performs labors in obedience to Christ, and for the purpose of honoring him, without receiving great benefits in this world, and greater in the world to come.

37. Those who hope to be great in the kingdom of Christ by being exalted to worldly authority and power, will be sadly disappointed. Their seeking greatness by these means shows that they are governed by the spirit of this world, not by the spirit of Christ.

43. The way to be great in the kingdom of Christ is open to all; and all who take this way, and perseveringly pursue it, will obtain the prize.

CHAPTER XI.

1-11. Christ rides into Jerusalem Matt. 21:1-17.

12-14. The fig-tree cursed. Matt 21:18-22.

13. *Any thing*; any of the earlier

and when he came to it, he found nothing but leaves; [a] for the time of figs was not *yet*.

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.

15 ¶ And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, [b] and the seats of them that sold doves; [c]

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be called, of all nations, the house of prayer? * [d] but ye have made it a den of thieves. [e]

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. [f]

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering, A. D. 31. saith unto them, Have † faith in God. [g]

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. [g]

24 Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*. [h]

25 And when ye stand praying, forgive, if ye have aught against any: [i] that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. [j]

27 ¶ And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? [k] and who gave thee this authority to do these things? [l]

29 And Jesus answered and said unto them, I will also ask of you one question, ‡ and answer me,

[a] Isa. 5:7. [b] Deut. 14:25, 26. [c] Matt. 21:12, etc.; Luke 19:45, etc.; John 2:14, etc. * Or, *a house of prayer for all nations?* [d] Isa. 56:7. [e] Jer. 7:11. [f] Matt. 7:28; ch. 1:22; Luke 4:32. † Or, *Have the faith of God.* [g] Matthew 17:20; Luke 17:6. [h] Matt. 7:7; Luke 11:9; 18:1; John 14:13; 15:7; 16:24; Jas. 1:5, 6. [i] Matt. 5:14; Col. 3:13. [j] Matt. 18:35. [k] Num. 16:3. [l] Matt. 21:23, etc.; Luke 20:1, etc. ‡ Or, *thing.*

crop, for the fig-tree bears crops at different times. *The time of figs;* of the crop which this tree might have borne. The curse represented the fate of the barren church-member.

15–19. Traffickers driven from the temple. Matt. 21:12–17.

16. *Any vessel;* any vessel used in or connected with their traffic.

23. *This mountain;* to remove a mountain was a common phrase for the most difficult thing. *He shall have whatsoever he saith;* the things which, in the name of Christ, under the guidance of his Spirit, and with the faith of miracles, he shall attempt, he shall accomplish; as when Peter said to the lame man, "In the name of Jesus Christ, rise up and walk;" and to Eneas, who had been confined to his bed eight years, "Eneas, Jesus Christ maketh thee whole." Acts 3:6; 9:34.

24. *What things soever ye desire;* in accordance with the will and promises of God, ye shall receive.

25, 26. Forgiveness in prayer. Matt. 6:12–15.

27–33. Christ's authority. Matt. 21:23–27.

INSTRUCTIONS.

2. Christ has a right to all things, because he made all things, and by him all consist. Col. 1:16, 17. He can so influence the hearts of men that they will comply with his wish-

A. D. 33. and I will tell you by what authority I do these things.

30 The baptism of John, was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people: for all *men* counted John, that he was a prophet indeed.[a]

33 And they answered and said unto Jesus, We cannot tell.[b] And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.[c]

CHAPTER XII.

1 In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles. 13 He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar; 18 convinceth the error of the Sadducees, who denied the resurrection; 28 resolveth the scribe, who questioned of the first commandment; 35 refuteth the opinion that the scribes held of Christ; 38 bidding the people to beware of their ambition and hypocrisy; 41 and commendeth the poor widow for her two mites, above all.

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set a hedge about *it*, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.[d]

2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.[e]

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones,[f] and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent another; and him they killed, and many others; beating some, and killing some.[g]

6 Having yet therefore one son, his well-beloved, he sent him also last unto them,[h] saying, They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.[j]

9 What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen,[k]

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[a] Matt. 3:5, 6; 14:5; ch. 6:20. [b] Isa. 1:3; 29:11; Jer. 8:7; Hos. 4:6. [c] Luke 10:21, 22. [d] Matt. 21:33; Luke 20:9, etc. [e] Song 8:11; Mic. 7:1; Luke 12:48; John 15:1-8. [f] Heb. 11:37. [g] Neh. 9:30; Jer. 7:25, etc. [h] Matt. 23:37. [i] Heb. 1:1, 2. [j] Heb. 13:12. [k] Prov. 1:24-31; Isa. 5:5-7; Dan. 9:26.

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es, and cheerfully give up their possessions to any extent that he may require.

14. Even the vegetable creation is dependent upon Christ. There is not a plant or flower in the garden, not a tree by the wayside, in the orchard, the field, or the forest, but will wither away if not supported by him.

22. Men who have strong and living faith in God, who pray for things agreeable to his will, and which he has promised to grant in answer to prayer, may confidently expect, in his time and way, to receive them.

25. In order to pray acceptably, we must have a kind and forgiving disposition. If we do not forgive others, our heavenly Father will not forgive us. To inculcate this truth, and impress it upon our minds, God has made it our duty daily to pray, "Forgive us our debts, as we forgive our debtors." Matt. 6:12-15.

29. Pertinent and discriminating questions may lead opposers to see the truth more clearly and feel it more deeply than cogent arguments or long discussions. Friends of truth who, like Christ, are called to meet opposers, may wisely imitate him by asking them such appropriate questions as they cannot answer without acknowledging the truth. Then, whether they answer or not, truth will triumph.

CHAPTER XII.

1-12. Parable of the vineyard. Matt. 21:33-46.

and will give the vineyard unto others.[a]

10 And have ye not read this scripture: The stone which the builders rejected is become the head of the corner:[b]

11 This was the Lord's doing, and it is marvellous in our eyes?

12 And they sought to lay hold on him, but feared the people;[c] for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.[d]

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny,[*] that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesar's,[e] and to God the things that are God's.[f] And they marvelled at him.

18 ¶ Then come unto him the Sadducees,[g] which say there is no resurrection;[h] and they asked him, saying,

19 Master, Moses wrote unto us, If a man's brother die, A. D. 32. and leave *his* wife *behind him*, and leave no children, that his brother should take his wife,[i] and raise up seed unto his brother.[j]

20 Now, there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.[k]

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?[l]

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.[m]

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?[n]

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[a] Jer. 17:3. [b] Psalm 118:22. [c] ch. 11:18; John 7:30. [d] Matt. 22:15; Luke 20:20, etc. [*] In value of our money, 11 cents 4 mills, as Matt. 22:19. [e] Matt. 17:25-27; Rom. 13:7; 1 Pet. 2:17. [f] Eccl. 5:4, 5; Mal. 1:6. [g] Matt. 22:23; Luke 20:27, etc. [h] Acts 23:8. [i] Ruth 1:11, 13. [j] Deut. 25:5. [k] 1 Cor. 15:42-53. [l] Exod. 3:6. [m] ver. 24. [n] Matt. 22:35.

10. *This scripture;* Psa. 118:22.

13–17. Tribute to Cesar. Matt. 22:15-22.

17. *They marvelled at him;* on account of his wisdom in so easily and completely avoiding their snares.

18–27. Denial of the resurrection. Matt. 22:23-33.

26. *In the bush;* the burning bush. Exod. 3:6.

27. *Do greatly err;* in denying the resurrection of the body, which, according to their views, implied also that the soul does not live after death.

28. *First commandment of all;* the greatest and most important.

A. D. 33. 29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel: The Lord our God is one Lord:[a]

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbor as thyself.[b] There is none other commandment greater than these.

32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:[c]

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbor as himself, is more than all whole burnt-offerings and sacrifices.[d]

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him *any question*.[e]

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?[f]

36 For David himself said by the Holy Ghost,[g] The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.[h]

37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine,[i] Beware of the scribes, which love to go in long clothing, and *love* salutations in the market-places,

39 And the chief seats in the synagogues,[j] and the uppermost rooms at feasts:[k]

40 Which devour widows' houses,[l] and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury,[m] and beheld how the people cast money * into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites,† which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:[n]

44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, *even* all her living.[p]

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[a] Deut. 6:4, 5; Luke 10:27. [b] Lev. 19:18; Matt. 22:39; Rom. 13:9. [c] Deut. 4:39; Isa. 45:5, 6, 14; 46:9. [d] 1 Sam. 15:22; Hos. 6:6; Micah 6:6-8. [e] Matt. 22:46. [f] Matt. 22:41; Luke 20:41, etc. [g] 2 Sam. 23:2; 2 Tim. 3:16. [h] Psa. 110:1. [i] ch. 4:2. [j] Luke 11:43. [k] Matt. 23:6; Luke 20:46, etc. [l] 2 Tim. 3:6. [m] Luke 21:1, etc. * Gr. *a piece of brass money*; see Matt. 10:9. † A seventh part of that piece of brass money. [n] 2 Cor. 8:2, 12. [o] 1 Chr. 29:3, 17; 2 Chr. 24:10. [p] Deut. 24:6.

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29. *One Lord;* other nations worshipped many gods, but Jehovah, the God of Israel, was the one only living and true God.

31. *Neighbor:* fellow-man. *There is none other commandment greater than these;* rightly understood, they comprehend the substance of true religion.

33. *Is more;* more valuable than all merely external observances.

34. *Discreetly;* like one who had right views of religion. *Not far from the kingdom of God;* because he rightly apprehended its spiritual nature, and what the service of God required of him.

35–37. Christ David's son and Lord. Matt. 22:41–46.

38–40. Warning against hypocrisy. Matt. 23:1–12.

41. *The treasury;* the place for money to defray the expenses of the temple service.

42. *Two mites;* a very small sum.

43. *More in, than all they;* more in proportion to her means—more for her, and more in God's estimation, than all they had given was for them.

INSTRUCTIONS.

1. As God is the giver and owner of all our possessions, common honesty requires that they should be employed in his service.

CHAPTER XIII.

1 Christ foretelleth the destruction of the temple; 9 the persecutions for the gospel; 10 that the gospel must be preached to all nations; 14 that great calamities shall happen to the Jews; 24 and the manner of his coming to judgment: 32 the hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!* [a]

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.[b]

3 ¶ And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

4 Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, Take heed lest any *man* deceive you: [c]

6 For many shall come in my name,[d] saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars and rumors of wars, be ye not troubled: [e] for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these *are* the beginnings of sorrows. [*]

9 ¶ But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues

[a] Matt. 24:1, etc.; Luke 21:5, etc. [b] Luke 19:44. [c] Jer. 29:8; Eph. 5:6; 2 Thess. 2:3; Rev. 20:7, 8. [d] Acts 5:36-39; 1 John 4:1. [e] Psa. 27:3; 46:1, 2; Prov. 3:25; John 14:1, 27. [*] The word, in the original, importeth *the pains of a woman in travail.*

9. A day of reckoning is coming, when Christ will call all men to account for the manner in which they have used the things which he intrusted to them, and will render to each according to his works.

17. As human government is an ordinance of God, and magistrates are his ministers to execute so much of his wrath against evil-doers as is needful to protect those who do well, it is his will that men who enjoy the benefits of government should pay for its support. Magistrates have a right to compensation for their services, and it is as really wicked to defraud the government as it is to defraud individuals.

24. Wicked men often think that the difficulties which they suggest against revelation justify them in rejecting it. But a better acquaintance with the word of God would show them their folly, and the wisdom of those who receive and obey it.

34. Some persons are much nearer the kingdom of God than others. Correct views of his character and requirements, with a just estimate of internal rectitude and purity, compared with external observances, tend to prepare the mind for the reception of Christ, and for the devotion of heart and life to his service.

41. Jesus Christ is witness to what each one does for his cause. From the privilege and benefit of giving for the promotion of it, none, however poor, need be debarred. The value of their gifts in his estimation, and their reward, will depend not so much on the amount as on the proportion which they give, and their motives in giving.

CHAPTER XIII.

The reader should here consult the introductory note to the twenty-fourth chapter of Matthew.

1–8. Destruction of the temple. Matt. 24:1–8.

1. *Manner of stones:* stones that were used in the building of the temple. These were immensely large. Josephus, the Jewish historian, who lived at that time, says some of them were twenty-five cubits long, eight thick, and twelve broad.

4. *When all these things shall be fulfilled;* the things which he had predicted.

9–23. Persecutions foretold. Matt 24:9–28.

A. D. 33. ye shall be beaten:[a] and ye shall be brought before rulers and kings for my sake, for a testimony against them.

10 And the gospel must first be published among all nations.[b]

11 But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.[c]

12 Now, the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents and shall cause them to be put to death.[d]

13 And ye shall be hated of all *men* for my name's sake:[e] but he that shall endure unto the end, the same shall be saved.[f]

14 ¶ But when ye shall see the abomination of desolation, spoken of by Daniel the prophet,[g] standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains;

15 And let him that is on the house-top not go down into the house, neither enter *therein*, to take any thing out of his house:

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.[h]

20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

21 And then if any man shall say to you, Lo, here *is* Christ; or, Lo, *he is* there; believe *him* not:[i]

22 For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation,[k] the sun shall be darkened, and the moon shall not give her light.

25 And the stars of heaven shall fall,[l] and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds with great power and glory.[m]

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.[n]

32 ¶ But of that day and *that* hour

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[a] Matt. 10:17, etc.; Rev. 2:10. [b] Matt. 28:19; Rev. 14:6. [c] Acts 2:4; 4:8, 31; 6:10. [d] Mic. 7:6. [e] Luke 6:22; John 17:14. [f] Dan. 12:12; Rev. 2:10. [g] Dan. 9:27. [h] Dan. 12:1; Joel 2:2. [i] Luke 17:23. [j] 2 Pet. 3:17. [k] Dan. 12:1; Zeph. 1:15-17. [l] Isa. 13:10; 24:20, 23; Jer. 4:23; 2 Peter 3:10, 12; Rev. 6:12-14; 20:11. [m] Dan. 7:9-14; Matt. 16:27; 24:30; ch. 14:62; Acts 1:11; 1 Thess. 4:16; 2 Thess. 1:7, 10; Rev. 1:7. [n] Isa. 40:8.

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11. *Take no thought;* avoid anxiety. *Neither do ye premeditate;* you need not prepare your defence beforehand. *The Holy Ghost;* will teach you what to say, and through you will speak the right things in the right way.

24–31. Christ's coming. Matthew 24:29–35.

30. *All these things;* the things about which he had been speaking.

32. *Neither the Son;* It was said to Mary, "The Holy Ghost shall come

knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.[a]

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.[b]

35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

36 Lest coming suddenly he find you sleeping.[c]

37 And what I say unto A. D. 33 you, I say unto all, Watch.[d]

CHAPTER XIV.

1 A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth his Master for money. 12 Christ himself foretelleth how he shall be betrayed by one of his disciples; 22 after the passover prepared, and eaten, instituteth his supper; 26 declareth aforehand the flight of all his disciples, and Peter's denial. 43 Judas betrayeth him with a kiss. 46 He is apprehended in the garden, 53 falsely accused, and impiously condemned by the Jews' council; 65 shamefully abused by them; 66 and thrice denied by Peter.

AFTER two days was *the feast of* the passover, and of unleavened bread: [e] and the chief

[a] Matt. 24:42; 25:13; Luke 12:40; 21:34; Romans 13:11, 12; 1 Thess. 5:6; Rev. 16:15.

[b] Matt. 24:45; 25:14. [c] Matt. 25:5. [d] ver. 33, 35. [e] Matt. 26:2; Luke 22:1; John 11:55; 13:1.

upon thee, and the power of the Highest shall overshadow thee; therefore"—on account of his miraculous conception by the power of God—"that holy thing," or child, "shall be called the Son of God." Luke 1:35. The Son, as born of the Virgin Mary, or as man, might be said, in truth, not to know many things which the Word, who "was in the beginning with God, and was God," did know. John 1:1-3. The day here spoken of was one of those things which the Son, as man, in the sense in which it is said, he "increased in wisdom," Luke 2:52, did not know; as man, he neither knew, nor was commissioned to make it known. Nothing but the event would reveal it.

33. *Watch and pray;* Matthew 24:42-44.

35. *The master of the house;* who here represents Jesus Christ.

36 *Sleeping;* unprepared to meet him.

37. *Watch;* that when your Lord shall come, you may be ready.

INSTRUCTIONS.

1. The most firm and stable earthly structures are but temporary, and the most enduring earthly possessions come to an end. No one therefore should look to them as his chief good, or trust in them for happiness.

13. It is through much tribulation that Christians must enter the kingdom of God. But they should not be anxious. Let them be found at all times in the path of duty, and when trials come they may expect to be prepared for them. God will suffer no calamities to come upon them, except those which he will overrule for the advancement of his glory and their highest good.

14. Men must not only pray that God would help them, but they must make efforts to help themselves. God answers prayer in such a way as to encourage the performance of duty, not the neglect of it.

23. The minuteness and accuracy with which Jesus Christ foretold the events which preceded the destruction of Jerusalem, and the perfect fulfilment of his predictions with regard to it, are conclusive evidence that he is "the faithful and true Witness"—that when the word has gone out of his mouth, it standeth for ever. See Psa. 33:11; Isa. 46:9-11.

35. As we know not the time of our death, and no man can reveal it to us, duty and interest require that we should so live as to be always ready. Then, whether we die suddenly, or after lingering illness, no sooner shall we be "absent from the body," than we shall be "present with the Lord," beholding his glory and rejoicing in the fulness of his love.

CHAPTER XIV.

1-9. Christ's head anointed. Matt 26:1-13.

A. D. 33. priests and the scribes sought how they might take him by craft, and put *him* to death.

2 But they said, Not on the feast-*day*, lest there be an uproar of the people.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabastor-box of ointment of spikenard * very precious; and she brake the box, and poured *it* on his head.[a]

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence,[†] and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always,[b] and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.

10 ¶ And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.[c]

11 And when they heard *it*, they were glad, and promised to give him money.[d] And he sought how he might conveniently betray him.

12 ¶ And the first day of unleavened bread,[e] when they killed[‡] the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the good man of the house, The Master saith,[g] Where is the guest-chamber, where I shall eat the passover with my disciples?[h]

15 And he will show you a large upper room furnished *and* prepared: there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them:[i] and they made ready the passover.

17 And in the evening he cometh with the twelve.

18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.[j]

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said

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* Or, *pure nard*, or *liquid nard*. a Matt. 26:6, etc.; Luke 7:37; John 12:1, etc. † See Matt. 18:28. b Deut. 15:11. c Matt. 26:14, etc.; Luke 22:3, etc.; John 13:2. d 1 Kings 21:20; Prov. 1:10-16. e Exod. 12:8, etc. ‡ Or, *sacrificed*. f ch. 11:2, 3; Heb. 4:13. g John 11:28; 13:13. h Rev. 3:20. i John 16:4. j Psa. 41:9; 55:13, 14.

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5. *Three hundred pence;* in the Greek, three hundred denarii. The denarius is commonly estimated at about fifteen cents. Three hundred denarii, then, would be about forty-five dollars.

8. *She hath done what she could:* showed her love in the best way in her power.

10, 11. Judas selleth his Master. Matt. 26:14-16.

12-16. Passover prepared. Matt. 26:17-19.

12. *Killed the passover;* killed the lamb that was slain on that occasion.

13. *The city;* Jerusalem.

14. *Good man;* the master of the house. *Guest-chamber;* a spare room for the use of visitors. It was customary at the time of the passover to keep such rooms ready furnished for the accommodation of strangers.

17-31. The last supper. Matthew 26:20-35.

unto them, *It is* one of the twelve, that dippeth with me in the dish.
21 The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born.[a]
22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them,[b] and said, Take, eat;[c] this is my body.
23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.
24 And he said unto them, This is my blood of the new testament,[d] which is shed for many.
25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.[e]
26 ¶ And when they had sung a hymn,[*] they went out into the mount of Olives.
27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.[f]
28 But after that I am risen, I will go before you into Galilee.[g]
29 But Peter said unto him, Although all shall be offended, yet *will* not I.[h]
30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.
31 But he spake the more A. D. 33. vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.
32 And they came to a place which was named Gethsemane:[i] and he saith to his disciples, Sit ye here, while I shall pray.
33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;
34 And saith unto them, My soul is exceeding sorrowful unto death:[j] tarry ye here, and watch.
35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.[k]
36 And he said, Abba, Father,[l] all things *are* possible unto thee; take away this cup from me: nevertheless, not what I will, but what thou wilt.[m]
37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?
38 Watch ye and pray, lest ye enter into temptation. The spirit truly *is* ready, but the flesh *is* weak.[n]
39 And again he went away, and prayed, and spake the same words.
40 And when he returned, he found them asleep again, (for their eyes were heavy;) neither wist they what to answer him.
41 And he cometh the third time, and saith unto them, Sleep on

[a] Matt. 18:6, 7. [b] Matt. 26:26, etc.; Luke 22:19; 1 Cor. 11:23, etc. [c] John 6:48–58. [d] John 6:53; 1 Cor. 10:16. [e] Joel 3:18; Amos 9:13, 14. [*] Or, *psalm*. [f] Zech. 13:7. [g] ch. 16:7. [h] Matt. 26:33, 34; Luke 22:33, 34; John 13:37, 38. [i] Matt. 26:36, etc.; Luke 22:39, etc.; John 18:1, etc. [j] John 12:27. [k] Heb. 5:7. [l] Rom. 8:15; Gal. 4:6. [m] Psalm 40:8; John 4:34; 5:30; 6:38, 39; 18:11; Phil. 2:8. [n] Rom. 7:18–25; Gal. 5:17.

32–46. The agony in the garden. Matt. 26:36–50.

36. *Abba;* a Syriac word, meaning, Father. *This cup;* the sufferings that were before him.

41. *Sleep on now—it is enough;* some take the first clause interrogatively: Do ye now sleep on in such circumstances? it is enough that ye have slept, etc. Others take the first clause ironically, and the second earnestly: Sleep on now, if ye can in such circumstances, etc. Others still take the first clause permissively, as much as to say, My season of prayer when I desired you to watch is ended: sleep on for the rest of the time before the betrayer comes. And then, after a pause, as he sees Judas coming, It is enough that you have slept, etc. The latter is perhaps the preferable view.

A. D. 33. now, and take *your* rest: it is enough, the hour is come; [a] behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, while he yet spake, cometh Judas, one of the twelve,[b] and with him a great multitude with swords and staves,[c] from the chief priests and the scribes and the elders.[d]

44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss,[e] that same is he; take him, and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; [f] and kissed him.

46 And they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high-priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.[g]

50 And they all forsook him, and fled.[h]

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;*

[a] John 7:30; 8:20; 13:1. [b] Matthew 26:47; Luke 22:47, etc.; John 18:3, etc. [c] Psa. 3:1, 2. [d] Psa. 2:2. [e] 2 Sam. 20:9; Psa. 55:21; Prov. 27:6. [f] Luke 6:46. [g] Psalm 22:1, etc.; Isa. 53:3, etc.; Luke 24:44. [h] Psa. 88:8; Isa. 63:3;

45. *Master, Master;* appearing to acknowledge him as his Lord, and to be rejoiced to see him.

49. *The scriptures must be fulfilled;* those scriptures which foretold that he would be taken and put to death.

50. *All forsook him, and fled;* all the disciples, lest they should be taken also.

51. *A certain young man;* who this young man was we have no means of knowing. He had perhaps been awakened by the tumult, hastily and the young men laid hold on him:

52 And he left the linen cloth,[i] and fled from them naked.

53 ¶ And they led Jesus away to the high-priest: [j] and with him were assembled all the chief priests and the elders and the scribes.

54 And Peter followed him afar off, even into the palace of the high-priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him,[k] but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.[l]

59 But neither so did their witness agree together.

60 And the high-priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee? [m]

61 But he held his peace, and answered nothing.[n] Again the high-priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

ver. 27. [i] Ch. 13:16. [j] Matt. 26:57, etc.; Luke 22:54, etc.; John 18:13, etc. [k] Psalm 35:11. [l] Ch. 15:29; John 2:19. [m] Matt. 26:62, etc. [n] Psa. 39:9; Isa. 53:7; 1 Pet. 2:23.

left his bed, cast a loose covering over him, and joined the crowd. *Young men;* the soldiers or servants. *Laid hold on him;* seized him, as if he were one of Christ's disciples.

55. *The council;* the sanhedrim, which was the highest Jewish tribunal. *Found none;* none that testified in such a manner as to answer their purpose.

58. *Made with hands;* this was not true. What he did say, and what he meant, is stated in John 2:19–21.

62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.[a]

63 Then the high-priest rent his clothes,[b] and saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.[c]

66 ¶ And as Peter was beneath in the palace, there cometh one of the maids of the high-priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.[d]

68 But he denied,[e] saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew. A. D. 33.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean,[f] and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.[g]

[a] Dan. 7:13; Matt. 24:30; 26:64; Luke 22:69; Rev. 1:7. [b] Isa. 37:1. [c] Isa. 50:6; ch. 15:19. [d] Matt. 26:69, etc.; Luke 22:55, etc.; John 18:16, etc. [e] 2 Timothy 2:12, 13. [f] Acts 2:7. [g] Or, *he wept abundantly*, or *he began to weep*. § 2 Cor. 7:10.

69. *One of them;* one of the disciples of Jesus.

70. *Thy speech agreeth thereto;* he spoke like a Galilean.

INSTRUCTIONS.

1. When men's hearts are set upon doing mischief, their minds will be fruitful in resources to accomplish it. In doing evil, as well as in doing good, it is generally true, that "where there is a will, there is a way."

3. Love is fruitful in ways of expressing itself towards the object beloved. That which would be thought by others quite too expensive, and requiring too much self-denial, is performed, under the influence of true affection, with alacrity and delight.

4. Persons may be in the same society, and yet their hearts be going out towards totally different objects. Mary, in the fervor of love for the Saviour, was anointing him with very precious ointment, while Judas was saying, "Wherefore is this waste?" and preparing to go to his murderers with the question, "What will ye give me, and I will deliver him unto you?" Surely, "He will separate them one from another, as a shepherd divideth his sheep from the goats."

19. The thought of being instrumental in betraying Jesus Christ, and injuring his cause, is painful to his friends, and should lead them to earnest prayer and vigorous effort, that they may be kept from the commission of such dreadful sin.

23. The "*fruit of the vine*" is a proper element with which to celebrate the Lord's supper. It is a representation of his blood, which was shed for many for the remission of sins. All his friends should drink of it, in kind and grateful remembrance of him.

29. Great self-confidence in a disciple of Christ is the forerunner of a speedy downfall. "He that trusteth his own heart is a fool." Prov. 28:26.

35. The most earnest desires and fervent prayers for deliverance from evils are entirely consistent with perfect resignation to the will of God with regard to them.

50. In times of great danger, our dependence cannot safely be placed on men; not even on good men. They cannot trust themselves. Their good resolutions may vanish, and

A. D. 33.

CHAPTER XV.

1 Jesus brought bound, and accused before Pilate. 15 Upon the clamor of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified. 17 He is crowned with thorns, 19 spit on, and mocked; 21 fainteth in bearing his cross; 27 hangeth between two thieves; 29 suffereth the triumphing reproaches of the Jews; 39 but is confessed by the centurion to be the Son of God; 43 and is honorably buried by Joseph.

AND straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.[a]

2 And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest *it*.

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing;[b] so that Pilate marvelled.

6 ¶ Now at *that* feast he released unto them one prisoner, whomsoever they desired.[c]

7 And there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.[d]

11 But the chief priests moved the people, that he should rather release Barabbas unto them.[e]

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the King of the Jews?[f]

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done?[g] And they cried out the more exceedingly, Crucify him.

15 ¶ And *so* Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the soldiers led them away into the hall,[h] called Pretorium; and they call together the whole band.

17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, Hail, King of the Jews!

19 And they smote him on the head with a reed, and did spit upon him,[i] and bowing *their* knees, worshipped him.

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a Psa. 2:2; Matt. 27:1, etc.; Luke 23:1, etc.; John 18:28, etc.; Acts 3:13; 4:26. b Isa. 53:7; John 19:9. c Matt. 27:15; Luke 23:17; John 18:39. d Prov. 27:4; Eccl. 4:4; Acts 13:45; Titus 3:3. e Acts 3:14. f Psa. 2:6; Jer. 23:5; Acts 5:31. g Isa. 53:9. h Matt. 27:27; John 18:28, 33; 19:9. i ch. 14:65.

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their courage die. There is no safe dependence but on God.

68. No one knows to what depths of iniquity a good man, when left to himself, will fall. He may deny his best friend, desert his greatest benefactor, and even testify and swear to a known lie. Were it not for the grace of God, he would never rise, but sink lower and lower in wickedness and woe for ever.

CHAPTER XV.

1-20 Christ before Pilate. Matt. 27:1-31; Luke 23:1-25; John 18:28 to 19:16.

10. *Envy;* the uneasiness which they felt at his superior excellence and increasing influence.

16. *Pretorium;* the hall where the Roman governor, or prætor, held his court.

19. *A reed;* the reed, or staff, which, in derision, they had put into his hand as a sceptre. *Worshipped him;* prostrated themselves in derision, or bowed before him, as subjects do before their king.

20 And when they had mocked him,[a] they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.[b]

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 ¶ And when they had crucified him, they parted his garments, casting lots upon them,[c] what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.[d]

29 ¶ And they that passed by railed on him,[e] wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,[f]

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others; himself he cannot save. A. D. 30.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe.[g] And they that were crucified with him reviled him.

33 ¶ And when the sixth hour was come, there was darkness over the whole land until the ninth hour.[h]

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?[i]

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink,[j] saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.[k]

38 And the veil of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also women looking on afar off:[l] among whom was Mary Magdalene, and Mary

[a] Job 13:9; Psalm 35:16; Matt. 20:19; ch. 10:34; Luke 22:63; 23:11, 36. [b] Matt. 27:33, etc.; Luke 23:33, etc.; John 19:17, etc. [c] Psa. 22:18. [d] Isa. 53:12. [e] Psa. 22:7. [f] ch. 14:58; John 2:19. [g] Rom. 3:3; 2 Tim. 2:13. [h] Matt. 27:45; Luke 23:44. [i] Psa. 22:1; 42:9; 71:11; Lam. 1:12. [j] Psa. 69:21. [k] Matt. 27:50; Luke 23:46; John 19:30. [l] Psa. 38:11.

21–39. The crucifixion. Matthew 27:32–64.

23. *Wine;* Matthew says vinegar. It was probably wine which was soured, and might be called by either name. *Mingled with myrrh;* see note on Matt. 27:34.

25. *Third hour;* nine o'clock in the morning.

26. *The King of the Jews;* the crime for which the chief priests accused him before Pilate was that he claimed to be king of the Jews, and thus was guilty of treason against the Roman government; though it was not for this, but for blasphemy in claiming to be the Son of God, that their council condemned him.

28. *The scripture was fulfilled;* Isa. 53:12.

33. *Sixth hour—until the ninth hour;* from twelve o'clock, or noon, till three o'clock in the afternoon.

40–47. Christ's burial. Matthew 27:55–61; Luke 23:50–56; John 19:31–42.

A. D. 33. the mother of James the less and of Joses, and Salome;

41 Who also, when he was in Galilee, followed him, and ministered unto him; [a] and many other women which came up with him unto Jerusalem.

42 ¶ And now when the even was come, because it was the preparation, that is, the day before the Sabbath,

43 Joseph of Arimathea, an honorable counsellor, which also waited for the kingdom of God, [b] came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, [c] and rolled a stone unto the door of the sepulchre. [d]

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

[a] Luke 8:2, 3. [b] Luke 2:25, 38. [c] Matt. 27:59, 60; Luke 23:53; John 19:40. [d] ch. 16:3, 4.

42. *The preparation;* the first day of the feast was called the day of preparation; the new day commencing at the setting of the sun, was the Sabbath; and it was a rule that the body of a malefactor should not remain on the cross over the Sabbath.

43. *Waited for the kingdom of God;* he believed that Jesus was the Messiah, and expected that he would soon set up his kingdom. *Boldly;* he was inspired by the Holy Spirit with courage, notwithstanding the Saviour was dead, thus to show his attachment to him.

44. *The centurion;* the officer who had charge of the crucifixion. Thus it was rendered certain that Jesus was truly dead.

46. *A sepulchre which was hewn out of a rock;* God so ordered things, that he was not buried in the graveyard of common malefactors, but where there could be the fullest evidence that on the third day he rose from the dead.

INSTRUCTIONS.

11. When men who have the Bible and profess to be religious, prefer a robber and a murderer to the Prince of life, the Saviour of men, and wish the one to be set at liberty and the other crucified, they show that "the heart is deceitful above all things, and desperately wicked." Jer. 17:9. No one, in view of such facts, need to marvel that men must be "born again," in order to inherit the kingdom of God.

24. Men may be perfectly free, and accountable for their conduct, may commit great wickedness, and be ripening for ruin, and yet, in doing this, be fulfilling predictions which were uttered hundreds of years before; thus proving the truth of the Scriptures, and fulfilling the purposes of God. Psa. 22:18.

34. As Jesus Christ never committed sin, but was in all things a pattern of perfection, and yet voluntarily died a most shameful and agonizing death, he must have died a propitiation for the sins of men, "the just for the unjust," "that whosoever believeth in him should not perish, but have everlasting life." 1 Pet. 3:18; John 3:15.

37. This love of Jesus, as manifested in his humiliation and kindness, his sufferings and death for the sins of men, is great beyond all finite comprehension; and to be unmindful of such love, or not to be constrained by it to love and serve him, is guilt unspeakably great.

43. Jesus Christ sometimes has friends where we should least expect them. They may be associated with the wicked, and yet, through grace, be kept from being partakers of their sins. On the other hand, exceedingly wicked men may be connected with the people of God. In the council which condemned the Saviour was Joseph waiting for the kingdom of God; while among the apostles, Christ's chosen friends, was Judas who betrayed him. Luke 23:51.

CHAPTER XVI.

1 An angel declareth the resurrection of Christ to three women. 9 Christ himself appeareth to Mary Magdalene; 12 to two going into the country; 14 then to the apostles, 15 whom he sendeth forth to preach the gospel: 19 and ascendeth into heaven.

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought sweet spices,[a] that they might come and anoint him.

2 And very early in the morning the first *day* of the week, they came unto the sepulchre at the rising of the sun.[b]

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen;[c] he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out A. D. 32. quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;* for they were afraid.

9 ¶ Now when *Jesus* was risen early the first *day* of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 ¶ After that, he appeared in another form unto two of them, as they walked, and went into the country.[d]

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ Afterward he appeared unto the eleven as they sat at meat,[*] [e] and upbraided them with their unbelief and hardness of heart,[f] because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world,[g] and preach the gospel to every creature.[h]

16 He that believeth and is baptized shall be saved;[i] but he that believeth not, shall be damned.[j]

[a] Luke 23:55. [b] Matt. 28:1, etc.; Luke 24:1, etc.; John 20:1. [c] Psa. 71:20. [d] Luke 24:13. [*] Or, *together.* [e] Luke 24:36; 1 Cor. 15:5. [f] Luke 24:25. [g] Matthew 28:19; John 20:21. [h] Romans 10:18; Col. 1:23. [i] John 3:18, 36; Acts 16:31-33; Rom. 10:9; 1 Pet. 3:21. [j] John 12:48; 2 Thess. 2:12.

CHAPTER XVI.

1-8. The resurrection. Matt. 28:1.

1. *Anoint him;* it was customary to anoint and embalm dead bodies in order to preserve them.

11. *Believed not;* this shows, that notwithstanding all our Lord had said concerning his rising from the dead on the third day, his disciples did not expect it.

12. *Another form;* one different from that in which he had appeared before. Luke 24:13-31.

13. *The residue;* those disciples who remained at Jerusalem.

14. *The eleven;* the eleven apostles. Judas having hung himself. *Upbraided them;* sharply rebuked them for their unbelief, in not receiving the testimony of those who had seen him after his resurrection.

15. *All the world;* wherever men are found. *Preach the gospel;* proclaim the glad tidings of salvation through repentance of sin, and faith in Jesus Christ. *Every creature;* every human being who can hear and understand it.

16. *He that believeth;* receives the testimony of God, and treats it, in his feelings and conduct, as true. *Is baptized;* expresses his belief in God's testimony concerning his Son,

A. D. 33. 17 And these signs shall follow them that believe: In my name shall they cast out devils;[a] they shall speak with new tongues;[b]

18 They shall take up serpents;[c] and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.[d]

[a] Luke 10:17; Acts 5:16; 8:7; 16:18; 19:12. [b] Acts 2:4; 10:46; 1 Cor. 12:10, 28. [c] Luke 10:19; Acts 28:5. [d] Acts 5:15, 16; 28:8; Jas. 5:14, 15. [e] Luke 24:51; Acts 1:2, 3. [f] Psa. 110:1; 1 Pet. 3:22; Rev. 3:21. [g] Acts 5:12; 14:3; Heb. 2:4.

19 ¶ So then, after the Lord had spoken unto them, he was received up into heaven,[e] and sat on the right hand of God.[f]

20 And they went forth, and preached everywhere, the Lord working with *them*, and confirming the word with signs following.[g] Amen.

not in words only, but in actions, according to Christ's directions. *Shall be saved;* saved from the practice and consequences of sin; inclined and enabled to practise holiness, and to continue in it, till, through grace, he is prepared for, and raised to the eternal holiness and bliss of heaven. *Believeth not;* does not so credit the testimony of God, especially in regard to his Son, and the way of life through him, as to love and obey him. *Shall be damned;* shall be left in the love and practice of sin through time, and be miserable to eternity.

17. *In my name;* in reliance on my power, and making it known that it is I, and not they, who perform the miracles. Acts 3:6. *Speak with new tongues;* in languages which they had not before known. Acts 2:4–11.

18. *Serpents;* poisonous reptiles. They would be able, when needful, to handle them without injury. Acts 28:3–6. *Deadly thing;* mortal poison. *Lay hands on the sick;* Acts 9:17.

19. *Received up into heaven;* Acts 1:9. *Right hand of God;* a phrase denoting great exaltation and honor.

20. *The Lord working with them;* by miracles, showing that they were sent of him; by removing obstacles, and giving them access to men: by accompanying the proclamation of his truth with his own power, and causing it to produce divine effects.

INSTRUCTIONS.

3. When men love the Saviour and wish to honor him, they will often meet with difficulties. But if obstructed in one way, let them honor him in another; in due time apparently insurmountable obstacles may be in unexpected ways removed.

7. Though the friends of Christ may have deserted and even denied him, yet when they repent and turn to him he freely forgives them, and delights in removing their sorrows and promoting their joys.

14. To reject competent evidence in matters of religion, is a great sin. It shows unbelief and hardness of heart, which are exceedingly offensive to God. Without faith in what he has revealed, it is impossible to please him. Heb. 11:6.

15. It is the will of Christ that the gospel should be preached to all men. By repenting of sin and believing in him all may obtain it; and if they do not, they will, by their neglect, be self-destroyers.

16. Though salvation through Christ should be preached to all men, yet none, without believing on and obeying him, will be saved.

19. As God has shown by the most conclusive evidence the truth of his gospel, those who continue to reject it are without excuse, and will perish with an awfully aggravated destruction.

THE GOSPEL ACCORDING TO

LUKE.

FROM the Acts of the Apostles we learn that Luke, "the beloved physician," was the travelling companion of Paul. Since the Acts were, in all probability, published about the close of the period whose history they record, while Paul was yet living, it follows that the gospel of Luke, which preceded the Acts, was also published during the lifetime of Paul, as well as others of the apostles. There is no reasonable ground for doubting that it was composed, if not under Paul's immediate superintendence, yet with his knowledge and approbation. From the very first, it was universally received by the churches as an authentic history of our Lord's life and teachings. Luke does not profess to write as an eye-witness, but as one who has carefully collected his information from eye-witnesses. Chap. 1:1–4. Though he has much in common with Matthew and Mark, he has also large sections peculiar to himself, and containing some of the most precious records of our Lord's words and deeds. Though dedicated to Theophilus, a Christian of distinction, it is certain that it was intended for the general use of the churches. If, as seems probable, Theophilus was a Gentile living out of Palestine, we may suppose that, like Paul with whom he was associated, he had more particularly in mind the wants of the Gentile converts. With this agrees the general character of Luke's gospel. As commentators have remarked, he traces the genealogy of our Lord back, not simply to Abraham, but to Adam; thus indicating that Jesus the son of Adam had come to be the Saviour of Adam's lost race. His narrative is, moreover, particularly full in those

passages which show the kindly aspect of the gospel towards the Gentiles. See, for examples, chap. 4:25–27; 9:51–56; 17:15–19; and the parables of the good Samaritan, chap. 10:29–37; and of the man that made a great supper, chap. 14:15–24. Commentators have further noticed the fact that Luke often neglects the chronological order of events, arranging the incidents which he records rather according to their internal connection with each other, than their outward relation in time. Hence he often introduces his narratives with indefinite expressions, as, "It came to pass when he was in a certain city;" "It came to pass as he was alone praying," etc.

CHAPTER I.

1 The preface of Luke to his whole gospel. 5 The conception of John the Baptist, 26 and of Christ. 39 The prophecy of Elisabeth, and of Mary, concerning Christ. 57 The nativity and circumcision of John. 67 The prophecy of Zacharias, both of Christ, 76 and of John.

A. M. 3998, the sixth year before the account called Anno Domini.

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses,[a] and ministers of the word;[b]

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order,[c] most excellent Theophilus,[d]

4 That thou mightest know the certainty of those things wherein thou hast been instructed.[e]

5 ¶ THERE was in the days of Herod,[f] the king of Judea, a certain priest named Zacharias, of the course of Abia:[g] and his wife *was* of the daughters

a John 15:27; Heb. 2:3; 1 Pet. 5:1; 2 Pet. 1:16; 1 John 1:1. b Rom. 15:16; Eph. 3:7; 4:11, 12. c Acts 11:4. d Acts 1:1. e John 20:31. f Matt. 2:1. g 1 Chr. 24:10; Neh. 12:4, 17.

CHAPTER I.

1. *Many have taken in hand to set forth;* others wrote accounts of the times besides the four evangelists whose histories have come down to us, but these were the only men designated by God for the instruction of the world in all ages in respect to our Lord's life and teachings, and inspired by the Holy Ghost for the right accomplishment of this work. *Among us;* among the Christians then living.

2. *They;* the persons who were eye-witnesses. *From the beginning;* the beginning of the things which they described. *Ministers of the word;* preachers of the gospel.

3. *To me;* Luke, the writer of this gospel. *Having had perfect understanding;* literally, having gone to the source, and accurately traced every thing from the first. *Most excellent;* a title of honor given to men in office. Acts 23:26; 24:3; 26:25. *Theophilus;* friend of God: supposed to be the name of a distinguished individual of Luke's acquaintance.

4. *Those things;* the things pertaining to Christ and the gospel.

5. *Course of Abia;* the priests were divided into twenty-four courses or classes. 1 Chron. 24:7–18. Each officiated a week, from one Sabbath to the next. The course of Abia, to which Zacharias belonged, was the eighth in order. 1 Chron. 24:10. Abia in Greek is the same as Abijah in Hebrew.

of Aaron, and her name *was* Elisabeth.

6 And they were both righteous before God,[a] walking in all the commandments and ordinances of the Lord blameless.[b]

7 And they had no child, because that Elisabeth was barren; and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.[c]

10 And the whole multitude of the people were praying without at the time of incense.[d]

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.[e]

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.[f]

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.[g]

A. M. 3996, the sixth year before the account called Anno Domini.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.[h]

15 For he shall be great in the sight of the Lord,[i] and shall drink neither wine nor strong drink;[j] and he shall be filled with the Holy Ghost, even from his mother's womb.[k]

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias,[l] to turn the hearts of the fathers to the children, and the disobedient to[o] the wisdom of the just;[m] to make ready a people prepared for the Lord.[n]

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.[o]

19 And the angel answering said unto him, I am Gabriel,[p] that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings.[q]

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a Genesis 7:1; 1 Kings 9:4; 2 Kings 20:3. b 1 Cor. 11:2; Phil. 3:6. c Exodus 30:7, 8. d Lev. 16:17. e Exodus 30:1; Rev. 8:3, 4. f Judg. 13:22; ver. 29. g ver. 60, 63. h ver. 58. i ch. 7:28. j Numbers 6:3. k Jer. 1:5. l Mal. 4:5, 6; Matt. 11:14; Mark 9:12, 13. m Or, *by.* m Psalm 111:10. n 1 Pet. 2:9. o Gen. 17:17. p Dan. 8:16; ver. 26. q Heb. 1:14.

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9. *His lot was—temple of the Lord;* more literally, he was chosen by lot to burn incense going into the temple of the Lord; that is, to go into the temple of the Lord to burn incense. The office of burning incense was esteemed the most honorable of all. It was assigned by lot for each day among the priests of the course, and no person could perform it more than once.

11. *Angel of the Lord:* It had been about four hundred years since God had sent the Jews a prophet, or made to them any direct revelation. Malachi was the last, and with him the Old Testament revelation closed. As the Messiah was about to appear, divine communications were again opened, and this angel was sent to announce his approach, the birth of his forerunner, and what he would do to "prepare the way of the Lord."

13. *John;* the meaning of this word is, the grace of the Lord, or Jehovah is gracious.

15. *Shall drink neither wine nor strong drink:* he was to be under the law of the Nazarites from his birth, like Samson. Judges 16:17, compared with Num. 6:1–6.

17. *Go before him:* before "the Lord their God." *In the spirit and power of Elias:* with the zeal and intrepidity of Elijah, as predicted by Malachi. Mal. 4:5. *Turn the hearts of the fathers to the children:* see note on Mal. 4:6. *Prepared for the Lord:* prepared to receive Christ at his coming.

19. *Gabriel:* this is composed of two Hebrew words, which mean, God's strong one, or man of God; and is the name of the angel or messenger sent to Daniel to make known to him things concerning the Messiah. Dan 8:16; 9:21.

A. M. 3998, the sixth year before the account called Anno Domini.

20 And behold, thou shalt be dumb,[a] and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them; and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on *me*, to take away my reproach among men.[b]

26 ¶ And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph,[c] *of* the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favored,[d] the Lord *is* with thee:[e] blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.[f]

32 He shall be great,[g] and shall be called the Son of the Highest:[h] and the Lord God shall give unto him the throne of his father David:[i]

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.[j]

34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.[k]

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[a] Ezek. 3:26. [b] Gen. 30:23; 1 Sam. 1:6; Isa. 54:1, 4. [c] Matt. 1:18. [d] Or, *graciously accepted*, or *much graced*. [e] Judg. 6:12. [f] Isa. 7:14; Matt. 1:21. [g] Matt. 12:42. [h] Heb. 1:2-8. [i] 2 Sam. 7:11, 12; Isa. 9:6, 7. [j] Dan. 7:14, 27; Mic. 4:7. [k] Mark 1:1; John 1:34.

22. *Beckoned unto them;* he showed them by signs that he had seen a vision.

24. *Hid herself;* lived in retirement and seclusion.

25. *To take away my reproach;* to have no children was considered among the Jews a reproach, while a family of children was accounted a great blessing. Lev 26:9; 1 Sam. 1:6; Psa. 113:9; 128:3.

28. *Highly favored;* in being chosen to be the mother of Jesus

29. *Troubled—cast in her mind;* perplexed at such a strange salutation, and wondered what it could mean.

31. *Jesus;* Jesus, in Greek, is the same as Joshua in Hebrew, and means, The salvation of Jehovah.

32. *The throne of his father David;* David was, by God's appointment, the earthly head of his ancient church, and his throne typified the higher mediatorial throne of Christ, who was David's son according to the flesh.

33. *The house of Jacob;* that is, the church of God, which before Christ's coming consisted of "the house of Jacob" with the proselytes that joined themselves to it, but now includes all who by faith have become the children of Abraham. Rom. 4:11-18; Gal. 3:7-9.

35. *That holy thing;* the child whose conception was to be miraculously caused by the Holy Spirit.

36 And behold, thy cousin Elisabeth, she hath also conceived a son in her old age; and this is the sixth month with her who was called barren:

37 For with God nothing shall be impossible.[a]

38 And Mary said, Behold the handmaid of the Lord; [b] be it unto me according to thy word.[c] And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the hill country with haste, into a city of Juda;[d]

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed *art* thou among women,[e] and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?[f]

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she that believed; for there shall be[*] a performance of those things which were told her from the Lord.

46 ¶ And Mary said, My soul doth magnify the Lord,[g] A. M. 3999, the sixth year before the account called Anno Domini

47 And my spirit hath rejoiced in God my Saviour.[h]

48 For he hath regarded the low estate of his handmaiden:[i] for behold, from henceforth all generations shall call me blessed.[j]

49 For he that is mighty[k] hath done to me great things;[l] and holy *is* his name.[m]

50 And his mercy *is* on them that fear him,[n] from generation to generation.

51 He hath showed strength with his arm;[o] he hath scattered the proud in the imagination of their hearts.[p]

52 He hath put down the mighty from *their* seats, and exalted them of low degree.[q]

53 He hath filled the hungry with good things, and the rich he hath sent empty away.[r]

54 He hath holpen his servant Israel, in remembrance of *his* mercy;[s]

55 As he spake to our fathers, to Abraham, and to his seed for ever.[t]

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

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a Matt. 19:26; Rom. 4:21. b Psalm 116:6. c Psa. 119:38. d Josh. 21:9–11. e Judg. 5:24; ver. 28. f John 13:13. * Or, *which believed that there shall be.* g 1 Sam. 2:1; Psa. 34:2, 3. h Psa. 35:9; Hab. 3:18. i Psa. 136:23. j Mal. 3:12; ch. 11:27. k Gen. 17:1. l Psa. 71:21; 126:2, 3; Eph. 3:20. m Psa. 111:9. n Gen. 17:7; Exod. 20:6; Psa. 103:17. o Psa. 98:1; Isa. 51:9; 52:10; 63:5. p 1 Sam. 2:9; Dan. 4:37. q Job 5:11; ch. 1:14. r 1 Sam. 2:5. s Psa. 98:3. t Gen. 17:19; Psa. 132:11.

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43. *Whence is this to me;* why am I so favored as to be visited by the mother of my Lord?

45. *Blessed is she that believed;* Mary, a poor female, on the simple declaration of God, believed things much more strange than those which staggered the faith of Zacharias, the aged priest of the Lord.

48. *Call me blessed;* highly favored in having been the mother of Jesus. From these words some have inferred that it is proper to pray to Mary, and pay her divine honors. That this is an error is evident from the manner in which the same phrase in the original Greek is used in other parts of the Bible. They who "endure" afflictions with patience according to the will of God, as did Job, James 5:11, the "poor in spirit," "the meek," those who "hunger and thirst after righteousness," and "the pure in heart," Matt. 5:2–11, are all called "blessed," the original word being the same. But neither any of these, nor Mary, are to be prayed to, or to receive divine honors.

51. *Showed strength;* in protecting his people and overcoming their foes.

55. *As he spake to our fathers;* Gen. 12:1–3; 22:16–18.

A. M. 3998, the sixth year before the account called Anno Domini.

58 And her neighbors and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her.[a]

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, his name is John.[b] And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed*,[c] and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings[*] were noised abroad throughout all the hill country of Judea.

66 And all they that heard *them* laid *them* up in their hearts,[d] saying, What manner of child shall this be! And the hand of the Lord was with him.[e]

67 ¶ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord God of Israel; for he hath visited and redeemed his people,[f]

69 And hath raised up a horn of salvation for us in the house of his servant David;[g]

70 As he spake by the mouth of his holy prophets,[h] which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;[i]

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;[j]

73 The oath which he sware to our father Abraham,[k]

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,[l]

75 In holiness and righteousness before him,[m] all the days of our life.[n]

76 And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;[o]

77 To give knowledge of salvation unto his people by[†] the remission of their sins,[p]

78 Through the tender mercy[‡] of our God; whereby the day-

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a Ver. 14. b ver. 20. c ver. 20. * Or, *things.* d ch. 2:19, 51. e Psa. 80:17. f Psa. 72:18. g Psa. 111:9. h Jer. 23:5, 6; Dan. 9:24. i Isa. 54:7-17; Jer. 30:10, 11. j Lev. 26:42; Psalm 105:8-10; Ezek. 16:60. k Genesis 22:16, 17. l Rom. 6:22. m Titus 2:11, 12; 1 Pet. 1:14, 15. n Rev. 2:10. o Malachi 3:1. † Or, *for.* p Acts 5:31. ‡ Or, *bowels of the mercy.*

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58. *Cousins;* relations. *Great mercy;* in giving her a son.

59. *Eighth day;* after his birth; as was required in the law of Moses. Gen. 21:4; Lev. 12:3.

60. *He shall be called John;* probably her husband had informed her what they were to call him, ver. 13.

62. *Made signs;* from this it would seem that he was deaf as well as dumb; otherwise it would not have been necessary to ask him this question by signs.

64. *His mouth was opened immediately;* the promise of God by Gabriel having been now fully accomplished, verse 20.

66. *Hand of the Lord;* the gracious influence of his Spirit.

69. *Horn of salvation;* a mighty Saviour, the horn being an emblem of power. *In the house;* from the descendants.

70. *Holy prophets;* Gen. 49:10; Deut. 18:15; Isa. 9:6, 7; 53:2-12.

76. *Thou, child;* John. *Prepare his ways;* Isa. 40:3; Mal. 4:5; Matt. 3:3.

78. *Day-spring;* the beginning of the glorious light of the gospel. Isa. 60:1-3.

spring* from on high hath visited us,

79 To give light to them that sit in darkness and *in* the shadow of death,[a] to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel.[b]

* Or, sun-rising, or *branch*: Isa. 11:1; Zech. 3:8; 6:12. [a] Isa. 9:2; 49:9. [b] Matt. 3:1; 11:7.

79. *In darkness;* the darkness and desolation of sin. Psa. 14:1–3; Isa. 59:2–14; Rom. 3:9–18. *The way of peace;* peace of conscience and peace with God. Prov. 3:17.

80. *The child;* John. *Waxed strong in spirit;* increased in wisdom, power, and goodness. *In the deserts;* he lived in retirement in the wilderness of Judea. Matt. 3:1. *His showing unto Israel;* showing himself to be the forerunner of the Messiah, and entering on his public ministry. Matt. 3:1–3.

INSTRUCTIONS.

1. There are certain truths taught in the holy Scriptures which are most surely believed by all true Christians, and which are made the means of sanctifying their souls.

6. In order to be righteous in the sight of God, men must not only believe in Christ for salvation, but be disposed to observe all his commandments and ordinances, and to discharge with fidelity their private as well as public duties.

18. The testimony of God is the highest and most conclusive of all evidence. The disbelief of it exposes men to his righteous displeasure, and deprives them of rich blessings which they might otherwise enjoy.

31. As God was the immediate author of the human body and soul of Jesus Christ, and as in him the divine nature and the human nature were united, so that "the Word," who "was in the beginning with God," and "was God," "was made flesh and dwelt among us," it was on both accounts proper that he should be called "the Son of God," and also be declared to be "God manifest in the flesh." 1 Tim. 3:16.

43. Distinguished favors of God to his people lead them to feel their unworthiness, and render them peculiarly humble and grateful.

CHAPTER II.

1 Augustus taxeth all the Roman empire. 6 The nativity of Christ. 8 One angel relateth it to the shepherds; 13 many sing praises to God for it. 21 Christ is circumcised. 22 Mary purified. 25 Simeon and Anna prophesy of Christ; 40 who increaseth in wisdom, 46 questioneth in the temple with the doctors, 51 and is obedient to his parents.

AND it came to pass in those days, that there went out a

"Why was I made to hear thy voice
And enter while there's room,
When thousands make a wretched choice,
And rather starve than come."

46. The virgin Mary found no source of joy in herself. She ascribed all her blessings to the Lord, and rejoiced in him as God her Saviour, while she magnified his grace in so distinguishing her that "all generations should call her blessed."

47 As God is never in the Bible called the Saviour of angels or of holy beings, by calling him her Saviour, Mary acknowledged that she was a sinner, and needed his salvation; and if she needed salvation herself, she cannot save others.

55. The coming of the Messiah, and the blessings which have followed and will follow, are a fulfilment of the promises made to Abraham and his spiritual seed, true Christians, who are of faith, and with Abraham heirs of the grace of life. Gen. 12:3; 22:18; 25:4; 28:14; Gal. 3:16, 29.

59. When parents receive their children as the gifts of God, and from their earliest years implore for them the blessings of his grace, they have reason to hope that God will renew their hearts, and so fill them with his Spirit as to fit them for usefulness on earth and for glory in heaven.

70. The more men are acquainted with the Bible, and the more observant they are of providence, the more they will see that one is the fulfilment of the other; and the more abundant and conclusive will appear the evidence that both have one Author, and are conspiring to the promotion of the same great end.

CHAPTER II.

1. *All the world;* the words in the Greek may denote either all the Ro-

A. M. 3999, the fifth year before the account called Anno Domini.

decree from Cesar Augustus, that all the world should be taxed.* 2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David,)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son,[a] and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn.

8 ¶ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.†

9 And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.[b]

12 And this *shall be* a sign unto you: Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God,[c] and saying,

14 Glory to God in the highest, and on earth peace,[d] good will toward men.

15 ¶ And it came to pass, as the angels were gone away from them into heaven, the shepherds‡ said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it*

* Or, *enrolled.* a Matt. 1:25. † Or, *the night-watches.* b Isa. 9:6. c Psa. 103:20, 21; 1 Pet. 1:12. d Isa. 57:19. ‡ Or, *the men the shepherds.*

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man world, that is, the Roman empire, or Palestine and the neighboring countries. *Should be taxed;* literally, should be enrolled, that a census might be taken of the inhabitants in order to their taxation. This enrolment was a practical act of Roman sovereignty, and a most decisive proof that the sceptre had departed from Judah.

2. *When Cyrenius was governor of Syria;* it is known with certainty that Cyrenius was appointed governor of Syria several years after our Saviour's birth, and that he then made an enrolment of the people. Upon the supposition that this was the enrolment here referred to, some have proposed to explain the words "was first made," to mean, was first carried out in its original design by the actual laying of a tax in accordance with the enrolment. But recent investigations have made it not improbable that Cyrenius was twice president of Syria, and that the enrolment connected with our Saviour's birth happened under his first presidency. This will explain why it is spoken of as then first made, because another enrolment followed.

3. *Taxed;* enrolled for taxation. *His own city;* the place where his ancestors lived.

14. *On earth peace;* as the result of the Saviour's advent. All who receive him have peace with God and the spirit of peace towards man; and the prevalence of his gospel will bring peace to the world. *Good will toward men;* kindness, compassion, and grace, manifested in the gift of a Saviour.

wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And when eight days were accomplished for the circumcising of the child,[a] his name was called JESUS, which was so named of the angel before he was conceived in the womb.[b]

22 And when the days of her purification according to the law of Moses were accomplished,[c] they brought him to Jerusalem, to present *him* to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;[d])

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout,[e] waiting for the consolation of Israel:[f] and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, A. M. 4000, the fourth year before the account called Anno Domini. that he should not see death,[g] before he had seen the Lord's Christ.[h]

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace,[h] according to thy word:

30 For mine eyes have seen thy salvation,[i]

31 Which thou hast prepared before the face of all people:

32 A light to lighten the Gentiles, and the glory of thy people Israel.[j]

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall and rising again of many in Israel;[k] and for a sign which shall be spoken against;[l]

35 (Yea, a sword shall pierce through thy own soul also;[m]) that the thoughts of many hearts may be revealed.[n]

36 ¶ And there was one Anna, a

[a] Lev. 12:3. [b] Matt. 1:21; ch. 1:31. [c] Lev. 12:2, etc. [d] Exod. 13:12; 22:29; Num. 8:17. [e] Mark 15:43; ver. 38. [f] Isa. 40:1. [g] Psalm 89:48; Heb. 11:5. [h] Gen. 46:30; Isa. 57:2; Rev. 14:13. [i] Isa. 52:10; ch. 3:6; Acts 4:12. [j] Isa. 42:6; 49:6; 60:3; Acts 13:47, 48. [k] Isa. 8:14; Rom. 9:32, 33; 1 Cor. 1:23, 24; 2 Cor. 2:16; 1 Peter 2:7, 8. [l] Acts 28:22. [m] John 19:25. [n] Judg. 5:15, 16; 1 Cor. 14:25.

19. *Pondered them;* continued to think of them and study their meaning.

22. *Days of her purification;* after the birth of a son, a mother among the Jews was required to remain at home, and was considered as unclean forty days. These were called the days of her purification. She was then required to offer for a burnt-offering a lamb, and for a sin-offering a turtle-dove, or a young pigeon. If she was too poor to bring a lamb, she was to bring two turtle-doves or young pigeons, and offer one for a burnt, and the other for a sin-offering; after which she was considered as clean. Lev. 12:2-8.

23. *Holy to the Lord;* consecrated to the Lord as his peculiar property. See Exod. 13:12.

25. *Consolation of Israel;* the Messiah, from whom consolation comes.

34. *Fall;* ruin by rejecting Christ. *Rising again;* salvation by believing in him. *A sign;* an object of peculiar derision. Isa. 53:3; Acts 28:22.

35. *A sword shall pierce through thy own soul;* generally understood of the anguish which she would be called to endure as a witness of the Saviour's sufferings and death. *The thoughts of many hearts may be revealed;* by their treatment of the Saviour they will show the character of their hearts.

36. *Aser;* Asher. After the captivity, some of the remnant of the

A. M. 4000, the fourth year before the account called Anno Domini.

prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with a husband seven years from her virginity:

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, but served *God* with fastings and prayers night and day.[a]

38 And she coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.[*]

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom,[b] and the grace of God was upon him.

41 ¶ Now his parents went to Jerusalem every year at the feast of the passover.[c]

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.[†]

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it*.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.[d]

48 And when they saw him they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?[e]

50 And they understood not the saying which he spake unto them.

51 ¶ And he went down with them, and came to Nazareth, and was subject unto them: but his

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a Acts 26:7; 1 Tim. 5:5. * Or, *Israel*; ver. 25. b Isa. 11:2, 3; ver. 52. c Exod. 23:15; Deut. 16:1.

† A. D. 8. d Psa. 119:99; Matt. 7:28; Mark 1:22; ch. 4:22, 32; John 7:15, 46. e John 5:17; 9:4.

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ten tribes were found united with the Jews.

37. *Departed not;* she was uniform in her daily attendance upon the services of the temple.

39. *They returned into Galilee;* in brief narratives like the present, intervening events are often passed over in silence. We know from Matthew that the wise men from the East found the Saviour at Bethlehem; that afterwards he was carried into Egypt; and after a sojourn there of some time, to Nazareth in Galilee, whence Mary had come with Joseph to Bethlehem before his birth.

42. *Twelve years old;* at this age it seems sons went with their parents to the passover.

43. *Fulfilled the days;* the eight days of the passover: one for preparation, and seven for the observance of the feast. Exod. 12:15; Lev. 23:5, 6.

44. *Company;* relatives and friends who travelled with them.

49. *Wist;* knew. *About my Father's business;* or, among my Father's matters; which was, in this case, studying his Father's law in his Father's house.

50. *Understood not the saying;* about being occupied with his Father's business; especially, why he should call God his Father in so high and peculiar a sense.

51. *Subject unto them;* performed the appropriate duties of an affectionate and obedient child. *These sayings;* the sayings of Jesus, as well as those of the angel and of others concerning him.

mother kept all these sayings in her heart.[a]

52 And Jesus increased in wisdom and stature,* and in favor with God and man.[b]

CHAPTER III.

1 The preaching and baptism of John; 15 his testimony of Christ. 20 Herod imprisoneth John. 21 Christ baptized, receiveth testimony from heaven. 23 The age, and genealogy of Christ from Joseph upwards.

NOW in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas be- A. D. 26
ing the high-priests,[c] the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan,[d] preaching the baptism of repentance for the remission of sins;[e]

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;[f]

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[a] Dan. 7:28; ver. 19. * Or, *age*. [b] 1 Sam. 2:26; ver. 40. [c] John 11:49, 51; 18:31; Acts 4:6. [d] Matt. 3:1; Mark 1:4. [e] ch. 1:77. [f] Isa. 40:3.

52. *Increased in wisdom;* this is spoken of Jesus as man. See Matt. 24:36; Mark 13:32.

INSTRUCTIONS.

1. Wicked men, in the prosecution of their selfish purposes, without intending and without knowing it, take such courses as fulfil the predictions and accomplish the benevolent purposes of God. Compare Isa. 10:5–17.

13. Those manifestations which God makes of himself, especially in the person and work of his Son, are deeply interesting, not only to his people on earth, but also to the inhabitants of heaven.

19. The habit of treasuring up the sayings of the wise and good, especially those which are recorded in the Bible, and of observing the dispensations of Providence, is a source of rich instruction, and may be made a means of grace to ourselves and others.

25. Aged persons who have long walked uprightly in piety towards God and good will towards men, often have, as they approach the close of life, remarkably clear and exalted views of the Saviour—views which disarm death of its terrors, and prepare them to ascribe "unto Him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father," "glory and dominion for ever and ever." Gen. 49:1, 10, 22–26.

49. Parents who regularly and conscientiously take their children with them to the house of God, and train them in the way they should go, may expect that they will feel it to be a duty, and will esteem it a privilege, to engage early in the service of their heavenly Father. Prov. 22:6.

51. Those children who cheerfully obey their parents, in this respect resemble the holy child Jesus.

CHAPTER III.

1. *Tiberius Cesar;* the Roman emperor who succeeded Augustus. *Herod;* Herod Antipas, son of Herod the Great. *Tetrarch;* literally, ruler of a fourth part. *Iturea;* a region of country east of the Jordan. *Trachonitis;* a country north of Iturea, towards Damascus. *Abilene;* this lay west of Damascus and north of Galilee.

2. *High-priests;* Annas had been high-priest, and was succeeded by his son-in-law Caiaphas. Both were still living and were called high-priests, though but one then officiated.

3. *The baptism of repentance;* it implied the necessity of repentance in order to the remission of sins.

4. *The words of Esaias;* Isa. 40:3; Matt. 3:3.

A. D. 26. 6 And all flesh shall see the salvation of God.[a]

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?[b]

8 Bring forth therefore fruits worthy of* repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit, is hewn down, and cast into the fire.[c]

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.[d]

12 Then came also publicans to be baptized,* and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.[f]

14 And the soldiers likewise demanded of him, saying, And what shall we do? and he said unto them, Do violence to no man,† neither accuse *any* falsely;‡ and be content with your wages.[g h]

15 ¶ And as the people were in expectation,§ and all men mused[i] in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

17 Whose fan *is* in his hand,[j] and he will thoroughly purge his floor, and will gather the wheat into his garner;[j] but the chaff[k] he will burn with fire unquenchable.[l]

18 And many other things in his exhortation preached he unto the people.

19 But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.[m]

21 ¶ Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove

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[a] Psalm 98: 2; Isa. 40: 5; 49: 6; 52: 10; Rom. 10: 12, 18. [b] Matt. 3: 7. * Or, *meet for*. [c] Matt. 7: 19; ch. 13: 7, 9. [d] ch. 11: 41; 2 Cor. 8: 14; 1 John 3: 17. [e] Matt. 21: 32; ch. 7: 29. [f] ch. 19: 8; 1 Cor. 6: 10. † Or, *put no man in fear*. ‡ Exodus 23: 1; Lev. 19: 11. [g] Or, *allowance*. [h] 1 Tim. 6: 8. § Or, *in suspense*. [i] Or, *reasoned, or debated*. [j] Jer. 15: 7, 19. [j] Mic. 4: 12; Matt. 13: 30. [k] Psa. 1: 4. [l] Psa. 21: 9; Mark 9: 44, 48. [m] Matt. 14: 3; Mark 6: 17.

7-9. John's preaching. Matthew 3: 7-12.

8. *Not to say—We have Abraham to our father;* rely no more for salvation on your outward relation to Abraham. *Of these stones—children unto Abraham;* he who formed Adam out of the dust of the earth in his own image, can of these stones raise up holy men, who shall be Abraham's children, not by fleshly descent, but by having the character and doing the works of Abraham. Compare John 8: 39; Galatians 3: 7. This is a clear intimation that the time has come when Abraham's seed shall no longer be reckoned by outward descent, but by character.

10. *What shall we do?* that is, in order to bring forth fruits worthy of repentance. Verse 8. He enjoins upon each class of his hearers repentance, and the fruits of repentance appropriate to their condition in life.

13. *Exact no more;* collect no more than is required by the government.

15. *In expectation;* of the coming of the Messiah.

16-22. John's imprisonment—Christ baptized. Matthew 14: 1-13; 3: 13-17.

upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.[a]

23 ¶ And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph,[b] which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum, which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which A. D. 26. was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* of Nathan,[c] which was *the son* of David,

32 Which was *the son* of Jesse,[d] which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of Aminadab, which was *the son* of Aram, which was *the son* of Esrom, which was *the son* of Phares, which was *the son* of Juda,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham,[e] which was *the son* of Thara, which was *the son* of Nachor,

35 Which was *the son* of Saruch, which was *the son* of Ragau, which was *the son* of Phalec, which was *the son* of Heber, which was *the son* of Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad, which was *the son* of Sem, which was *the son* of Noe, which was *the son* of Lamech,[g]

37 Which was *the son* of Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Malcleel, which was *the son* of Cainan,

38 Which was *the son* of Enos, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.[h]

a Matt. 3:13, etc.; John 1:32, etc. b Matt. 13:55; John 6:42. c Zech. 12:12; 2 Sam. 5:14. d Ruth 4:17-22. e Gen. 11:24-26. f Gen. 11:12. g Gen. 5:25. h Gen. 1:26; 2:7; Isa. 64:8; 1 Cor. 15:45, 47.

23. *Thirty years;* the age at which priests entered on their public duties. Num. 4:3, 47. *As was supposed;* as was generally thought by those who did not know the history of his birth. *The son of Heli;* in Matt. 1:16, it is said, "Jacob begat Joseph, the husband of Mary." Here Joseph is called "the son of Heli." Various ways have been proposed for reconciling the two genealogies of Matthew and Luke. One is, that Mary was the daughter of Heli; and on that account Joseph is called his son. Luke, it is then supposed, gives the genealogy of Mary, while Matthew gives that of Joseph.

INSTRUCTIONS.

2. Persons who spend the early part of life in retirement from the noise and bustle of the world, are often preparing for great usefulness. In due time, God calls them to public stations, and to the discharge of duties of extensive and lasting benefit to mankind.

A. D. 26. CHAPTER IV.

1 The temptation and fasting of Christ. 13 He overcometh the devil; 14 beginneth to preach. 16 The people of Nazareth admire his gracious words. 33 He cureth one possessed of a devil, 38 Peter's mother-in-law, 40 and divers other sick persons. 41 The devils acknowledge Christ, and are reproved for it. 43 He preacheth through the cities.

AND Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness,[a]

2 Being forty days tempted of the devil. And in those days he did eat nothing:[b] and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.[c]

5 And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me;[d] and to whomsoever I will, I give it.

7 If thou therefore wilt worship me,[e] all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.[e]

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.[f]

12 And Jesus answering, said unto him, It is said, Thou shalt not tempt the Lord thy God.[g]

13 And when the devil had ended all the temptation,[h] he departed from him for a season.

14 ¶ And Jesus returned in the power of the Spirit into Galilee:[i] and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

16 ¶ And he came to Nazareth,[j] where he had been brought up:[j] and, as his custom was, he went into the synagogue on the sabbath-day,[k] and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

[a] Matt. 4:1, etc.; Mark 1:12, etc.; ver. 14.
[b] Exod. 34:28; 1 Kings 19:8. [c] Deut. 8:3.
[d] John 12:31; 14:30; Eph. 2:2; Rev. 13:2, 7.
[e] Or, *fall down before me.* [e] Deut. 6:13; 10:20.
[f] Psa. 91:11. [g] Deut. 6:16. [h] Heb. 2:17, 18; 4:15. [i] John 4:43; Acts 10:37. [j] A. D. 31.
[j] Matt. 2:23. [k] Matt. 13:54; John 18:20; Acts 13:14; 17:2.

3. The utter moral pollution of man by sin, and the necessity of spiritual cleansing by the Spirit of God, through repentance and faith in Jesus Christ, are fundamental truths taught under all dispensations; and without a deep conviction of these truths, men cannot be prepared to embrace the Redeemer and become partakers of his salvation.

10. That repentance which is unto life, leads men to desire a knowledge of their duty for the purpose of performing it, to break off their sins, and to engage in doing good, as they have opportunity, to the bodies and souls of men.

CHAPTER IV.

1-13. Christ's fasting and temptation in the desert. Matt. 4:1-11.

14. *In the power of the Spirit;* under his powerful supports, and amid the displays of his influence.

16. *To read,* portions of the Old Testament were read in the synagogues each Sabbath.

17. *Delivered unto him;* by the minister or person who had the care of the sacred records. *The place where it was written;* Isa. 61:1-3.

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor;[a] he hath sent me to heal the broken-hearted,[b] to preach deliverance to the captives, and recovering of sight to the blind,[c] to set at liberty them that are bruised,[d]

19 To preach the acceptable year of the Lord.[e]

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth.[f] And they said, Is not this Joseph's son?[g]

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum,[h] do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.[i]

25 But I tell you of a truth, many widows were in Israel in the days of Elias,[j] when the heaven was shut up three years and six months,[k] when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.[l]

28 And all they in the synagogue, when they heard these things, were filled with wrath,

[a] Isa. 61:1. [b] 2 Chr. 34:27; Psa. 34:18; 51:17; 147:3; Isa. 57:15. [c] Psalm 146:8; Isa. 29:18. [d] Isa. 42:3; Matt. 12:20. [e] Isa. 61:2; 63:4. [f] Psa. 45:2; Isa. 50:4; Matt. 13:54; Mark 6:2; ch. 2:47. [g] John 6:42. [h] Matt. 4:13; 11:23, etc. [i] Matt. 13:57; John 4:44. [j] 1 Kin. 17:9. [k] Jas. 5:17. [l] 2 Kings 5:14.

21. *This scripture;* the scripture which he had just read, and which he said was that day fulfilled, was written more than seven hundred years before, and strikingly described his character and work as the Messiah.

22. *Gracious words;* words of kindness and compassion which he uttered as he explained to them the spiritual meaning of the prophecy, and the salvation which he, as the Messiah, would grant to his people.

23. *Heal thyself;* this was a proverb, the meaning of which here was, What you are said to have done among strangers, do here among your acquaintance.

24. *No prophet is accepted;* those who have known him when a boy, especially if in circumstances beneath their own, are less likely than strangers to receive and honor him.

25. *I tell you;* he told them, in illustration of what he had said and of the propriety of his conduct, of two cases recorded in their scriptures where miracles were wrought by the prophets Elijah and Elisha, not upon their fellow-countrymen, but upon foreigners: one, that of the widow of Sarepta, a gentile town between Tyre and Sidon; the other, that of Naaman the Syrian. 1 Kings 17:9–24; 2 Kings 5:1–14.

27. *Eliseus;* this is the Greek manner of spelling the Hebrew word Elisha, as Elias is that of Elijah

28. *Heard these things;* the things he had spoken in proof of the truth of what he had said, and in justification of his having wrought more miracles at Capernaum than at Nazareth. The most eminent Old Testament prophets, by the direction of God, had gone not only from their own town, but from their country, and wrought miracles among the heathen. He might justly do the same in the displays of his grace. Thus he showed that he claimed and exercised the right to bestow his unmerited favors upon such persons and places as he saw best; that they had no just claim to his wonderful works; and that his salvation was intended for the Gentile as well as the Jew. *Filled with wrath;* very angry at his teaching such doctrines.

A. D. 31. 29 And rose up, and thrust him out of the city, and led him unto the brow * of the hill whereon their city was built, that they might cast him down headlong.[a]

30 But he, passing through the midst of them,[b] went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power.[c]

33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil,[d] and cried out with a loud voice,

34 Saying, Let *us* alone; † what have we to do with thee, *thou* Jesus of Nazareth? [e] art thou come to destroy us? I know thee who thou art,[f] the Holy One of God.[g]

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this! for with authority and power he commandeth the unclean spirits, and they come out.[h]

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; ‡ and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 And devils also came out of many, crying out, and saying, Thou art Christ the Son of God. And he rebuking *them*, suffered them not to speak: for they knew that he was Christ.[i]

42 And when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.[j]

44 And he preached in the synagogues of Galilee.

* Or, *edge.* a Psa. 37:14, 32, 33. b John 8:59; 10:39. c Jer. 23:29; Matt. 7:28, 29; Titus 2:15; Heb. 4:12. d Mark 1:23. † Or, *Away.* e Jas. 2:19. f ver. 41. g Psa. 16:10; Dan. 9:24; ch. 1:35; Acts 3:14. h 1 Pet. 3:22. ‡ Matt. 8:14, etc.; Mark 1:29, etc. i Or, *to say that they knew him to be Christ.* j Mark 1:38.

29. *Thrust him out;* by force and violence. *Down headlong;* to destroy him.

33-44. The devil cast out—Peter's wife's mother and others healed. Mark 1:21-39.

INSTRUCTIONS.

2. Temptations try human character. Though God often brings men into situations where temptations to sin are strong, he also gives them the means of resisting and overcoming them; and if they do overcome them, they will both honor him and benefit themselves.

10. Followers of Christ, by imitating his example in habitually attending the public worship of God on the Sabbath, will find his promises to believers fulfilled in themselves; and that while worshipping in the way of his appointment on earth, they are preparing to worship him for ever in heaven.

28. When God bestows more of his unmerited favors on some than he does on others, many are tempted to complain. But they should consider, that for all which he does, he has the wisest and best reasons. Wisdom, duty, and interest, therefore, require that we should acquiesce, and say, "Even so, Father; for so it seemed good in thy sight."

It is an evidence of great depravity, when men complain that blessings are bestowed on others which they themselves reject.

CHAPTER V.

1 Christ teacheth the people out of Peter's ship; 4 in a miraculous taking of fishes, showeth how he will make him and his partners fishers of men; 12 cleanseth the leper; 16 prayeth in the wilderness; 18 healeth one sick of the palsy; 27 calleth Matthew the publican; 29 eateth with sinners, as being the physician of souls; 34 foretelleth the fastings and afflictions of the apostles after his ascension; 36 and likeneth faintehearted and weak disciples to old bottles and worn garments.

AND it came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,[a]

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 ¶ Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.[b]

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing:[c] nevertheless, at thy word I will let down the net.

6 And when they had this done, they enclosed a great multitude of fishes:[d] and their net brake.

7 And they beckoned unto *their* partners, which were in the other ship, that they should come and help them.[e] And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus' knees,[f] A. D. 31. saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:[g]

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.[h]

12 ¶ And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.[i]

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean.[j] And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and show thyself to the priest, and offer for thy cleansing, according as Moses commanded,[k] for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear,[l] and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wilderness, and prayed.[m]

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were

[a] Matt. 4:18, etc.: Mark 1:16, etc. [b] John 21:6. [c] Psa. 127:1, 2; Eccl. 37:11, 12. [d] Eccl. 11:6; Gal. 6:9. [e] Exodus 23:5; Prov. 18:24; Gal. 6:2. [f] Judg. 13:22; 2 Sam. 6:9; 1 Kings 17:18; Isa. 6:5. [g] Psa. 8:6, 8. [h] Matt. 4:20; 19:27; Phil. 3:7, 8. [i] Matt. 8:2, etc.; Mark 1:40, etc. [j] 2 Kings 5:10, 14. [k] Lev. 14:4, etc. [l] Matt. 4:23; Mark 3:7; John 6:2. [m] Matt. 14:23; Mark 6:46.

CHAPTER V.

2. *Two ships;* fishing-boats.

8. *Depart from me;* this was occasioned by the display of his divinity which Jesus had made, and Peter's conviction of his own unworthiness.

10. *Catch men;* by proclaiming to them the gospel, and thus bringing them from the service of Satan to the service of Christ.

12-15. The leper cleansed—the sick healed. Matt. 8:1-4; 9:1-7.

16. *He withdrew himself into the wilderness, and prayed;* it was his custom to do this, as the original implies, which might be rendered, He was in the habit of withdrawing himself, etc.

A. D. 31. come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *present* to heal them.[a]

18 And behold, men brought in a bed a man which was taken with a palsy:[b] and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in, because of the multitude, they went upon the house-top, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?[c]

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thy house.[d]

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God,[e] and were filled with fear,[f] saying, We have seen strange things to-day.

27 ¶ And after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.[g]

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.[h]

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.[i]

32 I came not to call the righteous, but sinners to repentance.[j]

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?[k]

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when

[a] John 3:21. [b] Matt. 9:2, etc.; Mark 2:3, etc. [c] Psalm 32:5; 103:3; 130:4; Isa. 1:18; 43:25. [d] John 5:8, 12. [e] Acts 4:21; Gal. 1:24. [f] ver. 8. [g] Matt. 9:9, etc.; Mark 2:13. [h] ch. 15:1, etc. [i] Jer. 8:22. [j] ch. 15:7, 10; 1 Cor. 6:9-11; 1 Tim. 1:15; 2 Pet. 3:9. [k] ch. 7:34, 35.

19. *The tiling;* Mark 2:4. Tiles were flat pieces of dried clay with which the house was covered.

27-32. Levi, or Matthew, called. Matt. 9:9-13.

33-39. Disciples fasting. Matt. 9:14-17.

33. *And they said unto him;* in Matt. 9:14, this question is put by the disciples of John; in Mark 2:18, by the disciples of John and of the Pharisees. Jesus gives a general answer to both. For the meaning of verses 34-38, see notes on Matt. 9:14-17.

INSTRUCTIONS.

1. The common people are often more eager than their rulers to hear the truths of the gospel. These truths, plainly and kindly exhibited, meet their wants as sinners, and commend themselves to every man's conscience in the sight of God.

5. Ministers of the gospel who have preached and labored long without apparent effect, should not be discouraged; but according to Christ's directions should continue to labor in humble dependence on him, and with believing expecta-

the bridegroom shall be taken away from them, and then shall they fast in those days.[a]

36 ¶ And he spake also a parable unto them: No man putteth a piece of a new garment upon an old;[b] if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.[c]

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine*, straightway desireth new; for he saith, The old is better.[d]

CHAPTER VI.

1 Christ reproveth the Pharisees' blindness about the observation of the Sabbath, by scripture, reason, and miracle; 13 chooseth twelve apostles; 17 healeth the diseased; 20 preacheth to his disciples before the people of blessings and curses; 27 how we must love our enemies; 46 and join the obedience of good works to the hearing of the word; lest in the evil day of temptation we fall like a house built upon the face of the earth, without any foundation.

AND it came to pass on the second sabbath after the first, that he went through A. D. 31. the corn-fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.[e]

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days?[f]

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was a hungered, and they which were with him;[g]

4 How he went into the house of God, and did take and eat the show-bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?[h]

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 ¶ And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.[i]

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day;[j] that they might find an accusation against him.

8 But he knew their thoughts,[k] and said to the man which had the withered hand, Rise up, and

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a Isa. 22:12. b Matt. 9:16, 17; Mark 2:21, 22. c Lev. 19:19; Deut. 22:11; 2 Cor. 6:14. d Jer. 6:16. e Matt. 12:1, etc.; Mark 2:23, etc. f Exod. 20:10; Isa. 58:13. g 1 Sam. 21:6. h Lev. 24:9. i Matt. 12:10, etc.; Mark 3:1, etc.; ch. 13:14; 14:3. j John 9:16. k Job 42:2.

tions that in his own time and way he will give them success.

15. Information of the effects of Christ's power and grace upon some, is often instrumental in awakening the attention of others, and leading them to apply to him, and thus to become partakers of his salvation.

16. The pure and sinless Saviour needed habitual communion with his heavenly Father to prepare him for the right discharge of the duties of his ministry. How much more do Christ's ministering servants, who are but sinful men, need such communion!

23. The works of Jesus Christ, when on earth, showed that he had power to forgive sins and is truly divine.

39. When men are taught of Christ, and know by experience the preciousness of his salvation, they will never give up his religion for any other. Good as the advocates of other religions may think theirs to be, the friends of Christ know his to be better.

CHAPTER VI.

1-5. Plucking corn on the Sabbath. Matt. 12:1-19; Mark 2:23-28.

1. *Second Sabbath after the first;* the first was that which occurred on the second day of the feast of the Passover. The second Sabbath was the next, and was the first of the seven that were to precede the feast of Pentecost. Lev. 23:15-21.

6-11. Healing the withered hand Matt. 12:10-13; Mark 3:1-5.

A. D. 31. stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing: Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy *it?*[a]

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand.[b] And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.[c]

12 ¶ And it came to pass in those days, that he went out into a mountain to pray,[d] and continued all night in prayer to God.

13 And when it was day, he called *unto him* his disciples: and of them he chose twelve,[e] whom also he named apostles;

14 Simon, (whom he also named Peter,[f]) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the *son* of Alpheus, and Simon called Zelotes,

16 And Judas *the brother* of James,[g] and Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain; and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon,[h] which came to hear him, and to be healed of their diseases;[i]

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him;[j] for there went virtue out of him,[k] and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said,[l] Blessed *be ye* poor:[m] for yours is the kingdom of God.

21 Blessed *are ye* that hunger now:[n] for ye shall be filled.[o] Blessed *are ye* that weep now:[p] for ye shall laugh.

22 Blessed are ye, when men shall hate you,[q] and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.[r]

23 Rejoice ye in that day,[s] and leap for joy: for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.[t]

24 But woe unto you that are rich![u] for ye have received your consolation.[v]

25 Woe unto you that are full![w] for ye shall hunger. Woe unto you that laugh now![x] for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you![y] for so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, Love your enemies,[z] do good to them which hate you,

28 Bless them that curse you,

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[a] Exod. 20:10; ch. 14:3. [b] Mark 3:5. [c] Psa. 2:1, 2. [d] Matt. 5:6; 14:23. [e] Matt. 10:1, etc.; Mark 3:13; 6:7. [f] John 1:42. [g] Jude 1. [h] Matt. 4:25, etc.; Mark 3:7, etc. [i] Psa. 103:3; 107:17, 20. [j] Num. 21:8, 9; Matt. 14:36; John 3:14, 15. [k] Mark 5:30; ch. 8:46. [l] Matt. 5:2, etc. [m] Jas. 2:5. [n] Isa. 65:1. [o] Psa. 107:9.

[p] Isa. 61:3; Rev. 21:4. [q] John 17:14. [r] 1 Pet. 2:19, 20; 3:14; 4:14. [s] Acts 5:41; Col. 1:24; Jas. 1:2. [t] Acts 7:52; Heb. 11:32-39. [u] Hab. 2:9; Jas. 5:1. [v] ch. 16:25. [w] Isa. 28:7; 65:13. [x] Prov. 14:13; Eph. 5:4. [y] John 15:19; 1 John 4:5. [z] Exod. 23:4, 5; Prov. 25:21; Matt. 5:44; ver. 35; Rom. 12:20.

13-16. Apostles chosen. Matt. 10:1.

19. *Virtue;* healing power

20-49. See sermon on the mount. Matt. 5:3-48; 7:1-27; also Matt. 10:24; 12:35; 15:14

20. *Blessed be ye poor;* for the meaning of these beatitudes and their opposite woes, ver. 20-26, see notes on the beatitudes in Matt 5:3-12.

24. *You that are rich;* rich in this world's goods, and trust in them for happiness.

25. *You that are full;* are satisfied with earthly enjoyments, and desire nothing better. *Laugh;* live in thoughtlessness and sinful mirth.

26. *When all men shall speak well of you;* on account of your conformity to this world in your teaching and conduct.

and pray for them which despitefully use you.[a]

29 And unto him that smiteth thee on the *one* cheek, offer also the other;[b] and him that taketh away thy cloak, forbid not *to take thy* coat also.[c]

30 Give to every man that asketh of thee;[d] and of him that taketh away thy goods, ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.[e]

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies,[f] and do good, and lend,[g] hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest:[h] for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged:[i] condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you;[j] good measure, pressed down, and shaken together, and running over, shall men give into your bosom.[k] For A. D. 31. with the same measure that ye mete withal, it shall be measured to you again.[l]

39 And he spake a parable unto them: Can the blind lead the blind? [m] shall they not both fall into the ditch?

40 The disciple is not above his master:[n] but every one that is perfect shall be as his master.[o]

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye,[p] and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit;[p] neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit.[q] For of thorns men do not gather figs, nor of a bramble-bush gather they grapes.[†]

45 A good man out of the good treasure of his heart bringeth forth that which is good;[r] and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

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[a] Ch. 23:34; Acts 7:60. [b] Matt. 5:39. [c] 1 Cor. 6:7. [d] Deut. 15:7, 8, 10; Prov. 19:17; 21:26; Matt. 5:42, etc. [e] Matt. 7:12. [f] verse 27. [g] Psa. 37:26; 112:5. [h] Matt. 5:45. [i] Matt. 7:1. [j] Prov. 19:17; Matt. 10:42. [k] Psa. 79:12. [l] Matt. 7:2; Mark 4:24; Jas. 2:13. [m] Matt. 15:14. [n] Matt. 10:24; John 13:16; 15:20. [o] Or, *shall be perfected as his master.* [p] Prov. 10:17; Rom. 2:1, 21, etc. [p] Matt. 7:16, 17. [q] Matt. 12:33. [†] Gr. *a grape.* [r] Matt. 12:35.

40. *The disciple is not above his master;* this maxim was repeatedly used by our Lord, in different connections. Compare Matt. 10:24, 25; John 13:16; 15:20. Here its obvious meaning is, that the disciple cannot be expected to go beyond his master in attainments. If the master be blind, the disciple must be blind also. *That is perfect:* fully instructed in the doctrine of his master.

INSTRUCTIONS.

1. Works of needful mercy, and that attention to our bodily and mental wants which the appropriate duties of the Sabbath require, were always permitted by the fourth commandment, and are not forbidden under the gospel. Num. 28:9, 10; John 7:22, 23.

7 Men may make their scrupulous observance of the Sabbath, and

A. D. 31. 46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?[a]

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

48 He is like a man which built a house, and digged deep, and laid the foundation on a rock:[b] and when the flood arose, the stream beat vehemently upon that house, and could not shake it;[c] for it was founded upon a rock.[d]

49 But he that heareth, and doeth not,[e] is like a man that without a foundation built a house upon the earth, against which the stream did beat vehemently, and immediately it fell;[f] and the ruin of that house was great.

CHAPTER VII.

1 Christ findeth a greater faith in the centurion a Gentile, than in any of the Jews; 10 healeth his servant being absent; 11 raiseth from death the widow's son at Nain; 19 answereth John's messengers with the declaration of his miracles; 24 testifieth to the people what opinion he held of John; 30 inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won; 36 and showeth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.[g]

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.[h]

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation,[i] and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself;[j] for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.[k]

8 For I also am a man set under authority, having under me soldiers, and I say unto one,* Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the peo-

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[a] Mal. 1:6; Matt. 7:21; 21:11; ch. 13:25; Gal. 6:7. [b] Matt. 7:25, 26. [c] 2 Pet. 1:10; Jude 24. [d] Psalm 40:1, 2; 62:2. [e] Jas. 1:22–26. [f] Prov. 28:14; Hos. 4:14. [g] Matt. 8:5, etc.

[h] Job 31:15; Prov. 29:21. [i] 1 Kings 5:1; Gal. 5:6; 1 John 3:14; 5:1, 2. [j] ch. 5:49. [k] Psa. 107:20. * Gr. *this man.*

their attention to other external duties of religion, a ground of self righteousness, and a cover under which they may indulge in great wickedness.

11. Great zeal for human traditions and the commandments of men may consist with enmity to God and deep malignity against those who obey him.

19. Doing good to the bodies of men often opens the way for benefiting their souls; and the one should be done for the sake of promoting the other.

23. Patience under trials, especially when occasioned by those whom we have labored to benefit, and a disposition to do them good in all practicable ways notwithstanding their opposition, are peculiarly pleasing to God, and prepare the soul for the special enjoyment of his love.

31. A frequent recognition of the manner in which we ought to wish that others should treat us, will help us to see the way in which we should treat them; and all hopes of heaven which do not lead us to strive habitually to do to others as we would that they should do to us, will fail at the giving up of the ghost. John 11:20; Prov. 10:28; Matt. 25:40–46

CHAPTER VII.

1-10. Healing the centurion's servant. Matt. 8:5–13.

1. *Audience;* hearing.

ple that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier:[*] and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.[a]

15 And he that was dead sat up,[b] and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us;[c] and, That God hath visited his people.[d]

17 And this rumor of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ And the disciples of John showed him of all these things.

19 And John calling *unto him* two of his disciples, sent *them* to Jesus,[e] saying, Art thou he that should come?[f] or look we for another?

20 When the men were come unto him, they said, John the Baptist hath sent us unto thee, A. D. 31. saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard;[g] how that the blind see,[h] the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.[i]

23 And blessed is *he*, whosoever shall not be offended in me.[j]

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.[k]

26 But what went ye out for to see? A prophet?[l] Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.[m]

28 For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified

[*] Or, *coffin.*

[a] ch. 8:54; Acts 9:40; Rom. 4:17. [b] 2 Kings 4:32–37; 13:21; John 11:44. [c] ch. 24:19. [d] ch. 1:68. [e] Matt. 11:2. [f] Zech. 9:9. [g] John 1:46. [h] Isa. 35:5, 6. [i] ch. 4:18; Jas. 2:5. [j] Isa. 8:14, 15; Matt. 11:6; 13:57; ch. 2:34; John 6:66; 1 Cor. 1:21–28. [k] 2 Sam. 19:35; Esther 1:3, 11. [l] ch. 1:76. [m] Mal. 3:1; ch. 1:15–17.

11. *Nain;* in Galilee, south-west from Capernaum.

16. *Visited his people;* showed them mercy in sending one who could perform such miracles.

19–35. Disciples of John sent to Jesus—Christ's testimony of John. Matt. 11:2–19.

29. *Justified God;* by acknowledging John as a prophet sent by God, and approving of the counsel of God in sending him. *Being baptized;* the evangelist means to say that they now acted consistently with their former conduct in submitting themselves to his baptism.

A. D. 31. God,[a] being baptized with the baptism of John.[b]

30 But the Pharisees and lawyers rejected * the counsel of God against themselves,† [c] being not baptized of him.

31 ¶ And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?[d]

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine;[e] and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners![f]

35 But wisdom is justified of all her children.[g]

36 ¶ And one of the Pharisees desired him that he would eat with him.[h] And he went into the Pharisee's house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner,[i] when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, This man, if he were a prophet,[j] would have known who and what manner of woman *this is* that toucheth him; for she is a sinner.[k]

40 And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence,[l] and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both.[l] Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.[m]

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thy

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[a] Psa. 51:4; Rom. 3:4. [b] Matt. 3:5, 6; ch. 3:12. * Or, *frustrated*. † Or, *within themselves*. [c] Acts 20:27. [d] Matt. 11:16, etc. [e] Matt. 3:4; Mark 1:6; ch. 1:15. [f] John 2:2; 12:2; ver. 36. [g] Prov. 8:32–36; 17:16. [h] Matt. 26:6, etc.; Mark 14:3, etc.; John 11:2, etc. [i] ch. 6:32; ver. 34; 1 Tim. 1:15. [j] John 9:24. [k] ch. 15:2. [l] See Matt. 18:28. [l] Psa. 49:7, 8; Rom. 5:6. [m] Psalm 116:16–18; 1 Cor. 15:9; 2 Cor. 5:14; 1 Tim. 1:13–16.

30. *Lawyers*; these were the interpreters of the Jewish law, especially their traditionary law. They belonged to the sect of the Pharisees, and were one with them in spirit. *Rejected the counsel of God*; his counsel as shown in the mission of John. *Against themselves*; to their own hurt.

31–35. Children sitting in the market place. Matt. 11:16–19.

36. *One of the Pharisees*; his name was Simon.

37. *A sinner*; one who had been notoriously wicked.

38. *Stood at his feet behind him*; as, according to custom, he reclined at the table.

39. *Spake within himself*; he thought so, though he did not express it in words.

44. *I entered into thy house*; by invitation. *Water for my feet*; to provide water for washing the feet, was one of the rites of hospitality; to kiss an invited guest was another; and to anoint or rub the hair with olive oil, which imparted smoothness and fragrance, was another. But for some reason, Simon had omitted these. Yet this woman, whom he thought to be such a sinner that her presence must be polluting, had kissed his feet, washed them with tears, and anointed them with very precious ointment. If she had been as great a sinner as

house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: [a] but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? [b]

50 And he said to the woman, Thy faith hath saved thee; [c] go in peace.

CHAPTER VIII.

1 Women minister unto Christ of their substance. 4 Christ, after he had preached from place to place, attended with his apostles, propoundeth the parable of the sower, 16 and of the candle; 21 declareth who are his mother, and brethren; 22 rebuketh the winds; 26 casteth the legion of devils out of the man into the herd of swine; 37 is rejected of the Gadarenes; 43 healeth the woman of her bloody issue, 49 and raiseth from death Jairus' daughter.

AND it came to pass afterward, that he went throughout

[a] Psalm 23:5. [b] Matthew 9:2, 3; Mark 2:7. [c] Habakkuk 2:4; Matthew 9:22; Mark 5:34; 10:52; chap. 8:48; 17:19; Ephesians 2:8.

Simon supposed, yet her conduct showed that she was penitent, that her love was great, and she was accepted.

47. *For she loved much;* according to the parable, much love is the fruit of having been forgiven much. This woman shows much love, which should be to Simon a manifest proof that she had been forgiven much. Our Lord's words, then, may be thus paraphrased: Her sins, which are many, are forgiven; for, as thou seest, she hath loved much.

48. *Thy sins are forgiven;* Christ had power and authority, even in his deepest humiliation, to forgive the sins of men. Matt. 9:6; Mark 2:10; Luke 5:24.

49. *Who is this?* a very pertinent question; and the true answer is, "God over all, blessed for ever." Rom. 9:5.

50. *Thy faith hath saved thee;* faith, "which worketh by love," was the means of her salvation, as it will be of all who exercise it. Mark 16:16.

INSTRUCTIONS.

3. The condition of servants, when sick, is often very distressing. Having no relatives to care for them, it is the duty of their employers, as far as is practicable, to supply their wants; and when, under a deep conviction of their own unworthiness and insufficiency, any apply to Christ for help to those under their care, he delights to bestow the blessings which they need.

12. No sorrows of a Christian mother, especially a widowed mother on the death of an only son, escape the tender and sympathizing notice of the Saviour. His bosom swells with pity; and when she thinks not of it, he is preparing to pour into her wounded spirit the balm of consolation and cause the desolate, sorrowing heart to sing for joy.

19. The dealings of Christ with his people are often exceedingly mysterious. He sometimes leaves them for a while to the most distressing calamities; and judging only from present appearances, they may be tempted to think that he has forgotten them. But at such times he calls them to consider his character and declarations, not to be offended at any thing which he either does or omits to do; but to feel that his ways are perfect, and that blessed for ever will be all those who put their trust in him.

40. Jesus Christ is more pleased and honored by the affectionate offerings of penitent and grateful hearts, even of those who have been very great sinners, than by the most costly entertainments of the most distinguished self-righteous worldlings.

A. D. 31. every city and village, preaching and showing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene,[a] out of whom went seven devils,[b]

3 And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.[c]

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A sower went out to sow his seed:[d] and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it.[e]

6 And some fell upon a rock;[f] and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns;[g] and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit a hundred-fold.[h] And when he had said these things, he cried, He that hath ears to hear, let him hear.[i]

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.[j]

11 Now the parable is this:[k] The seed is the word of God.[l]

12 Those by the way-side are they that hear; then cometh the devil, and taketh away the word out of their hearts,[m] lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy;[n] and these have no root,[o] which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life,[p] and bring no fruit to perfection.[q]

15 But that on the good ground are they, which in an honest and good heart,[r] having heard the word, keep *it*, and bring forth fruit with patience.[s]

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed; but setteth *it* on a candlestick, that they which enter in may see the light.[t]

17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.[u]

18 Take heed therefore how ye hear:[v] for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.[w]

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain*, which said, Thy mother and thy

[a] Matt. 27:55. [b] Mark 16:9; ver. 30. [c] 2 Cor. 8:9. [d] Matt. 13:3, etc.; Mark 4:3, etc. [e] Psa. 119:118; Matt. 6:15. [f] Jer. 5:3. [g] Jer. 4:3. [h] Gen. 26:12. [i] Prov. 20:12; Jer. 13:15; 25:4. [j] Isaiah 6:9. [k] Matt. 13:18; Mark 4:14, etc. [l] 1 Pet. 1:23. [m] Prov. 4:5; Isa. 65:11; Jas. 1:23, 24. [n] Psalm 106:12, 13; Isa. 58:2; Gal. 3:1, 4; 4:15. [o] Prov. 12:3; Hos. 6:4. [p] 1 Tim. 6:9, 10; 2 Tim. 4:10; 1 John 2:15–17. [q] John 15:6. [r] Jer. 32:39. [s] Heb. 10:36; Jas. 1:4. [t] Matt. 5:15; Mark 4:21; ch. 11:33. [u] Eccl. 12:14; Matt. 10:26; ch. 12:2; 1 Cor. 4:5. [v] Jas. 1:21–25. [w] Or, *thinketh that he hath.* [w] Matt. 13:12; 25:29; ch. 19:26.

CHAPTER VIII.

2. *Called Magdalene*; from Magdala, a town south of Capernaum, midway on the western shore of the sea of Galilee.

4–15. Parable of the sower. Matt. 13:1–23.

16–18. Candle under a bushel. Mark 4:21–25.

19–21. Christ's brethren. Matt 12:46–50.

brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.[a]

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples:[b] and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.[c]

25 And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at the country of the Gadarenes,[d] which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.[e]

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, A. D. 31. and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.[f]

32 And there was there a herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled,[g] and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind:[h] and they were afraid.

36 They also which saw *it*, told them by what means he that was possessed of the devils was healed.

37 Then the whole multitude of the country of the Gadarenes round about besought him to depart from them;[i] for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him:[j] but Jesus sent him away, saying,

39 Return to thine own house,[k] and show how great things God hath done unto thee.[l] And he went his way, and published throughout the whole city how

[a] Matt. 12:46, etc.; Mark 3:32, etc. [b] Matt. 8:23, etc.; Mark 4:35, etc. [c] Psa. 44:23; Isa. 51:9, 10. [d] Matt. 8:28, etc.; Mark 5:1, etc. [e] Isa. 27:1; Jas. 2:19; Rev. 20:10. [f] Rev. 20:3. [g] Acts 19:16, 17. [h] Psa. 51:10. [i] Acts 16:39. [j] Deut. 10:20, 21; Psalm 116:12, 16. [k] 1 Tim. 5:8. [l] Psa. 126:2, 3.

22–25. The tempest on the sea of Gennesaret stilled. Matt. 8:23–27.

26–39. The legion of devils. Matt. 8:28–34.

A. D. 31. great things Jesus had done unto him.

40 And it came to pass, that when Jesus was returned, the people *gladly* received him; for they were all waiting for him.

41 ¶ And behold, there came a man named Jairus, and he was a ruler of the synagogue;[a] and he fell down at Jesus' feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶ And a woman having an issue of blood twelve years, which had spent all her living upon physicians,[b] neither could be healed of any,

44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanched.[c]

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.[d]

47 And when the woman saw that she was not hid,[e] she came trembling,[f] and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*,[g] saying to him, Thy daughter is dead; trouble not the Master.[h]

50 But when Jesus heard *it*, he answered him, saying, Fear not; believe only,[i] and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

52 And all wept, and bewailed her: but he said, Weep not; she is not dead, but sleepeth.[j]

53 And they laughed him to scorn,[k] knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.[l]

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.[m]

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a Matt. 9:18, etc.; Mark 5:22, etc. b 2 Chr. 16:12; Job 13:4; Isa. 55:2. c Matt. 8:3; 20:34; ch. 13:13. d ch. 6:19; 1 Pet. 2:9. e Psa. 38:9; Hos. 5:3. f Isa. 66:2; Hos. 13:1; Acts 16:29. g ver. 41, 42. h Matt. 9:23, etc.; Mark 5:35, etc. i John 11:25; Rom. 4:17. j John 11:11, 13. k Psa. 22:7; ch. 16:14. l ch. 7:14; John 11:43. m Matt. 8:4; 9:30; Mark 5:43.

41-56. **Jairus' daughter, and the woman with an issue of blood.** Matt. 9:18-43.

45 *Who touched me?* said not for his own sake, but to draw out the woman from her privacy, and bring her to an open acknowledgment of him.

47. *Came trembling;* she had obtained healing from Jesus in a stealthy way; and for this she feared his rebuke.

INSTRUCTIONS.

2. The gospel raises women from the deep degradation of being the slaves to the privilege and honor of being the companions and most valued friends of men; and often to be the most devoted, self-denying, and useful followers of the Lord Jesus.

10. The manner in which the Saviour communicates instruction is suited to impart knowledge to those who desire it, who seek for it as men seek for silver, and search for it as they do for hidden treasures; while those who despise it, he leaves in ignorance, darkness, degradation, and death.

21. None are so near to Jesus Christ as those who hear the word of God and do it. The union be-

CHAPTER IX.

1 Christ sendeth his apostles to work miracles, and to preach. 7 Herod desired to see Christ. 17 Christ feedeth five thousand; 18 inquireth what opinion the world had of him; foreteileth his passion; 23 proposeth to all the pattern of his patience. 28 The transfiguration. 37 He healeth the lunatic; 43 again forewarneth his disciples of his passion; 46 commendeth humility; 51 biddeth them to show mildness towards all, without desire of revenge. 57 Divers would follow him, but upon conditions.

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.[a]

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money;[b] neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.[c]

6 And they departed, and went through the towns, preaching the gospel, and healing everywhere.

7 ¶ Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;[d] A. D. 32.

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.[e]

10 ¶ And the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*,[f] followed him: and he received them,[g] and spake unto them of the kingdom of God,[h] and healed them that had need of healing.[i]

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals;[j] for we are here in a desert place.[k]

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a Matt. 10:1, etc.; Mark 3:13, etc.; 6:7, etc. b ch. 10:4, etc.; 12:22. c Neh. 5:13; Acts 13:51; 18:6. d Matt. 14:1, etc.; Mark 6:14, etc. e ch. 23:8. f Rom. 10:14, 17. g John 6:37. h Acts 28:31. i ch. 1:53; 5:31; Heb. 4:16. j Matt. 14:15, etc.; Mark 6:35, etc.; John 6:5, etc. k Psa. 78:19, 20; Ezek. 34:25; Hos. 13:5.

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tween him and them will live when all other ties are sundered, and will grow more intimate and delightful for ever.

25. Believers, notwithstanding their union to Christ and his deep interest in their welfare, may nevertheless be in great danger; and nothing will keep them from tormenting fears, but living and habitual faith in him.

37. Those who regard the possession and security of property more than the presence and favor of Christ, deprive themselves of inestimable blessings; and never, without a great change, can they be prepared for, or become partakers of, the bliss of heaven.

43. That faith in Christ which works by love leads those who have it to apply to him for what they need. And though their case, in the view of men, may be hopeless, in the Saviour they will find sure and all-sufficient aid.

CHAPTER IX.

1–6. Twelve apostles sent out. Matt. 10:1–12.

7–9. Herod desires to see Christ. Matt. 14:1, 2.

10–17. Five thousand fed. Matt. 14:13–21.

10. *Went aside privately;* he went by ship. Matt. 14:13; Mark 6:32; John 6:1. *Bethsaida;* there were two places of this name. That best known was on the western side of the sea of Galilee. The other was on the northern side of the same lake; and to that the present passage refers.

A. D. 32. 13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.[a]

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: [b] and there was taken up of fragments that remained to them twelve baskets.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him; and he asked them, saying, Whom say the people that I am? [c]

19 They answering said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.[d]

20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.[e]

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.[f]

23 ¶ And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.[g]

24 For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Father's, and of the holy angels.[h]

27 But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God.[i]

28 ¶ And it came to pass about an eight days after these sayings,* he took Peter and John and James, and went up into a mountain to pray.[j]

29 And as he prayed, the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

32 But Peter and they that were with him were heavy with sleep: [k] and when they were awake, they saw his glory,[l] and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: [m] and let us make

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a 1 Cor. 14:40. b Psa. 107:9. c Matt. 16:13, etc.; Mark 8:27, etc. d Matt. 14:2; ver. 7, 8. e John 6:69. f Matt. 16:21; 17:22. g Matt. 10:38; 16:24; Mark 8:34; ch. 14:27; Rom. 8:13; Col. 3:5. h Matt. 10:33; Mark 8:38; 2 Tim. 2:12. i Matt. 16:28; Mark 9:1; John 8:52; Heb. 2:9. * Or, *things.* j Matt. 17:1, etc.; Mark 9:2, etc. k Dan. 8:18; 10:9. l John 1:14. m Psa. 27:4; 73:25.

18–21. Peter confesses Christ. Matt. 16:13–20.

22–27. Christ foretells his death. Matt. 16:21–28.

28–36. The transfiguration of Christ. Matthew 17:1–9; Mark 9:2–10.

31. *His decease*; literally, departure, meaning his death.

32. *Were heavy with sleep*; the transfiguration seems to have taken place in the night season, which will explain the statement of verse 37, that they came down from the mount on the next day. While the Saviour was engaged in prayer, they slept; but they were awaked to behold his glory.

three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.[a]

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son:[b] hear him.[c]

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.[d]

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.[e]

38 And behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child.[f]

39 And lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.[g]

41 And Jesus answering said, O faithless and perverse generation,[h] how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit,[i] and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of A.D. 31 God.[k] But while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.[l]

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.[m]

46 ¶ Then there arose a reasoning among them, which of them should be greatest.[n]

47 And Jesus, perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me:[o] for he that is least among you all, the same shall be great.[p]

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name;[q] and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us is for us.[r]

51 ¶ And it came to pass, when the time was come that he should be received up,[s] he stedfastly set his face to go to Jerusalem,

52 And sent messengers before his face: and they went, and entered into a village of the Samaritans,[t] to make ready for him.

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a Mark 10:38. b Matt. 3:17; 2 Pet. 1:17, 18. c Deut. 18:15; Acts 3:22. d Ecch. 3:7. e Matt. 17:14, etc.; Mark 9:17, etc. f Zech. 12:10. g Acts 19:13–16. h Deut. 32:5; Psalm 78:8. i John 20:27; Heb 4:2. j Mark 1:27. k Psa. 139:14; Zech. 8:6. l 2 Sam. 24:14; Matt. 17:22.

m Mark 9:32; ch. 2:50; 18:34. n Matt. 18:1, etc.; Mark 9:34, etc. o Matt. 10:40; John 12:44; 13:20. p Matt. 23:11, 12; ch. 14:11. q Num. 11:27–29. r Matt. 12:30; ch. 16:18. s Mark 16:19; Acts 1:2. t John 4:4.

37–43. The lunatic healed. Matt. 17:14–21.

44. *These sayings;* the words of Jesus Christ, especially with regard to his death, which would shortly take place.

45. *Understood not;* they expected the Saviour would be a great worldly conqueror, and live for ever; and they did not understand how it could be that he would die.

46–50. Who should be greatest. Matt. 18:1–6.

51. *Received up;* into heaven. *Stedfastly set his face;* resolutely determined to go.

52. *Sent messengers;* in the original it is angels, which shows the man-

A. D. 32. 53 And they did not receive him, because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?[a]

55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*.[b] And they went to another village.

57 ¶ And it came to pass, that as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.[c]

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.[d]

60 Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

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a 2 Kings 1:10, 12. b John 3:17; 12:47.

c Matt. 8:19, etc. d 1 Kings 19:20.

ner in which this word *angels* is sometimes used in the Bible, meaning persons who are sent. *Make ready;* provide lodging and refreshment.

53. *His face was;* they saw that his purpose was to go to Jerusalem, and as they were great enemies to the Jews, to whom he was going, they would not entertain him.

54. *When—James and John saw this;* saw that the Samaritans would not entertain Christ. *Elias;* Elijah. 2 Kings 1:10-12.

62. *Having put his hand to the plough, and looking back;* the husbandman who puts his hands to the plough must keep them, and his eyes too, fixed upon it. If he looks back, as for example to converse with those behind him, his work will be poorly done. The Syrian plough, being light, required the weight of the ploughman's body on it to keep it in the furrow. If he looked off, it would start aside. So he who would be a worthy servant of Christ must give him his whole heart and his whole time. *Fit for the kingdom of God;* fit for the ministry of Christ's gospel in his kingdom. Such was plainly the original application of these words. But they apply with equal force to every kind of service which Christ requires. No man who is not ready to leave all when Christ calls, is prepared to serve him on earth, or enjoy him in heaven.

INSTRUCTIONS.

1. The power and authority of ministers to preach the gospel and administer its ordinances come from Jesus Christ. On him they are dependent, and to him they should look for success in their work.

9. None are so high in authority or power as to be above the upbraidings of conscience; and none continue so long, or sink so low in wickedness, as permanently to stifle its voice. It may for a time appear to slumber, and then awake to whisper vengeance, or utter thundertones of wrath.

13. The inexhaustible fulness and all-sufficiency of the Saviour lay a permanent foundation for the peace and quietness of all who trust in him; and though destitute of resources in themselves, they may always find in him unfailing supplies.

23. To deny one's self some things for the sake of obtaining others more valuable, instead of lessening, greatly increases enjoyment. This, to be a follower of Christ, a person must do daily, and thus be daily promoting his highest good.

38. When disease fastens on a child, and all human aid fails, the privilege of applying to Christ with the assurance of his ability to help, is a blessing which awakens the gratitude, and will for ever call forth the praises of every pious parent.

CHAPTER X.

1 Christ sendeth out at once seventy disciples to work miracles, and to preach; 17 admonisheth them to be humble, and wherein to rejoice; 21 thanketh his Father for his grace; 23 magnifieth the happy estate of his church; 25 teacheth the lawyer how to attain eternal life, and to take every one for his neighbor that needeth his mercy; 41 reprehendeth Martha, and commendeth Mary her sister.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.[a]

2 Therefore said he unto them, The harvest truly *is* great,[b] but the laborers *are* few:[c] pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

3 Go your ways: behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes:[d] and salute no man by the way.[e]

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the son of peace be there,[f] your peace shall A. D. 32. rest upon it: [g] if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire.[h] Go not from house to house.[i]

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:[j]

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.[k]

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city, which cleaveth on us, we do wipe off against you:[l] notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

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a Matt. 10:1, etc.; Mark 6:7, etc. b Matt. 9:37; John 4:35. c 1 Cor. 3:9; 1 Tim. 5:17. d ch. 9:3, etc. e Gen. 24:33, 56; 2 Kings 4:29; Prov. 4:25. f Isa. 9:6. g 2 Thess. 3:16; Jas. 3:18. h 1 Cor. 9:4–14; 1 Tim. 5:18. i 1 Tim. 3:13. j 1 Cor. 10:27. k Matt. 3:2, Heb. 9:5.

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51. Jesus Christ, when the time had come, was no less intent upon dying at Jerusalem than the Jews were on putting him to death. Their object was to show that he was not the Messiah, and thus to prevent the people from receiving him. His object was to die for their sins and the sins of the world; to show, with absolute certainty, that he was the Messiah, and lead unnumbered millions to believe in him, experience his salvation, and eternally adore him. Hence, before the time had come, he would not commit himself to them, and after it had come, he would let nothing hinder him from doing it.

60. The claims of Jesus Christ to immediate and unreserved obedience are supreme; and no earthly connections or engagements can justify any in delaying to give him the homage of their hearts and the service of their lives.

CHAPTER X.

1. *Other seventy;* in addition to the twelve whom he had before appointed. Chap. 9:1, 2. *Into every city and place;* in order to prepare the people for his coming.

2. *The harvest;* the need and opportunity of preaching the gospel. *Laborers;* preachers. Matt. 9:36–38

3. *Lambs among wolves;* Matthew 10:16.

4. *Purse—scrip;* Matt. 10:9, 10. *Salute no man;* the mode of salutation then was more formal than now. He would not have them hindered by giving or receiving salutations, but would have them proceed directly to their work.

3–16. Instruction to the seventy disciples. Matthew 10:11–15, 40; 11:20–24.

6. *Son of peace be there;* a man of peaceful spirit, who will kindly receive you, and to whom you may give the blessing of God's peace.

9. *The kingdom of God is come nigh unto you;* the opportunity is given to embrace the Messiah and experience his salvation

A. D. 32. 13 ¶ Woe unto thee, Chorazin! woe unto thee, Bethsaida![a] for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.[b]

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven,[c] shalt be thrust down to hell.[d]

16 He that heareth you, heareth me;[e] and he that despiseth you, despiseth me;[f] and he that despiseth me, despiseth him that sent me.[g]

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

18 And he said unto them, I beheld Satan as lightning fall from heaven.[h]

19 Behold, I give unto you power to tread on serpents and scorpions,[i] and over all the power of the enemy: and nothing shall by any means hurt you.

20 Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.[j]

21 ¶ In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 * All things are delivered to me of my Father:[k] and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.[l]

23 ¶ And he turned him unto *his* disciples, and said privately, Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them;* and to hear those things which ye hear, and have not heard *them*.[m]

25 ¶ And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?[n]

26 He said unto him, What is written in the law? how readest thou?

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[a] Matt. 11:21, etc. [b] Ezek. 3:6. [c] Isaiah 14:13-15; Jer. 51:53; Amos 9:2, 3. [d] Ezek. 26:20; 31:18. [e] John 13:20. [f] Acts 5:4. [g] John 5:23. [h] Rev. 12:8, 9. [i] Mark 16:18; Acts 28:5. [j] Exod. 32:32; Psa. 69:28; Isa. 4:3; Dan. 12:1; Phil. 4:3; Heb. 12:23; Rev. 13:8; 20:12; 21:27. * Many ancient copies add, *And turning to his disciples, he said.* [k] Matt. 28:18; John 3:35. [l] John 6:44, 46. [m] 1 Pet. 1:10. [n] Acts 16:30, 31; Gal. 3:18.

17. *The devils are subject unto us through thy name;* when, in reliance on thee, we command them to come out, they obey.

18. *I beheld Satan—fall from heaven;* the casting of Satan from heaven—probably with allusion to his original fall from heaven—means casting him out of his power over this world. Compare Rev. 12:7-9. This the Saviour saw from eternity in its beginning and completion. Every time that he encountered Satan, he overcame him; and the casting out of devils in his name was a sign and pledge that Satan, the prince of devils, shall, through the progress of His gospel, be finally cast out of all his power over this world.

19. *To tread on serpents and scorpions;* to tread on literal serpents and scorpions without harm, and to overcome wicked men, who are like serpents and scorpions in character. *Nothing shall by any means hurt you;* the chief reference of these words is to the spiritual victory which Christ gives his servants over all evil, of which the outward deliverances sometimes vouchsafed to them in this world are symbols and pledges. Compare Rom. 8:28, 37.

20. *Your names are written in heaven;* as heirs of eternal life.

21, 22. Things hid from the wise and prudent. Matt. 11:25-27.

23, 24. Things seen by the disciples. Matt. 13:16, 17.

25. *A certain lawyer;* one whose business it was to study, explain, and teach the divine law. *Tempted him;* put his wisdom to the test.

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind;[a] and thy neighbor as thyself.[b]

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.[c]

29 But he, willing to justify himself,[d] said unto Jesus, And who is my neighbor?[e]

30 And Jesus answering said, A certain *man* went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded *him*, and departed, leaving *him* half dead.

31 And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side.[f]

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.[g]

33 But a certain Samaritan,[h] as he journeyed, came where he was; and when he saw him, he had compassion *on him*,[i]

34 And went to *him*, and bound up his wounds,[j] pouring in oil and wine, and set him on A. D. 33. his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two pence,[k] and gave *them* to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.[k]

36 Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?

37 And he said, He that showed mercy on him.[l] Then said Jesus unto him, Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.[m]

39 And she had a sister called Mary, which also sat at Jesus' feet,[n] and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, thou

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[a] Deut. 6:5. [b] Lev. 19:18. [c] Lev. 18:5; Neh. 9:29; Ezek. 20:11, 21; Rom. 10:5; Gal. 3:12. [d] Job 32:2; ch. 16:15; Rom. 4:2; Gal. 3:11; Jas. 2:24. [e] Matt. 5:43, 44. [f] Psalm 38:11. [g] Psalm 109:25; Prov. 27:10. [h] John 4:9. [i] Exod. 2:6. [j] Psa. 147:3; Isa. 1:6. [k] See Matt. 20:2. [l] Prov. 19:17; ch. 14:14. [m] Prov. 14:21; Hos. 6:6; Mic. 6:8; Matt. 23:23. [n] John 11:1; 12:2, 3. [o] ch. 8:35; Acts 22:3.

27, 28. Love to God and man. Matt. 22:37-40; Lev. 19:18; Deut. 6:4, 5.

29. *Justify himself;* maintain that he could not be condemned for having broken the divine law. *Who is my neighbor?* who is the person whom I am to love as myself?

30. *Jericho;* about twenty miles north-east of Jerusalem, and seven from the Jordan. *Fell among thieves;* more exactly, fell among robbers. The road from Jerusalem to Jericho led through a wilderness abounding in narrow and rocky passes, and was anciently, as now, infested with robbers.

31. *By chance;* without any design to help the Jew, or knowledge of his condition.

32. *A Levite;* the Levites assisted the priests in the services of the temple.

35. *Two pence;* in value about twenty-eight cents, or the price of two days' labor. Matt. 20:2. *The host;* the keeper of the inn.

36. *Was neighbor;* the ruler, who would have restricted the word neighbor to a very narrow circle of friends, is shown that all men whom he has the power of benefiting are his neighbors, and that he owes to all a debt of love and self-denial.

38. *A certain village;* Bethany. Matt. 21:17.

40. *Cumbered;* busily occupied. *Much serving;* in providing entertainment for her guests.

41. *Careful;* anxious, perplexed.

A. D. 32. art careful and troubled about many things:[a]
42 But one thing is needful;[b] and Mary hath chosen that good part, which shall not be taken away from her.

CHAPTER XI.

1 Christ teacheth to pray, and that instantly; 11 assuring that God so will give us good things. 14 He, casting out a dumb devil, rebuketh the blasphemous Pharisees; 28 and showeth who are blessed: 29 preacheth to the people, 37 and reprehendeth the outward show of holiness in the Pharisees, scribes, and lawyers.

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, Our Father which art in heaven,[c] Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.
3 Give us day by day * our daily bread.
4 And forgive us our sins; for we also forgive every one that is indebted to us.[d] And lead us not into temptation; but deliver us from evil.
5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;
6 For a friend of mine in his journey † is come to me, and I have nothing to set before him:

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[a] Mark 4:19; chap. 21:34; 1 Cor. 7:32, 35. [b] Psa. 27:4; 73:25; Eccl. 12:13; Mark 8:36; ch. 18:22; 1 Cor. 13:3. [c] Matt. 6:9, etc. * Or, *for the day.* [d] Mark 11:25, 26. † Or, *out of his way.*

Many things; with regard to this world.

42. *One thing is needful;* needful especially, above all other things. *That good part:* the favor of God, through love and obedience to his commands. *Shall not be taken away;* Job 17:9; John 4:14; 10:27–30.

INSTRUCTIONS.

1. When Christ is about to visit a place in mercy, he, in his providence, often prepares the way for it; and the manner in which the manifestations of his will are treated, shows the character of its inhabitants, and the way in which they will receive him.

12. Those who reject the gospel reject the Saviour; and the greater their light, if they do not improve it, the greater will be their guilt and the more dreadful their condemnation. Chap. 12:47, 48.

19. Christ is able to give his ministers all the aid which they need for the discharge of their duties. In his name and strength they may commence their work, and go on from conquering to conquer, till every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father.

20. The attention of those who inquire what they shall do to be saved, should be directed to the great fact, that by the works of the law they cannot be justified, and that the only way of salvation is through faith in Jesus Christ, who is "the end of the law for righteousness to every one that believeth."

33. The love which the law of God requires, leads those who have it to do good, not merely to their friends or countrymen, but, as they have opportunity, to all, in imitation of Him who makes his sun to rise on the evil and on the good, and sends his rain on the just and on the unjust, and "who, though he was rich, for our sakes became poor, that we through his poverty might be rich."

40. Though diligence in business and proper regard to family concerns are duties which should by no means be neglected, yet we may be so engrossed in them, and so troubled about them, as greatly to displease the Saviour, and injure ourselves. Our first regard should be for God, and our chief concern to learn and do his will. He will then so order his providence, that we never shall want any thing essential to our highest good.

CHAPTER XI.

2–4. The Lord's prayer. Matt. 6:9–13.

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?

8 I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.[a]

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.[b]

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?

14 And he was casting out a devil, and it was dumb.[c] And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub† the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.[d]

17 But he, knowing their thoughts,[e] said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.[f]

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils,[g] no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him,[h] he taketh from him all his armor wherein he trusted, and divideth his spoils.

23 He that is not with me is against me; and he that gathereth not with me scattereth.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

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a Ch. 18:1-8. b Matt. 7:7; 21:22; John 14:13; Jas. 1:5; 1 John 3:22. * Gr. *give.* c Matt. 9:32; 12:22, etc. † Gr. *Beelzebul*, and so ver. 18, 19. d Matt. 12:38; 16:1. e John 2:25. f Matt. 12:25; Mark 3:24. g Exod. 8:19. h Isa. 53:12; Col. 2:15.

7. *Shut;* bolted, as the original word implies.

8. *Because of his importunity he will rise and give him;* the point of the parable is to show the power of importunity in prayer. If it prevails with selfish men, how much more with God, who loves his children, and takes pleasure in granting their requests.

9–13. Asking of God in prayer. Matt. 7:7–11.

9. *Ask, and it shall be given;* now comes the application of the parable. Be importunate in asking, seeking, and knocking at God's door, and you will be heard and answered. God often delays answering prayer, that he may try the faith and earnestness of the suppliant.

12. *Scorpion;* a poisonous reptile, with eight legs, eight eyes, and a sting in its tail, which inflicts great pain.

13. *Give the Holy Spirit;* this is the gift of gifts, including in itself all needed good.

14–23. Casting out devils by Beelzebub. Matt. 12:22–30.

24–26. Return of the unclean spirit. Matt. 12:43–45.

A. D. 33. 26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.[a]

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.[b]

28 But he said, Yea, rather, blessed *are* they that hear the word of God, and keep it.[c]

29 ¶ And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.[d]

30 For as Jonas was a sign unto the Ninevites,[e] so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon;[f] and behold, a greater than Solomon *is* here.

32 The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas;[g] and behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.[h]

34 The light of the body is the eye:[i] therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil,[j] thy body also *is* full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light,[k] having no part dark, the whole shall be full of light, as when the bright shining of a candle[*] doth give thee light.[l]

37 ¶ And as he spake, a certain Pharisee besought him to dine with him; and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.[m]

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter;[n] but your inward part is full of ravening and wickedness.[o]

40 *Ye* fools, did not he that made that which is without make that which is within also?

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[a] John 5:14; Heb. 6:4; 10:26, 27; 2 Pet. 2:20, 21. [b] ch. 1:28, 48. [c] Psa. 119:1, 2; Matt. 7:21; ch. 8:21; Jas. 1:25. [d] Matt. 12:39, etc.; Mark 8:12. [e] Jonah 1:17; 2:10. [f] 1 Kings 10:1, etc. [g] Jonah 3:5, 10. [h] Matt. 5:15, etc.; Mark 4:21; ch. 8:16. [i] Matt. 6:22, etc. [j] Prov. 28:22; Mark 7:22. [k] Psa. 119:105; Prov. 6:23; Isa. 8:20; 2 Cor. 4:6. [*] Or, *a candle by its bright burning.* [l] Prov. 4:18; 20:27. [m] Mark 7:3. [n] Matt. 23:25. [o] Titus 1:15.

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28. *Yea, rather, blessed;* the outward relation of Mary to Jesus as his mother was not so high a privilege, and did not confer such blessedness, as a believing and obedient spirit brings to the humblest of his disciples. How wrong, then, to exalt Mary to be an object of worship because of this outward relation.

29–32. A sign sought. Matthew 12:38–42; Mark 8:11, 12.

33–36. Candle under a bushel. Matt. 5:15; 6:22, 23.

36. *If thy whole body—full of light;* a clear view of spiritual things is to the soul what sight is to the body. It enables us to see clearly and correctly all truth that relates to God and Christ. Thus the soul becomes like a well-lighted chamber, having no dark corner.

38. *Washed;* in the original, baptized.

39. *And the Lord said;* this discourse at the Pharisee's table has much in common with that recorded in Matt. 23; but it was delivered on a different occasion. *Make clean;* cleanse by washing. Matt. 23:25, 29. *Ravening;* greedy violence.

40. *Fools;* they who mock God with outward forms merely, while inwardly full of impurity, are not only wicked, but most foolish. *Made*

41 But rather give alms of such things as ye have; [a] and behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. [b]

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. [c]

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware *of them*. [d]

45 Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

46 And he said, Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. [e]

47 Woe unto you! for ye A. D. 33. build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: [f] for they indeed killed them, [g] and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation; [h]

51 From the blood of Abel [i] unto the blood of Zacharias, [j] which perished between the altar and the temple: verily I say unto you, It shall be required of this generation. [k]

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: [l] ye entered not in yourselves, and them that were entering in ye hindered. †

53 And as he said these things

[a] Or, *as you are able.* [b] Isa. 58:7; ch. 12:33. [c] Matt. 23:6; Mark 12:38. [d] Psa. 5:9. [e] Isa. 58:6. [f] Ezek. 18:19. [g] Heb. 11:35, 37. [h] Exod. 20:5; Jer. 51:56. [i] Gen. 4:8. [j] 2 Chr. 24:20. [k] Jer. 7:28, 29. [l] Mal. 2:7. † Or, *forbade.*

that which is without—that which is within; the argument is, that since God made the spirit as well as the outer man, he must require that also to be kept clean from pollution.

41. *Give alms of such things as ye have;* that is, according to our version, bestow your property, as you have means and opportunity, in deeds of love for Christ's sake, and you will be accepted of him. But we may better render, Give the things within as alms; the things, namely, within the cup and platter. Instead of spending your time in washing their outside, while "with in they are full of extortion and excess," see that their contents are made clean by being devoted, in the fear of God, to men's good, and then the outside will be clean also. The cup and platter here represent covetous and rapacious men, whose souls are polluted by unrighteous gain. Let them begin by making their hearts clean, and then they need not be troubled about outward defilements.

43. *Uppermost seats—and greetings;* the most honorable places and public salutations. Matt. 23:6, 7.

44. *As graves which appear not;* so that men walking over them are polluted without knowing it. In Matt. 23:27, 28, there is a contrast between a fair outward appearance and inward abomination. Here the point is the carefulness of the Pharisees in hiding their wickedness.

45. *Reproachest us;* as being inwardly corrupt.

46–51. Sin and doom of the Pharisees. Matt. 23:4, 29–36.

49. *The wisdom of God;* as manifested in the words and works of Christ.

52. *The key of knowledge;* they prevented the people from obtaining the true knowledge of Jesus as the Messiah. They would not believe in him themselves, and they hindered others.

INSTRUCTIONS.

1. All who are wise will earnestly desire to be taught rightly to pray, and will ask Jesus Christ to instruct

A. D. 33. unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:[a]

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.[b]

CHAPTER XII.

1 Christ preacheth to his disciples to avoid hypocrisy, and fearfulness in publishing his doctrine; 13 warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22 We must not be overcareful of earthly things, 31 but seek the kingdom of God, 33 give alms, 36 be ready at a knock to open to our Lord whensoever he cometh. 41 Christ's ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace, 58 because it is a fearful thing to die without reconciliation.

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.[c]

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.[d]

3 Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.

4 And I say unto you, my friends,[e] Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him.[f]

[a] 1 Cor. 13:5. [b] Mark 12:13. [c] Matt. 16:6, etc.; Mark 8:15, etc. [d] Matt. 10:27; Mark 4:22; ch. 8:17. [e] John 15:14. [f] Isa. 51:7–13; Matt. 10:28, etc.

them. This is a blessing which he delights to give, and with it is connected, in his providence and by his grace, all needed good. "Ask, and it shall be given you." Matt. 7:7.

13. God loves to have men pray for the greatest blessing he can bestow, the Holy Spirit, which he has promised to those who ask him. If any, therefore, do not receive it, and are not enlightened, sanctified, and saved, it is because they do not in faith and love ask for this blessing.

20. Wicked men reject the revealed truth of God, not because there is not sufficient evidence that it is truth, but because they are wicked, and the truth condemns them.

When men reject evidence which God gives, and seek such as he will not give, they grow more wicked, and their last state becomes worse than any which preceded it.

28. A disposition to hear the voice of God and obey it, is the greatest of blessings. Blessed as was the Virgin Mary on account of her being the mother of Jesus, more blessed, according to his decision, are all who believe on and obey him. Even Mary herself was more blessed as his believing and obedient disciple, than as his mother according to the flesh.

38. Great attention may be paid to outward forms and ceremonies, especially when men are taught to depend on them for salvation, and yet their hearts be abominably wicked. All such dependence is vain. To be accepted of God, men must give him their hearts, and must manifest this by obeying him and doing good, as they have opportunity, to their fellow-men.

52. To hinder men from obtaining that knowledge which God has revealed in his word, is a great sin, and one which exposes all who against light continue in it, to an awfully aggravated condemnation.

CHAPTER XII.

1 *In the mean time;* while he was delivering his discourse to the Pharisees. *The leaven of the Pharisees;* hypocrisy, the great sin of the Pharisees, which, like leaven, mingled itself with and corrupted all their religious services.

2. *For there is nothing covered;* the Saviour shows the folly of hypocrisy from the consideration that every thing will at last be made known.

4–12. *Be not afraid;* a very common form of hypocrisy has always been dissimulation and the denial of Christ through fear of man. Com-

6 Are not five sparrows sold for two farthings,* and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men,[a] him shall the Son of man also confess before the angels of God:[b]

9 But he that denieth me before men,[c] shall be denied before the angels of God.[d]

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven.[e]

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:[f]

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.[g]

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.[h]

14 And he said unto him, A. D. 33. Man, who made me a judge or a divider over you?[i]

15 And he said unto them, Take heed, and beware of covetousness:[j] for a man's life consisteth not in the abundance of the things which he possesseth.[k]

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.[l]

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, *and* be merry.[m]

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee:† then whose shall those things be, which thou hast provided?[n]

21 So *is* he that layeth up treasure for himself,[o] and is not rich toward God.[p]

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* See Matt. 10:29. [a] 1 Sam. 2:30; Psalm 119:46; 2 Tim. 2:12; Rev. 2:10. [b] Jude 24. [c] Acts 3:13, 14; Rev. 3:5. [d] Matt. 25:31. [e] Matt. 12:31; 1 John 5:16. [f] Matt. 10:19; Mark 13:11; ch. 21:14. [g] Acts 6:10; Acts 26. [h] Ezek. 33:31. 1 John 18:38. [j] 1 Tim. 6:7-10.

[k] Job 2:4; Matt. 6:25. [l] Jas. 4:15, 16. [m] Psa. 49:18. [n] Eccl. 11:9; 1 Cor. 15:32; Jas. 5:5. † Or, *do they require thy soul.* [o] Job 20:20-23, 27:8; Psa. 52:7; Jas. 4:14. [p] Psa. 39:6; 49:16, 17; Jer. 17:11. [q] Hab. 2:2. [r] ver. 33; 1 Tim. 6:18; Jas. 2:5.

pare John 12:42, 43. The Saviour, therefore, next warns his disciples against this sin, because, first, men can do us no real harm, while God can destroy both soul and body in hell, verses 4, 5; because, secondly, God, who watches over the sparrows, will protect his faithful servants, verses 6, 7; because, thirdly, if we deny Christ here, he will deny us hereafter, verses 8, 9. He then warns his disciples against the blasphemy of the Holy Ghost, a sin in which the denial of Christ might end, verse 10; and against anxiety in respect to their defence when brought before magistrates, verses 11, 12.

13. *Speak to my brother;* he wished to make use of the Saviour's authority and influence to increase his own estate, as some men now value religion simply from its worldly advantages.

15. *Covetousness;* over-anxiety and selfish greediness for earthly things. *Consisteth not;* neither the length, usefulness, and happiness of a man's life in this world, nor his eternal life hereafter, depend upon the amount of his earthly possessions.

20. *Thy soul shall be required;* thou shalt die, and thy soul shall be required to go to judgment and give an account of its deeds while in the body.

21. *That layeth up treasure for himself;* lives supremely for himself, not

A. D. 33. 22 ¶ And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.[a]

24 Consider the ravens: [b] for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. How much more are ye better than the fowls!

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith!

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.[*]

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 But rather seek ye the kingdom of God; [c] and all these things shall be added unto you.[d]

32 Fear not, little flock; [e] for it is your Father's good pleasure to give you the kingdom.[f]

33 ¶ Sell that ye have, and give alms; [g] provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.[h]

34 For where your treasure is, there will your heart be also.

35 ¶ Let your loins be girded about,[i] and *your* lights burning;[j]

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching; [k] verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

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[a] Matt. 6:25, etc. [b] Job 38:41; Psa. 147:9. [*] Or, *live not in careful suspense.* [c] Matt. 6:33. [d] Psa. 34:10; Isa. 33:16; Rom. 8:31, 32. [e] Isa. 40:11; John 10:27, 28. [f] Matt. 25:34; John 18:36; Heb. 12:28; Jas. 2:5; 2 Pet. 1:11; Rev. 1:6; 22:5. [g] Matt. 19:21; Acts 2:45; 4:34. [h] Matt. 6:20; 1 Tim. 6:19. [i] Eph. 6:14; 1 Pet. 1:13. [j] Matt. 25:1, 13. [k] Matt. 24:46, etc.

for God, which was the great sin charged upon this man.

22–31. Taking thought for the morrow. Matt. 6:25–34.

25. *Add to his stature one cubit;* see note on Matt. 6:27.

32. *The kingdom;* of heavenly glory. Matt. 3:2.

33. *Give alms;* use your wealth in doing good, and then you make it impossible that it should be lost; for the treasure which is given to the poor in Christ's name, is given to Christ, and he will lay it up for us in heaven. *Bags which wax not old;* heavenly purses to contain heavenly treasures. Let that which you regard as your chief good be in heaven. Your hearts will then be heavenly, and your treasure and blessedness be eternal.

35–46. The faithful servant. Matt. 24:42–51.

35. *Let your loins be girded;* the girding up of the loins was a preparation for action. Be ready for duty. *Your lights burning;* be always watchful.

36. *When he will return from the wedding;* either his own wedding, in which he is the bridegroom, or the wedding of a friend. Weddings were attended in the night; and servants were accustomed to sit up and wait for their master's coming, that on his arrival they might immediately open the doors. So our Lord told his disciples to watch, and pointed out the blessedness of those who should do so. Matt. 25:1–13.

37. *Come forth and serve them;* he will greatly honor and bless them

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.[a]

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.[b]

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them their* portion of meat in due season?[c]

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.[d]

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink, and A. D. 33. to be drunken;[e]

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder,* and will appoint him his portion with the unbelievers.[f]

47 And that servant which knew his lord's will, and prepared not *himself*, neither did according to his will,[g] shall be beaten with many *stripes*.[h]

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*.[i] For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.[k]

49 ¶ I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened† till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.[l]

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a 1 Thess. 5:2; 2 Pet. 3:10; Rev. 3:3; 16:15. b ch. 21:34, 36. c 1 Cor. 4:2. d ver. 37. e Matt. 22:6. * Or, *cut him off*. f Psa. 37:9; 94:14. g Jas. 4:17. h Deut. 25:2. i Acts 17:30. j Lev. 5:17; John 15:22; 1 Tim. 1:13. k 1 Tim. 6:20. † Or, *pained*. l Matt. 10:34.

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38. *Second watch;* from nine in the evening to twelve. *Third watch;* from twelve to three in the morning.

39. *Good man of the house;* master of the house.

41. *Unto us, or even to all?* is it meant for us, as thine apostles, or for all men? Our Lord, in his answer, speaks of a steward set over his master's household, thus intimating that the parable has its highest reference to the ministers and rulers of his church; but shows at the close, verse 48, that it applies to every one according to the measure of his knowledge and of the duties laid upon him.

49. *To send fire;* in the same sense in which he came to send a sword. Matt. 10:34. Fire and sword are emblems of contention, distress, and ruin: not that this was the object of Christ's coming, or the tendency and proper effect of his gospel, but it would be the effect of the opposition which wicked men would make to it. *What will I, if it be already kindled?* did he regret the publication of the gospel, or would he desist from it on account of the contention it would occasion? No; he desired its publication, and that, as soon as practicable, it might be universal.

50. *A baptism;* extreme suffering which he must pass through before the gospel could be fully published. *Straitened;* oppressed in spirit, in view of the sufferings which were before him.

51. *Rather division:* Christ came to send divisions in the same sense in which he came to send fire and sword. His gospel would not produce divisions, but men's opposition to it would. Ver. 19; Matt. 10:34-36.

A. D. 33. 52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.[a]

54 ¶ And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.[b]

55 And when *ye see* the south wind blow, ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?[c]

58 ¶ When thou goest with thine adversary to the magistrate,[d] *as thou art* in the way, give diligence that thou mayest be delivered from him;[e] lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, thou shalt not depart thence, till thou hast paid the very last mite.[e]

[a] Micah 7:6. [b] Matthew 16:2, etc. [c] 1 Cor. 11:14. [d] Proverbs 25:8; Matt. 5:25. [e] Isaiah 55:6. [e] See Mark 12:42.

54. *Out of the west;* from the Mediterranean sea, which lay west of Judea.

55. *The south wind;* from the hot and sultry deserts of Arabia and Egypt.

56. *This time;* the indications of the presence of the Messiah.

57. *Even of yourselves;* under the guidance of your own consciences enlightened by God's word. *Judge—what is right;* make a true judgment respecting the signs of the times and my claims to be the Messiah. Why not do this before you are summoned to God's judgment-seat to have him decide the question against you?

58. *When thou goest with thine adversary;* literally, For when thou goest with thine adversary; the word "for" connecting this verse immediately with the preceding. Under the figure of a man summoned by his adversary to appear before the magistrate, our Lord, in concluding this series of addresses, solemnly warns his hearers to be reconciled to God, who is both their adversary and their judge, while they are on the way to his judgment-seat, by acknowledging the claims of his Son Jesus Christ. Thus they can obtain pardon and eternal life; but if they refuse this, at God's bar the very last mite will be demanded of them; and as they will have nothing to pay, they must lie in the prison of despair for ever. *Give diligence that thou mayest be delivered from him;* by acknowledging of thyself his just claims, and satisfying them. This will be judging of one's self what is right.

INSTRUCTIONS.

1. Men should be especially careful to be at heart in all things honest, upright, and sincere, and to act from good motives; they should be more desirous of being right in the sight of God, than of appearing to be right in the sight of men.

10. In providing for happiness, men should act, not for time merely, but for eternity, that, at whatever moment they may be called from earth, they may go to, and not from, their treasures.

20. In trusting to riches for that happiness which can come only from God; in depending upon long life, when death may come this night; and in laying up treasure on earth, and not in heaven, men act the part of fools.

22. Those who have that fear of God which leads them to avoid what displeases him, have no reason to fear any thing else. In him they may trust for whatever they need, and he has promised that, in the best way and time, he will supply them.

49. Opposition to the best things often produces the greatest mischiefs. But no good thing, rightly done, is to be charged with any of

CHAPTER XIII.

1 Christ preacheth repentance upon the punishment of the Galileans, and others. 6 The fruitless fig-tree may not stand. 11 He healeth the crooked woman: 18 showeth the powerful working of the word in the hearts of his chosen, by the parable of the grain of mustard-seed, and of leaven; 24 exhorteth to enter in at the strait gate, 31 and reproveth Herod and Jerusalem.

THERE were present at that season some that told him of the Galileans,[a] whose blood Pilate had mingled with their sacrifices.[b]

2 And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.[c]

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners * above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain *man* had a fig-tree planted in his vineyard;[d] and he came and sought fruit thereon, and found none.[e]

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down;[f] why cumbereth it the ground?

A. D. 33.

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*[g]

9 And if it bear fruit, *well:* and if not, *then* after that thou shalt cut it down.[h]

10 And he was teaching in one of the synagogues on the sabbath.

11 And behold, there was a woman which had a spirit of infirmity eighteen years,[i] and was bowed together, and could in no wise lift up *herself.*

12 And when Jesus saw her, he called *her to him,* and said unto her, Woman, thou art loosed from thine infirmity.[j]

13 And he laid *his* hands on her: and immediately she was made straight, and glorified God.[k]

14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day,[l] and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.[m]

15 The Lord then answered him and said, *Thou* hypocrite,[n] doth

[a] Acts 5:37. [b] Lam. 2:20. [c] Acts 3:19; Rev. 2:21, 22. * Or, *debtors.* [d] Isa. 5:1, etc.; Matt. 21:19. [e] John 15:16; Gal. 5:22; Phil. 4:17. [f] Exod. 32:10. [g] Psa. 106:23; 2 Pet. 3:9. [h] John 15:2; Heb. 6:8. [i] Psa. 6:2. [j] Joel 3:10. [k] Mark 10:18; Acts 9:17. [l] Matt. 12:10; Mark 3:2; ch. 6:7; 14:3; John 5:16. [m] Exodus 20:9. [n] Prov. 11:9; Matt. 7:5; 23:13, 28; ch. 12:1.

the evils which opposition to it occasions.

54. Were men as quick to discern, and as wise to judge, in spiritual as they are in temporal things, and did they as earnestly and perseveringly pursue them, they might all, through grace, become rich for eternity. But while they know that to obtain temporal good they must be awake and active, must exercise judgment, lay plans, and diligently pursue them, they often hope to obtain eternal good without thought, plan, or effort.

CHAPTER XIII.

3 *I tell you, Nay;* sudden death is no evidence of peculiar wickedness; but death in any form is the effect of sin, and should remind us that we must repent of it, and be delivered from its power, or we shall perish.

4. *Tower in Siloam;* probably in the wall of Jerusalem, near the south east corner, where was the pool of Siloam. See comment on John 9:7.

11. *A spirit of infirmity;* a spirit that kept her bowed together; for her infirmity is ascribed to the power of Satan, verse 16.

15. *Hypocrite;* he condemned Jesus for relieving on the Sabbath an infirm woman, who had suffered for eighteen years, when he would him

A. D. 33. not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?[a]

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day?[b]

17 And when he had said these things, all his adversaries were ashamed:[c] and all the people rejoiced for all the glorious things that were done by him.[d]

18 ¶ Then said he, Unto what is the kingdom of God like? and whereunto shall I resemble it?[e]

19 It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures[*] of meal, till the whole was leavened.

22 And he went through the cities and villages teaching, and journeying towards Jerusalem.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ Strive to enter in at the strait gate:[f] for many, I say unto you, will seek to enter in, and shall not be able.[g]

25 When once the master of the house is risen up,[h] and hath shut to the door,[i] and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us;[j] and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are;[k] depart from me, all *ye* workers of iniquity.[l]

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out.[m]

29 And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.[n]

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[a] Ch. 14:5. [b] ch. 19:9. [c] Isa. 45:24; 1 Pet. 3:16. [d] Exod. 15:11; Psa. 111:3; Isa. 4:2. [e] Matt. 13:31; Mark 4:30, etc. [*] See Matt. 13:33. [f] Matt. 7:13. [g] John 7:34; 8:21; Rom. 9:31. [h] Psa. 32:6; Isa. 55:6. [i] Matt. 25:10. [j] ch. 6:46. [k] Matt. 7:22, 23; 25:12, 41. [l] Psa. 6:8; 101:8. [m] Matt. 8:12; 13:42; 24:51. [n] Rev. 7:9, 10.

self perform more labor for the relief of an animal from thirst for a single day.

16. *A daughter of Abraham;* a descendant of Abraham, and possessing his faith. *Whom Satan hath bound—loosed;* the allusion is to the loosing of an animal from the stall, verse 15. Satan has bound down this woman as an ox or ass is bound to the stall.

18–21. Parables of the mustard-seed and leaven. Matt. 13:31-33.

24. *Strive;* in the original, agonize, make immediate and strenuous effort. *Strait gate;* difficult entrance of the way of life. Matt. 7:13, 14. *Shall not be able:* they do not seek in season, nor in a proper way. Thus the Saviour answers the question virtually, though not directly.

25. *The master—shut to the door;* the reference is to the shutting of the door at a feast, after which none can be admitted. Compare Matt. 25:10–12. The meaning is, that the day of grace is limited, and after it is closed, none who have continued to neglect it can obtain salvation. *I know you not;* he did not know them as his friends, because they had never been such.

26. *We have eaten and drunk in thy presence;* they rely on their outward relation to Christ; but he teaches them that this can be of no avail to those who have not kept his commandments.

29. *Sit down in the kingdom of God;* literally, recline in the kingdom of God, as at a joyous feast.

30 And behold, there are last which shall be first, and there are first which shall be last.[a]

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence; for Herod will kill thee.

32 And he said unto them, Go ye, and tell that fox,[b] Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* I shall be perfected.[c]

33 Nevertheless, I must walk to-day, and to-morrow, and the *day* following: for it cannot be that a prophet perish out of Je- A. D. 32. rusalem.

34 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen *doth gather* her brood under *her* wings, and ye would not![d]

35 Behold, your house is left unto you desolate:[e] and verily I say unto you, Ye shall not see me, until *the time* come when ye shall say, Blessed *is* he that cometh in the name of the Lord.[f]

[a] Matt. 19:30. [b] Zeph. 3:3. [c] Heb. 2:10. [d] Matt. 23:37. [e] Lev. 26:31, 32; Psa. 69:25; Isa. 1:7; 5:5, 6; Dan. 9:27; Mic. 3:12. [f] ch. 19:38; John 12:13.

30. *Last—first—first—last;* these solemn words have a twofold fulfilment. First, in this world: the scribes and Pharisees stood first in God's kingdom as to their outward position and privileges; but by rejecting Christ, they made themselves last, while the publicans and sinners and the gentile nations, whom they despised, by receiving him, became first; and so it has often been since. Secondly, in the world to come, where many that have stood high in reputation and outward privileges will be thrust down to hell, and many that have here been despised and persecuted will be exalted to glory everlasting.

32. *That fox;* sly, subtle, mischievous man. *To-day and to-morrow;* a short time. *I shall be perfected;* shall have completed my work.

33. *I must walk;* act openly for a few days, then go up to Jerusalem, and die. *It cannot be;* this is an instance of the manner in which the word *cannot* is sometimes used in the Bible, as describing what is not common, what is difficult, and will not take place. *Out of Jerusalem;* here the great council of the Jewish nation and the Roman governor held their courts; here criminals were tried; and here most of the prophets who had been murdered were put to death.

34, 35. Lamentation over Jerusalem. Matt. 23:37–39.

INSTRUCTIONS.

2. The visible dealings of Providence with men in this world are no certain indications of their real character; but are suited to teach them the evil of sin, and the necessity of forsaking it, the certainty of death, and the wisdom as well as duty of being at all times prepared for it.

9. If those who enjoy the means of grace neglect them, and bring forth no fruits of holiness, God, in due time, will remove all such blessings from them, and leave them to endless barrenness and death.

16. Jesus Christ delights to bless those who habitually attend public worship. Though Satan may have bound them in chains of sin for many years, Christ is able and willing to deliver them. He often shows this on the Sabbath in the house of God.

19. Divine grace in the heart may at first be small and feeble: men may hardly be able to perceive it; but by a proper use of the means, under the influences of the Holy Spirit, it will increase till its manifestations shall become visible to all.

24. The striving of men to enter the way of life, is the means by which God enables them to do it; while the neglect of this till death, renders it certain that they will never enter it, or take a step towards heaven.

29. The salvation of men does not depend upon either their outward position or the number or variety of their privileges, but upon the

A. D. 33.

CHAPTER XIV.

1 Christ healeth the dropsy on the sabbath; 7 teacheth humility; 12 to feast the poor; 16 under the parable of the great supper, showeth how worldly-minded men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross must make their accounts aforehand, lest with shame they revolt from him afterward, 34 and become altogether unprofitable, like salt that hath lost his savor.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.[a]

2 And behold, there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day?[b]

4 And they hold their peace. And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?[c]

6 And they could not answer him again to these things.

7 ¶ And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room;[d] lest a more honorable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.[e]

a Psa. 37:32; Isa. 29:20, 21; Jer. 20:10, 11. b ch. 13:14. c ch. 13:15. d Prov. 25:6, 7. e 1 Sam. 15:17; Job 22:29; Psa. 18:27; Prov. 15:33; 29:23; Matt. 23:12; ch. 18:14; James 4:6; 1 Pet. 5:5.

manner in which they improve them. Many who have had small advantages, and have moreover been despised and neglected, will be saved, because they have faithfully improved their opportunities; while others, who have had great advantages but neglected them, will be lost. Thus the contrast between men's standing in this world and in the world to come will be, in many cases, inconceivably great.

34. The persevering wickedness of sinners greatly grieved the Lord Jesus Christ. He would gladly have received them, and given them his salvation; but they refused to accept it, and thus became the guilty authors of their own destruction.

CHAPTER XIV.

1. *On the sabbath-day;* Jesus Christ was on a journey, and had no home. It was proper that he should take food where he was invited. He went to take such refreshment as his physical wants on that day required, and to do good to those who might be present. This affords no justification to visiting, or making dining-parties on the Sabbath. *They watched him;* to see if he would not do something for which they might accuse him.

3. *Answering;* he replied to their thoughts by the question which he put to them.

5, 6. Healing on the Sabbath. Matt. 12:11, 12.

7. *He put forth a parable;* showing the importance of humility.

8. *Highest room;* most honorable place at the table, where the principal personages reclined.

10. *Have worship;* receive honor.

11. *Whosoever exalteth himself;* is proud, and seeks to be honored above others. *Shall be abased;* by God. *He that humbleth himself;* who is humble, and shows it in his conduct. *Shall be exalted;* honored; raised to higher dignity and influence. Prov. 10:18, 19; Matt. 5:3; 11:20; 18:4; 23:12; James 4:6.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbors;[a] lest they also bid thee again, and a recompense be made thee.

13 But when thou makest a feast, call the poor, the maimed, the lame, the blind:[b]

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, Blessed *is* he that shall eat bread in the kingdom of God.[c]

16 Then said he unto him, A certain man made a great supper,[d] and bade many:[e]

17 And sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.[f]

18 And they all with one *consent* began to make excuse. The A. D. 33. first said unto him, I have bought a piece of ground, and I must needs go and see it: [g] I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have married a wife, and therefore I cannot come.[h]

21 So that servant came, and showed his lord these things. Then the master of the house being angry,[i] said to his servant, Go out quickly into the streets and lanes of the city,[j] and bring in hither the poor,[k] and the maimed, and the halt, and the blind.[l]

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.[m]

23 And the lord said unto the servant, Go out into the highways and hedges, and compel *them* to come in,[n] that my house may be filled.

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a Prov. 22:16. b Neh. 8:10, 12. c Rev. 19:9. d Matt. 22:2, etc. e Isa. 25:6, 7. f Prov. 9:2, 5; Song 5:1; Isa. 55:1, 2. g ch. 8:14. h ver. 26; 1 Cor. 7:33. i Psa. 2:12. j Rev. 22:17. k 1 Sam. 2:8; Psa. 113:7, 8. l Psa. 38:7; Isa. 33:23; 35:6. m Psa. 103:6; 130:7. n Psa. 110:3.

This proverb is abundantly illustrated in God's dealings with men in this world, but will have its highest fulfilment in the world to come.

13. *Call the poor;* do good to the needy who cannot reward you.

14. *The resurrection of the just;* when God shall reward those who for his sake have done good, without the hope of any earthly recompense.

15. *Eat bread in the kingdom of God;* enjoy its blessings. See Matt. 8:2.

16. *A great supper;* representing the rich and abundant provisions of the gospel.

17. *To them that were bidden:* to them that were regularly invited. These represent here the Jews, to whom the gospel was first offered, especially the scribes and Pharisees. *Come; for all things are now ready;* the invitation to those who hear the gospel to partake of its blessings.

18. *To make excuse;* showing the unwillingness of men to accept the offers of salvation. *I must needs;* literally, I have a necessity. This shows the manner in which *necessity* is sometimes used in the Bible to express a strong desire.

20. *I cannot come;* that is, he did not wish to come. He chose not to do it.

21. *Angry;* because those who were bidden slighted his invitation by neglecting his feast for totally inadequate reasons. *Streets and lanes of the city;* the dwelling-places of the poor and disabled, who here represent the publicans and sinners.

22. *Yet there is room;* however many may partake of the blessings of salvation, there are enough for all others; and all to whom the gospel is preached, are urged to partake of them.

23. *The highways and hedges;* lying without the city, by which is signified the calling of the Gentiles. *Compel them;* not by force, but by persuasion, by earnest, persevering entreaty.

A. D. 33. 24 For I say unto you, that none of those men which were bidden shall taste of my supper.[a]

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

26 If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters,[b] yea, and his own life also,[c] he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.[d]

28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish *it*?[e]

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, This man began to build, and was not able to finish.[f]

31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?[g]

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.[h]

34 ¶ Salt *is* good: but if the salt have lost his savor, wherewith shall it be seasoned?[i]

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out.[j] He that hath ears to hear, let him hear.

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[a] Prov. 1:24; Matt. 21:43; Heb. 12:25. [b] Deut. 33:9; Matt. 10:37. [c] Acts 20:24; Rev. 12:11. [d] Matt. 16:24; Mark 8:34; ch. 9:23; 2 Tim. 3:12. [e] Prov. 24:27. [f] Heb. 6:11. [g] Prov. 20:18. [h] Phil. 3:7, 8. [i] Matt. 5:13; Mark 9:50. [j] John 15:6.

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24. *None of those men—taste of my supper;* a solemn announcement of the coming rejection of the Jews as a nation for their unbelief. But the words apply in all their force to the multitudes now in Christian lands who despise and neglect the gospel, while converts from among the heathen nations are multiplied.

25. *Great multitudes with him;* without any suitable apprehension of the self-denial which his service would require of them.

26. *Hate not;* if he be not willing for my sake to leave father and mother. Matt. 10:37.

28. *A tower;* a high building, erected for observation and defence.

32. *Ambassage;* persons sent from one government to another, to represent the interests of their country. The point of this and the preceding comparison is, that they who undertake Christ's service should count the cost beforehand.

33. *Forsaketh not all;* all that stands in the way of duty—all that would hinder a man from doing the known will of God.

34. *Salt is good;* to season provisions and preserve them from putrefaction. In the present connection, salt means divine grace manifested in a spirit of self-denial for Christ's sake. This brings salvation to its possessor and to others. *If the salt have lost his savor;* its saltness; if holy self-denial has given place to worldliness and self-indulgence. *Seasoned?* its saltness be restored.

35. *For the land—the dunghill;* for being sown to fertilize the soil, nor for being mingled with the dunghill. So a professed follower of Christ, who has lost His spirit, is of no value to the church here, and has no fitness for admission to heaven hereafter. Let all worldly-minded disciples hear this.

INSTRUCTIONS.

5. We should form the habit of drawing spiritual instruction from the common occurrences of life; and in our social intercourse, as well as in our religious efforts, should endeavor to do good to our fellowmen.

11. The indulgence and display of pride indicate great wickedness of heart, and are sure precursors of coming abasement; while the cultivation and manifestation of humility are evidences of greatness, and harbingers of coming glory.

CHAPTER XV.

1 The parable of the lost sheep: 8 of the piece of silver; 11 and of the prodigal son.

THEN drew near unto him all the publicans and sinners for to hear him.[a]

2 And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.[b]

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?[c]

5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost.[d]

A. D. 33.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.[e]

8 ¶ Either what woman having ten pieces of silver,* if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbors together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.[f]

[a] Matt. 9:10, etc. [b] Acts 11:3; 1 Cor. 5:9-11; Gal. 2:12. [c] Matt. 18:12. [d] Psa. 119:176; 1 Pet. 2:25. [e] ch. 5:32. * Gr. *drachmas*, here translated *a piece of silver*, is the eighth part of an ounce, of the value of 14 cents 4 mills, and is equal to the Roman penny: see Matt. 18:28. [f] Ezek. 18:23, 32; 33:11; Acts 11:1-; Phile. 15, 16.

14. Genuine benevolence will lead those who have it to do good for goodness' sake, rather than for any expected reward; and the less the recompense which it receives in this world, the greater may be its gracious reward in the world to come.

17. Jesus Christ has provided, and freely offers, the richest and most abundant blessings. All excuses which men make for not accepting them are vain and wicked.

24. God is angry with men who will not accept of his salvation, and be for ever happy; and when for ever miserable, they will see that no part of the blame attaches to him, but that it all belongs to them.

CHAPTER XV.

1. Publicans and sinners. Matt. 9:10.

2. *Murmured;* found fault with him for associating with vicious persons, or permitting them to approach him. He therefore spoke three parables, showing that God receives and rejoices over sinners who return to him, however wicked they have been; and that it was highly proper that the Saviour of sinners should do the same.

3. *He spake this parable;* the three parables of this chapter contain each a vindication of the Saviour's conduct in receiving publicans and sinners. The point of them all is, that not what is safe, but what is lost, is the just occasion of labor in finding and joy upon recovery. We are not to infer from verse 7 that there are any who were never lost and never need repentance. The Saviour simply reasons with the Pharisees upon common principles, as much as to say, If, as you think, you are safe within God's fold, why blame me for my solicitude to find and save the lost?

4-7. The lost sheep. Matt. 18:11-14.

7. *Joy shall be in heaven;* as there is joy in heaven over the repentance of sinners, it was proper that Christ should associate with them, for the purpose of promoting their repentance. *Ninety and nine just persons;* there is more joy in heaven over one who repents and turns to God, than over many who have never sinned and need no repentance, or who, having sinned, think that they need none.

8-10. This parable is another illustration of the same truth.

A. D. 33. 11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.[a]

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want.[b]

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: [c] and no man gave unto him.

17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19 And am no more worthy to be called thy son: [d] make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off,[e] his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 And the son said unto him, Father, I have sinned against heaven,[f] and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him;[g] and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf, and kill *it;* and let us eat, and be merry:

24 For this my son was dead,[h] and is alive again;[i] he was lost, and is found.[j] And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.[k]

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come; and thy father

[a] Mark 12:44. [b] Amos 8:11, 12. [c] Psalm 73:22; Isa. 44:20; Hos. 12:1. [d] Psalm 32:5. [e] Acts 2:39; Eph. 2:13, 17. [f] Psa. 51:4. [g] Zech. 3:3-5. [h] ver. 32; Eph. 2:1; 5:14; Rev. 3:1. [i] Rom. 6:11, 13. [j] Ezek. 34:4-16; ch. 19:10. [k] Psa. 30:11; 126:1, 2.

12. *The younger;* he represents openly wicked persons, such as the "publicans and sinners;" as the elder son does the Pharisees, [d] who trusted in themselves that they were righteous, and despised others." *His living;* literally, the living, that is, the estate in his hands. He paid over to the younger son his portion, but reserved in his own hands the elder son's portion.

15. *To feed swine;* this was considered a very degrading employment, and to a Jew was especially odious. Lev. 11:7; Deut. 14:8.

16. *Husks;* large pods growing on the carob tree. They have a sweetish pulp, and small seeds like beans. Swine are fed on them, and poor people sometimes eat them.

17. *Came to himself;* came to have just views of things.

18. *Against heaven;* against God as well as against his father.

20. *Ran and fell on his neck;* this represents the readiness with which God receives returning sinners.

23. *Be merry;* be joyful and happy; literally, eating, let us rejoice.

24. *My son was dead—lost;* he was dead to excellence and to happiness, and dead as to being the means of either to his father's house. He was lost to goodness, to duty, and to heaven. *Alive—found;* he has returned with right feelings to his father and friends, and is a source of rich enjoyment to himself and them. Who, not lost to goodness, would not be partaker of their joy?

25. *His elder son;* he represents the scribes and Pharisees, who found fault with Jesus for receiving and kindly treating sinners who came to

hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry,[a] and would not go in: therefore came his father out, and entreated him.

29 And he answering, said to *his* father, Lo, these many years do I serve thee,[b] neither transgressed I at any time thy commandment;[c] and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me,[d] A. D. 33. and all that I have is thine.

32 It was meet that we should make merry,[e] and be glad: [f] for this thy brother was dead, and is alive again; and was lost, and is found.[g]

CHAPTER XVI.

1 The parable of the unjust steward. 14 Christ reproveth the hypocrisy of the covetous Pharisees. 19 The rich glutton, and Lazarus the beggar.

AND he said also unto his disciples, There was a certain rich man which had a steward; and the same was accused unto

[a] Jonah 4:1-3; Rom. 10:19. [b] Isa. 65:5; ch. 18:11. [c] Phil. 3:6. [d] Rom. 9:4; 11:1. [e] Jonah 4:10, 11. [f] Psa. 51:8; Isa. 35:10. [g] ver. 24.

him. *Music and dancing;* expressions of joy.

30. *This thy son;* an expression of scorn and pride. He refuses to say, This my brother. *Devoured thy living;* squandered the property assigned to him.

31. *Thou art ever with me;* so that thou hast the full enjoyment of the portion of the estate reserved for thee. *All that I have is thine;* the younger son having received his portion of the estate, what remained would be now enjoyed by the other son, and fall to him when the father had done with it.

32. *It was meet;* suitable, proper. Had the elder son felt right, he would have thought so; and instead of murmuring, would have partaken of the joy. So with the scribes and Pharisees: had they felt right, instead of murmuring at Christ for receiving penitent sinners, they would have rejoiced with him and all the good on earth and in heaven, with exceeding joy.

INSTRUCTIONS.

2. Murmuring when sinners come to Christ, and uneasiness at his reception of them, are evidences of a selfish, wicked spirit, which, without a great change, can never join in the employment or partake of the bliss of heaven.

10. As God, angels, and all holy beings rejoice at the repentance of sinners, all who repent, and all who are successful in leading others to repent, are increasing the happiness of heaven.

12. Wicked men wish to have their concerns in their own hands. They would rather choose and direct their course, than have God do it for them. This is setting up their wisdom and goodness above his, and will end in sad disappointment.

17. Men must feel that they are lost, before they will be found; and unless they believe that away from God they will perish, they will never return to him. Nor, if they do believe this, will they ever return to him till they steadfastly resolve to do it.

20. To be saved, men must not only resolve, but they must return to God; taking all the blame and shame of their departure to themselves, and ascribing righteousness to him, they must surrender all their interests for time and eternity to his care, guidance, and disposal.

22. When in humility and penitence men return to God, trusting in Jesus Christ for what they need he rejoices to receive them with exceeding great joy; and notwithstanding all their transgressions, he pardons them freely, and bestows upon them the blessings of his salvation.

CHAPTER XVI.

1. *There was a certain rich man;* in this parable our Lord teaches the necessity of spiritual wisdom and

A. D. 33. him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship; [a] for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, A hundred measures * of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, A hundred measures † of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. [b]

9 And I say unto you, Make to yourselves friends of the mammon ‡ of unrighteousness; that when ye fail, they may receive you into everlasting habitations. [c]

10 He that is faithful in that which is least, is faithful also in much: and he that is unjust in the least, is unjust also in much. [d]

[a] Ch. 12:42; 1 Cor. 4:2; 1 Tim. 4:14; 1 Pet. 4:10. * The word *bath* in the original contains nine gallons three quarts: see Ezek. 45:10-14. † The word here interpreted *a measure*, in the original contains about fourteen bushels and two quarts. [b] John 12:36; Eph. 5:8. ‡ Or, *riches*. [c] Eccl. 11:1; 1 Tim. 6:18, 19. [d] Matt. 25:21, 23.

forethought in providing for the world to come, by an example of worldly shrewdness. Its immediate reference is to the use which God requires us, as his stewards, to make of the property which he entrusts to us. But it includes all other gifts and opportunities of doing good. *Steward*; one intrusted with property, to be used according to the will of its owner.

3. *Said within himself*; he thought. *I cannot dig*; work at any servile labor.

6. *Thy bill*; thy writing. *Write fifty*; by allowing the debtor to alter his bill and diminish it one half, the steward hoped to gain his favor, and thus, in time of need, to secure his aid.

7. *Fourscore*; eighty.

8. *The lord*; the master of the steward. *Commended*; not his injustice, but his sagacity. *Done wisely*; acted shrewdly; manifested forethought and skill. *Children of this world*; those who seek earthly things as their chief good. *Wiser than the children of light*; more sagacious in the selection, and more skilful in the application of means to obtain temporal, than Christians are to obtain eternal good.

9. *Of the mammon of unrighteousness*; by the right use of it, as the original implies. Mammon is a Chaldee word signifying riches. It is here called the mammon of unrighteousness, as being with unrighteous men the great object of pursuit, and too commonly sought, moreover, by unrighteous means. *That when ye fail*; are discharged from your stewardship by death. *They may receive you*; that is, the friends whom you have made by bestowing your property in deeds of love and mercy. Our Saviour uses the words, "they may receive you," in allusion to the steward's language, "they may receive me into their houses." They do not receive us by any right or authority of their own, for this belongs to Christ alone; but they welcome us to heaven and bear witness to our deeds of mercy, as being the evidence and fruit of that "faith which worketh by love." Compare the remarkable passage in Matt. 25:34-46.

10. *Faithful*; as God's steward. *In that which is least*; our Saviour teaches that it is not the quantity committed to us that God will regard, but our fidelity in using it; and that our disposition is as thoroughly tried by a small as by a large amount of property or influence.

11 If therefore ye have not been faithful in the unrighteous mammon,* who will commit to your trust the true *riches?*

12 And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

13 ¶ No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.[a]

14 And the Pharisees also, who were covetous,[b] heard all these things: and they derided him.

15 And he said unto them, Ye are they which justify yourselves before men;[c] but God knoweth your hearts: [d] for that which is highly esteemed among men is abomination in the sight of God.[e]

16 The law and the prophets *were* until John: [f] since that time the kingdom of God is preached, and every man presseth into it.

A. D. 33.

17 And it is easier for heaven and earth to pass, than one tittle of the law to fail.[g]

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery.[h]

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by

* Or, *riches.*

a Joshua 24:15; Matt. 6:24. b Matt. 23:14. c ch. 10:29. d Psa. 7:9; Jer. 17:10. e Prov. 16:5; Mal. 3:15. f Matt. 11:12, 13. g Psa. 102:26; Isa. 40:8; 51:6. h Matt. 5:32; 1 Cor. 7:10, 11.

11. *Unrighteous mammon;* worldly things. *True riches;* heavenly treasures—satisfying, eternal good.

12. *Not been faithful;* if not honest as stewards in what God committed to you for time, no one will give you heavenly riches for eternity.

13. *God and mammon;* Matt. 6:24.

14. *Derided him;* because of the doctrine contained in the preceding discourse, in which he taught that all our wealth belongs to God, and that to obtain heaven, we must faithfully use it in his service, and that too with undivided love and devotion.

15. *Justify yourselves;* you pretend before men to be just and good, and are by them highly esteemed; but God, who sees your hearts, abhors and condemns your hypocrisy and worldliness.

16. *Were until John;* see notes on Matt. 11:12, 13. *Every man;* the Saviour alludes to the fact that the despised publicans and sinners are pressing into the kingdom of heaven, while the proud Pharisees reject it.

17. *One tittle of the law to fail;* he shows that the gospel—the kingdom of heaven which he has come to establish—does not relax the strictness of the divine law. Of this he gives, in the next verse, an instance.

18. *Putteth away his wife, and marrieth another;* the Saviour here connects covetousness with licentiousness, both being sins of the Pharisees growing out of the common root of worldliness, and both excluding men from the kingdom of heaven.

19–31. To illustrate the folly, guilt, and ruin of being dishonest towards God and employing what he gives only in self-indulgence, our Saviour gave this account of the rich man and Lazarus.

19. *Clothed in purple;* an indication of great wealth. *Fared sumptuously;* lived in a luxurious and costly manner.

20. *Beggar;* literally, a poor man. *Laid at his gate;* there was then no public provision for the poor, and when disabled, they were often laid at the gates of the rich, that they might receive aid.

22. *Abraham's bosom;* a common expression among the Jews for the rest and bliss of heaven.

A. D. 33. the angels into **Abraham's** bosom: [a] the rich man also died, and was buried; [b]

23 And in hell he lifted up his eyes, [c] being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; [d] for I am tormented in this flame. [e]

25 But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, [f] and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that *would come* from thence. [g]

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, They have Moses and the prophets; [h] let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto him, If they hear not Moses and the prophets, [i] neither will they be persuaded, though one rose from the dead. [j]

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[a] Matt. 8:11. [b] Prov. 14:32. [c] Rev. 14:10, 11. [d] Zech. 14:12. [e] Isa. 66:24; Mark 9:44, etc. [f] Job 21:13; Psalm 73:12-19; ch. 6:24

[g] Ezek. 28:24. [h] Isa. 34:16; John 5:39. [i] 2 Cor. 4:3. [j] John 12:10, 11.

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24. *Father Abraham, have mercy on me;* this shows that he was a Jew, or one of Abraham's descendants. This is the only instance mentioned in Scripture of any one praying to a departed spirit, and he gained nothing by it but an increase of torment. Prayer is an act of religious worship, and the command of Jehovah is, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:10.

25. *Good things;* wealth, honor, and pleasure. *Evil things;* poverty, contempt, and distress.

26. *Neither can they pass;* there can be no interchange of places between those in heaven and those in hell.

29. *They have Moses and the prophets;* the Old Testament scriptures.

31. *Neither will they be persuaded;* persuaded to repent.

INSTRUCTIONS.

2. Riches and all the blessings which men possess come from God and belong to him. With them men, as his stewards, are intrusted for a season. For the use of them they must give account, and they will be treated according to their works.

11. To be happy hereafter, men must be honest towards God here. If they continue knowingly to rob him of what he gives them on earth, he will never bestow on them the riches of heaven.

19. A man's condition in this world is no certain criterion of his character. A wicked man may be rich and surrounded with all the comforts and luxuries of life, while a good man may be poor, afflicted, and helpless. He may want even that which is squandered by the wicked on their dogs.

22. Good men and bad must die. But their souls will live after death, in heaven or hell, according to their character. An impassable barrier will divide them. Those in heaven cannot help those in hell, and none from hell can ever ascend to heaven.

25. The faculty of memory is a great blessing; but men may so conduct in this world that the exercise of it will for ever torment them in the world to come.

29. Great and momentous truths are revealed by God in the Bible. If men who have the Bible and the preaching of the gospel are not led, under the influence of the Spirit, to believe, no other means would be availing; but they will be left to pursue their chosen course of wickedness to the place of endless torment.

CHAPTER XVII.

1 Christ teacheth to avoid occasions of offence. 3 One to forgive another. 6 The power of faith. 7 How we are bound to God, and not he to us. 11 He healeth ten lepers. 22 Of the kingdom of God, and the coming of the Son of man.

THEN said he unto the disciples, It is impossible but that offences will come:[a] but woe *unto him* through whom they come!

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him;[b] and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.[c]

5 And the apostles said unto the Lord, Increase our faith.[d]

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.[e]

7 But which of you, having a servant ploughing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say A. D. 33. unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: [i] we have done that which was our duty to do.

11 And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.[g]

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:[h]

13 And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14 And when he saw *them*, he said unto them, Go show yourselves unto the priests.[i] And it came to pass, that, as they went, they were cleansed.[j]

15 And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,[k]

16 And fell down on *his* face at

[a] Matt. 18:6, 7; Mark 9:42. [b] Lev. 19:17. [c] Matt. 6:12, 14; Col. 3:13. [d] Heb. 12:2. [e] Matt. 17:20; 21:21; Mark 9:23; 11:23. [f] Job 22:3; 35:7; Psalm 16:2, 3; Isa. 64:6; Rom. 11:35; 1 Cor. 9:16, 17. [g] chap. 9:51, 52; John 4:4. [h] Lev. 13:46. [i] Lev. 13:2; 14:3; Matt. 8:4; ch. 5:14. [j] 2 Kings 5:14; Isa. 65:24. [k] Psa. 30:1, 2.

CHAPTER XVII.

1. *Impossible;* such is the wickedness of men, that they will commit sin, and tempt others to sin. Matt. 18:6, 7; Mark 9:41, 42.

3, 4. Forgiveness. Matt. 18:15–22.

4. *Increase our faith;* see note on Matt. 17:20.

6. *Sycamine;* the same as sycamore. Matt. 17:20.

7–10. These verses inculcate the duty of obedience, patience, and humility; that after all the disciples had done or would do, their reward must be of grace, not of debt.

7. *By and by;* rather, immediately. The meaning is, he will not at once direct him to take his meal, but will have him wait till he has first served his master.

9. *I trow not;* think not.

12. *Men that were lepers, which stood afar off;* lepers were not allowed to dwell with or come near to persons in health. Lev. 13:46; Num. 5:2, 3; Matt. 8:2–4.

14. *Show yourselves unto the priests:* to obtain their testimony that they were really cured, and might be again admitted into society. *Cleansed;* healed

A. D. 33. his feet, giving him thanks: and he was a Samaritan.[a]

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.[b]

19 And he said unto him, Arise, go thy way: thy faith hath made thee whole.[c]

20 ¶ And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:[*]

21 Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you.[†][d]

22 And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.[e]

23 And they shall say to you, See here; or, See there: go not after *them*, nor follow *them*.[f]

24 For as the lightning, that lighteneth out of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.[g]

26 And as it was in the days of Noe,[h] so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.[i]

30 Even thus shall it be in the day when the Son of man is revealed.[j]

31 In that day, he which shall be upon the housetop, and his stuff

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[a] John 4:39-42. [b] Psa. 106:15. [c] Matt. 9:22. [*] Or, *with outward show.* [†] Or, *among you*; John 1:26. [d] Romans 14:17. [e] Matt. 9:15. [f] Matt. 24:23, etc.; Mark 13:21; chap. 21:8. [g] Mark 8:31; ch. 9:22. [h] Gen. 7:11, 23. [i] Gen. 19:23, 24. [j] 2 Thess. 1:7.

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18. *This stranger*; a foreigner, as were the Samaritans, and not a Jew. In this transaction the Lord saw foreshadowed the bringing in of the Gentiles to his church.

19. *Thy faith hath made thee whole*: his confidence in Christ was the means, and the power of Christ the cause of his cure.

20. *Kingdom of God*; the reign of the Messiah. Matt. 3:2. *Not with observation*; not with outward pomp and display, so that you can mark its progress, as you would that of an army, and say of it, "Lo here!" or, "Lo there!"

21. *Within you*; the true reign of Christ is in the hearts of men, and it had already begun among them.

22. *One of the days of the Son of man*; he refers to the awful calamities about to come on the Jewish nation for their rejection of himself, when the unbelieving multitudes, who had rejected their true Messiah, would in vain wait and pray for the Messiah of their own imaginations; and even his disciples would desire the return of one of those blessed days when their Master was with them. At that time false Christs would appear, and they might be tempted to follow them; but he warned them not to do it.

23. *See here; or, See there*; to witness the works of these pretended Messiahs. Matt. 24:23-27.

24. *In his day*: the day when Christ shall come to destroy his enemies, deliver his friends, and establish his kingdom. There is the same double reference here to Christ's providential coming to destroy the city and temple, and to his second personal coming, which has been noticed in the notes to Matthew, chap. 24. It will be like the lightning, which fills the heavens from one end to the other with its brightness.

25. *Suffer many things*: Mark 8:31.

26-31. Christ's coming. Matthew 24:17, 18, 37-39; Gen. 19:23-25.

in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 Remember Lot's wife.[a]

33 Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.[b]

34 I tell you, in that night there shall be two *men* in one bed; the one shall be taken, and the other shall be left.[c]

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 Two *men* shall be in the field; the one shall be taken, and the other left.[*]

37 And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together.[d]

[a] Gen. 19:26. [b] Matt. 16:25; Mark 8:35; ch. 9:24; John 12:25. [c] Matt. 24:40, 41. [*] Verse 36 is wanting in most Greek copies. [d] Job 39:30; Matt. 24:28. [e] Psa. 65:2; 102:17; ch. 11:8; 21:36; Rom. 12:12; Eph. 6:18; Phil. 4:6. [†] Gr. *in a certain city.*

CHAPTER XVIII.

1 Of the importunate widow. 9 Of the Pharisee and the publican. 15 Children brought to Christ. 18 A ruler that would follow Christ, but is hindered by his riches. 28 The reward of them that leave all for his sake. 31 He foreshoweth his death, 35 and restoreth a blind man to his sight.

AND he spake a parable unto them *to this end*, that men ought always to pray, and not to faint.[e]

2 Saying, There was in a city[†] a judge, which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him,

32. *Lot's wife;* she lost her life by disobeying God's command. Gen. 19:17, 26. So, if men do not follow Christ's directions, they will perish.

33. *Seek to save his life;* by disobeying the will of Christ. This declaration was fulfilled at the destruction of Jerusalem by the Romans, in respect to the temporal life of the Christians; and it will be fulfilled at the last day in its highest sense, in respect to the eternal life of all believers, even though they may have been slain for Christ's sake. Matt. 10:39.

34–36. *One shall be taken;* Matt. 24:40, 41.

37. *Where, Lord?* where will such calamities come? *Wheresoever the body is;* wherever the unbelieving Jews are, there will their destroyers be upon them, as eagles upon their prey. Matt. 24:28.

INSTRUCTIONS.

1. Men may be so wicked as to make it certain that they will commit great sins, and strongly tempt others to sin; and yet that certainty not diminish their responsibility or lessen their guilt.

5. To do their duty, all men need an increase of faith: and as Christ is the author and finisher of faith, all should habitually look to him for this inestimable gift. Heb. 12:2.

10. No man ever did or ever can do for God more than He requires; and no mere man ever did his whole duty. Of course, no man can perform works of supererogation, that is, more than enough to save himself; he cannot do enough to insure his own salvation, nor can he ever be saved except through the grace of God in Jesus Christ.

18. However great or numerous the temporal favors God bestows upon men, few comparatively give him the glory—and those, only through the riches of divine grace.

34. Faith in Christ is the great characteristic of a saint, and the want of it, of a sinner. This makes a mighty difference in their character, condition, and prospects. Though they live in the same family, work in the same field, or sleep in the same bed, one, believing Christ, is led to follow his directions and be saved; the other, not believing him, neglects his directions, and is lost.

CHAPTER XVIII.

1. *Always;* habitually, perseveringly. *Not to faint;* not to be discouraged, or cease to pray.

3. *Avenge me of mine adversary;* by attending to my suit, and compelling him to do me justice.

A. D. 33. saying, Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man,

5 Yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect,[a] which cry day and night unto him, though he bear long with them?

8 I tell you that he will avenge them speedily.[b] Nevertheless, when the Son of man cometh, shall he find faith on the earth?[c]

9 And he spake this parable unto certain which trusted in themselves that they were righteous,* and despised others:[d]

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*,* extortioners, unjust, adulterers, or even as this publican.

12 I fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast,[f] saying, God be merciful to me a sinner.

14 I tell you, this man went down to his house justified *rather* than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.[g]

15 ¶ And they brought unto him also infants, that he would touch them:[h] but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

17 Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.[i]

18 ¶ And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life?[j]

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honor thy father and thy mother.[k]

21 And he said, All these have I kept from my youth up.

22 Now when Jesus heard these

[a] Rev. 6:10. [b] Psa. 40:5; Heb. 10:37; 2 Pet. 3:8, 9. [c] Matt. 24:12. * Or, *as being righteous.* [d] ch. 10:29. [e] Isa. 65:5; Rev. 3:17. [f] Jer. 31:19. [g] Job 22:29; Matt. 23:12. [h] Matt. 19:13; Mark 10:13, etc. [i] Psa. 131:2; Mark 10:15; 1 Pet. 1:14. [j] Matt. 19:16, etc.; Mark 10:17, etc. [k] Exod. 20:12-16; Deut. 5:16-20; Rom. 13:9.

6. *Hear;* attend and receive the instruction which this case affords.

7. *Shall not God avenge his own elect;* the argument is from the less to the greater. If importunity had such power with an unjust judge, who cared not for the poor widow's cause, how much more shall God, the just judge, who tenderly cares for his people, vindicate and deliver them from their foes? *Cry day and night;* pray daily, habitually. *Though he bear long;* though for a long time he delays to answer.

8. *He will avenge them speedily;* though the time may seem long to them, it is still short; for it is not delayed a moment beyond the proper hour. See 2 Peter 3:8, 9. *Cometh;* to avenge his elect. *Shall he find faith;* an intimation that God's delay will try the faith of even his true disciples.

12. *Tithes;* a tenth part.

13. *The publican, standing afar off;* at the outer side of the temple, far from the holy place, as not worthy to approach it. *Smote upon his breast;* in token of his distress in view of his sins.

14. *Justified;* approved and accepted. Chap. 14:11.

15–30. Children brought to Christ; the rich ruler. Matt. 19:13–30.

things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: [a] and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.

24 And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! [b]

25 For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, The things which are impossible with men, are possible with God. [c]

28 ¶ Then Peter said, Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, A.D. 33 for the kingdom of God's sake, [d]

30 Who shall not receive manifold more in this present time, and in the world to come life everlasting. [e]

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. [f]

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death; and the third day he shall rise again. [g]

34 And they understood none of these things: [h] and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man sat by the way-side begging: [i]

[a] Matt. 6:19, 20; 1 Tim. 6:19. [b] Prov. 11:28; 1 Tim. 6:9. [c] Jer. 32:17; Zech. 8:6; ch. 1:37. [d] Deut. 33:9. [e] Rev. 2:10. [f] Psa. 22; Isa. 53. [g] Matt. 27:2; ch. 23:1; John 18:28; Acts 3:13. [h] Mark 9:32; John 12:16. [i] Matt. 20:29, etc.; Mark 10:46, etc.

31–33. Christ foretells his death. Matt. 20:17–19.

31. *All things that are written by the prophets*; those who in the Old Testament had foretold his death. Dan. 9:25–27; Isa. 53:3–10.

34. *Understood none of these things*; the things concerning his death, of which he had spoken. They supposed that the Messiah would be a great temporal prince, and reign for ever. Their wishes for this, and their expectations of it, were so strong that they did not believe or apprehend the meaning of what he had said. Matt. 16:21–23; 20:17–19.

35. *As he was come nigh unto Jericho*; was near to, or in the vicinity of Jericho. Matthew and Mark say that it was as he departed from or went out of Jericho. Matthew also says that there were two blind men: Mark and Luke mention but one, probably because he was the most distinguished and best known. Matthew 20:29–34; Mark 10:46–52.

INSTRUCTIONS.

1. No man fulfils his obligations to God or to himself who is not in the habit of daily prayer, and who is not sincere in his supplications for himself and his fellow-men.

9. A high opinion of our own goodness in comparison with that of others, and a disposition to exalt ourselves, are exceedingly offensive to God; while a deep conviction of our own unworthiness, hearty contrition for sin, and humble supplication for mercy, are his delight.

15. Infants are not too young to need a Saviour; parents should feel this, and in faith implore for them his grace. He died to redeem them, and delights to have all parents seek for their children the blessings of his salvation.

22. Christ, in his providence, tries the hearts of men, and gives them opportunity to see themselves, and to manifest to others whether they love him supremely. If they do, and show this by giving up whatever is incompatible with his will, they greatly increase their present enjoyment, and secure eternal life.

34. Desire has great influence on belief. It is exceedingly difficult to

A. D. 33. 36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, *thou* son of David, have mercy on me.[a]

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.[b]

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath saved thee.[c]

43 And immediately he received his sight,[d] and followed him, glorifying God:[e] and all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

1 Of Zaccheus a publican. 11 The ten pieces of money. 28 Christ rideth into Jerusalem with triumph; 41 weepeth over it; 45 driveth the buyers and sellers out of the temple; 47 teaching daily in it. The rulers would have destroyed him, but for fear of the people.

AND *Jesus* entered and passed through Jericho.[f]

[a] Psa. 62:12. [b] Psa. 141:1. [c] ch. 17:19. [d] Psalm 80:3. [e] ch. 5:26; Acts 4:21; 11:18; Gal. 1:24. [f] Josh. 6:26; 1 Kings 16:34. [g] Psa. 139:1-3. [h] John 14:23; Rev. 3:20. [i] Matt.

make men correctly apprehend and cordially believe what they are opposed to; while they readily understand and easily believe what they wish to have true.

CHAPTER XIX.

3. *The press;* the great crowd of people.

8. *False accusation;* charging a man, and taking from him more than he owed. *Fourfold;* four times as much. Exod. 22:1; Num. 5:6, 7.

9. *He also is a son of Abraham;* by outward descent, and has also the faith of Abraham.

2 And behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into a sycamore-tree to see him; for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him,[g] and said unto him, Zaccheus, make haste and come down; for to-day I must abide at thy house.[h]

6 And he made haste and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, that he was gone to be guest with a man that is a sinner.[i]

8 And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor;[j] and if I have taken any thing from any man by false accusation,[k] I restore *him* fourfold.[l]

9 And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham.[m]

10 For the Son of man is come to seek and to save that which was lost.[n]

11 ¶ And as they heard these things, he added and spake a parable, because he was nigh to

9:11; ch. 5:30. [j] Psa. 41:1. [k] Exod. 20:16; ch. 3:14. [l] Exod. 22:1; 2 Sam. 12:6. [m] ch. 13:16. [n] Ezek. 34:16; Matt. 18:11; Rom. 5:6.

10. *That which was lost;* Matthew 18:11.

11. *The kingdom of God should immediately appear;* they thought that when Christ should enter Jerusalem he would proclaim himself king, deliver them from the Romans, and raise them to great earthly renown. To correct this idea, and give them right views of his kingdom, Christ spoke the following parable, which has some striking points of agreement with that recorded in Matt. 25:14–30, but also differs from it in some essential particulars. There, different sums are intrusted to the

Jerusalem, and because they thought that the kingdom of God should immediately appear.[a]

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.[b]

13 And he called his ten servants, and delivered them ten pounds,* and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.[c]

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money,† that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast been faithful in a very little,[d] have thou authority over ten cities.

18 And the second came, A. D. 33, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, *thou* wicked servant.[e] Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?[f]

24 And he said unto them that stood by, Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds.)

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a Acts 1:6. b Matt. 25:14, etc.; Mark 13:34. c Gr. *mina*, here translated *a pound*, is twelve ounces and a half, which at 115 5-13 cents the ounce, is 14 dollars 42 cents 3 mills. d John 1:11; 15:14. † Gr. *silver*, and so ver. 23. e Job 15:6; Matt. 12:37; 22:12; Rom. 3:19. f Rom. 2:4, 5.

servants, "to every man according to his several ability," and the same fidelity and success receive the same reward; the idea being, that God considers not the amount intrusted to his servants, but the use they make of it. Here, the point is, that God will bestow upon his servants rewards proportioned to their diligence in his service, and for this reason the difference in the amount of gifts is not made account of, but all receive the one pound.

12. *A certain nobleman;* this represented Jesus Christ. By his going to a far country is represented his ascending into heaven, which he must do before he would establish his kingdom on earth.

13. *Ten pounds;* the gifts and opportunities of doing good with which he intrusts men. *Occupy;* use in a right manner.

14. *His citizens;* the Jews. John 1:11.

20. *A napkin;* a towel or cloth.

21. *An austere man;* hard in his dealings, harsh, and cruel. *Reapest that thou didst not sow;* unreasonable requiring too much, and taking what did not belong to him.

22. *Out of thine own mouth;* from thine own statement. Thou knewest that I should require a strict account of the use of what I gave: why didst thou not prepare to return to me what is justly my due?

23. *The bank;* a place of safe-keeping and profitable use. *Usury;* lawful interest, as the term then implied. Matt. 25:27.

25. *They said unto him;* the servants that stood by, verse 24. *He hath ten pounds;* they are amazed that their lord should give the slothful servant's pound to the man who has

A. D. 33. 26 For I say unto you, that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.[a]

27 But those mine enemies, which would not that I should reign over them, bring hither, and slay *them* before me.[b]

28 ¶ And when he had thus spoken, he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither*.[c]

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.[d]

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt,[e] and they set Jesus thereon.[f]

36 And as he went, they spread their clothes in the way.

37 And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

38 Saying, Blessed *be* the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.[g]

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.[i]

41 ¶ And when he was come near, he beheld the city, and wept over it,[j]

42 Saying, If thou hadst known, even thou, at least in this thy day,[k] the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,[l]

44 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon an-

a Matt. 13:12; 25:29; Mark 4:25; ch. 8:18. b Psa. 2:4, 6, 9; 21:8, 9; Isa. 66:6, 14; Nah. 1:2, 8; Heb. 10:13. c Matt. 21:1, etc.; Mark 11:1, etc. d Psalm 50:10. e 2 Kings 9:13. f John 12:14. g Psa. 118:26; ch. 13:35. h ch. 2:14; Rom. 5:1; Eph. 2:14. i Hab. 2:11; Matt. 3:9. j Psa. 119:136; Jer. 9:1; 13:17; 14:17; John 11:35. k Psa. 95:7, 8; Heb. 3:7, 13, 15. l Isa. 29:3, 3; Jer. 6:6, 6. m 1 Kings 9:7, 8, Mic. 3:12; Matt. 23:37, 38; ch. 13:34, 35.

already the most money in his hands.

26. *For I say unto you;* the nobleman, without pausing in his discourse, goes on to state the principle upon which he proceeds in the distribution of his property to his servants. *Every one which hath;* he who, by proper diligence, has already increased the amount committed to him. Compare Matthew 25:29.

27. *Slay them before me;* an emblem of the ruin which would come on his persevering opposers.

28–40. Christ rides into Jerusalem. Matt. 21:1–16.

40. *The stones would immediately cry out;* a proverbial expression, denoting the strong reasons there were for praising him, and the necessity that such praise should be offered to him.

41. *Wept over it;* in view of its guilt, and the miseries which were coming upon it.

43. *Thine enemies;* the Romans. *Compass thee round;* this they did by digging a trench around Jerusalem. See Josephus, Jewish Wars, book 6.

44. *Thy children;* the inhabitants

other;[a] because thou knewest not the time of thy visitation.[b]

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;[c]

46 Saying unto them, It is written, My house is the house of prayer;[d] but ye have made it a den of thieves.[e]

47 And he taught daily in the temple.[f] But the chief priests and the scribes and the chief of the people sought to destroy him,

48 And could not find what they might do: for all the people were very attentive* to hear him.

CHAPTER XX.

1 Christ avoucheth his authority by a question of John's baptism. 9 The parable of the vineyard. 19 Of giving tribute to Cesar. 27 He convinceth the Sadducees that denied the resurrection. 41 How Christ is the son of David. 45 He warneth his disciples to beware of the scribes.

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, A. D. 33. the chief priests and the scribes came upon *him* with the elders,

2 And spake unto him, saying, Tell us, by what authority doest thou these things? or who is he that gave thee this authority?[g]

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not?

6 But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet.[h]

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable: A certain man planted a vineyard,[i] and let it forth to husbandmen,

[a] Matt. 24:2; Mark 13:2. [b] Lam. 1:8; 1 Pet. 2:12. [c] Matt. 21:12, 13; Mark 11:15–17; John 2:15, 17. [d] Isa. 56:7. [e] Jer. 7:11. [f] John 18:20. * Or, *hanged on him*. [g] Matt. 21:23, etc.; Mark 11:27, etc.; Acts 4:7–10; 7:27. [h] Matt. 14:5. [i] Song 8:11, 12; Isa. 5:1–7.

of the city. *One stone upon another;* Titus, their conqueror, caused the very ground to be ploughed up, in fulfilment of this declaration. *The time of thy visitation;* the time when mercy was offered, and they were entreated to accept it and be saved.

45, 46. Traffickers cast out. Matt. 21:12, 13.

47. *He taught daily in the temple;* for a number of days before his crucifixion.

INSTRUCTIONS.

4. That interest in Jesus Christ which leads men to wish to know more of him, and to put themselves in the way of obtaining this knowledge, may be, and often is, the means of their salvation. He is more ready than men suppose to meet them, and bestow upon them the blessings of his grace.

8. True repentance, wherever it exists, will dispose those who exercise it to "do justly, love mercy, and walk humbly with God." If they have wronged others, it will lead them to make full restitution, and as they have opportunity, to do good to such as they have injured, and to all.

26. Those who in this world are disposed to use the blessings which God bestows to his glory, will hereafter receive more and greater blessings; while those who are not, will be deprived of what they now have, and be left destitute and wretched.

40. The character and works of Christ furnish the most abundant and powerful reasons for blessing and praising him; and neither he nor his friends are disposed to prevent any from doing this. It gives them joy, and they desire that all should join in it.

CHAPTER XX.

1–8. Christ's authority. Matthew 21:23–27.

9–18. The parable of the vineyard Matt. 21:33–44.

A. D. 33. and went into a far country for a long time.[a]

10 And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: [b] but the husbandmen beat him, and sent *him* away empty.

11 And again he sent another servant: and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: [c] come, let us kill him, that the inheritance may be ours.[d]

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. [e] And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner? [f]

18 Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.[g]

19 ¶ And the chief priests and the scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, [h] that so they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person *of any*, but teachest the way of God truly: [*]

22 Is it lawful for us to give tribute unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, Why tempt ye me?

24 Show me a penny. [†] Whose image and superscription hath it? They answered and said, Cesar's.

25 And he said unto them, Render therefore unto Cesar the things which be Cesar's, and unto God the things which be God's. [‡]

26 And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace. [§]

27 ¶ Then came to *him* certain of the Sadducees, which deny that there is any resurrection; [k] and they asked him,

28 Saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. [l]

29 There were therefore seven brethren: and the first took a wife, and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection whose wife of them is she? for seven had her to wife. [m]

34 And Jesus answering said

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[a] Matt. 21:33, etc.; Mark 12:1, etc. [b] John 15:16; Rom. 7:4. [c] Psa. 2:8; Rom. 8:17; Heb. 1:2. [d] Matt. 27:21, 25; Acts 2:23, 3:15. [e] Neh. 9:36, 37. [f] Psalm 118:22. [g] Dan. 2:34, 35.

[h] Matt. 22:15, etc.; Mark 12:13. [*] Or, *of a truth.* [†] See Matt. 18:28. [‡] Rom. 13:7. [§] Titus 1:10, 11. [k] Acts 23:6, 8. [l] Deut. 25:5–9. [m] Matt. 22:23, etc.; Mark 12:18, etc.

19–38. Tribute to Cesar—the resurrection. Matt. 22:15–33.

34. *Children of this world;* men in this world.

unto them, The children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world,[a] and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more:[b] for they are equal unto the angels;[c] and are the children of God,[d] being the children of the resurrection.

37 Now that the dead are raised, even Moses showed at the bush,[e] when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living: for all live unto him.[f]

39 Then certain of the scribes answering said, Master, thou hast well said.

40 And after that, they A. D. 33. durst not ask him any *question at all.*

41 ¶ And he said unto them, How say they that Christ is David's son?[g]

42 And David himself saith in the book of Psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.[h]

44 David therefore calleth him Lord; how is he then his son?

45 ¶ Then in the audience of all the people,[i] he said unto his disciples,

46 Beware of the scribes,[j] which desire to walk in long robes, and love greetings in the markets,[k] and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' hou-

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a Ch. 21:36; Rev. 3:4. b Rev. 21:4. c 1 Cor. 15:49, 52; 1 John 3:2. d Rom. 8:17. e Exod. 3:2-6. f Rom. 14:8, 9. g Matt. 22:42; Mark 12:35, etc. h Psa. 110:1; Acts 2:34. i 1 Tim. 5:20. j Mark 12:38, etc. k ch. 11:43.

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35. *That world;* the world of blessedness into which the righteous enter after the resurrection.

36. *Equal unto the angels;* in their immortality and bliss. *The children of God—resurrection;* like unto him after having been raised from the dead.

38. *All live unto him;* though dead as to us, they live to and with God; so that his covenant with them to be their God remains.

40. *They;* the Sadducees.

41-44. Christ David's son and Lord. Matt. 22:41-46.

45-47. Scribes denounced. Matt. 23:1-33.

INSTRUCTIONS.

1. Rulers in church and state are often very unsafe guides in the things of religion, and much more opposed to the truth and to those who preach it than are the common people. Hence the great importance of following the direction of Christ, Matt. 23:8-10, and of searching the Scriptures, to see whether what rulers and teachers inculcate is according to them. If it is not, all should reject it.

9. Parables and similitudes drawn from earthly things, with which people are familiar, are wise and efficient means of inculcating divine truth; and that preaching which leads the hearers to think, and draw correct conclusions for themselves, will be likely to do them the most good.

19. Opposers of the gospel and of its faithful preachers are prone to represent their teaching as injurious to the state, and thus to attempt to set politicians and worldly men in active hostility against them. In this they would oftener succeed were it not that the truths of the gospel, plainly and kindly exhibited, commend themselves to the conscience, and thus through grace secure the common people in their favor.

46. Instead of always imitating the rich and great, and following those who are in high stations, it is sometimes necessary, in order to obey Christ, to reject their maxims, renounce their doctrines, and avoid their practices. This course may subject those who pursue it to many inconveniences, but it will honor the Saviour, benefit themselves, and promote the good of mankind.

A. D. 33. ses,[a] and for a show make long prayers: [b] the same shall receive greater damnation.[c]

CHAPTER XXI.

1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city of Jerusalem; 25 the signs also which shall be before the last day. 34 He exhorteth them to be watchful.

AND he looked up, and saw the rich men casting their gifts into the treasury.[d]

2 And he saw also a certain poor widow casting in thither two mites.[e]

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all:[e]

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones and gifts,[f] he said,

6 *As for* these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.[g]

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: [h] for many shall come in my name, saying, I am *Christ;* and the time draweth near: [i] go ye not therefore after them.

9 But when ye shall hear of wars and commotions, be not terrified: [j] for these things must first come to pass; but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: [k]

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

12 But before all these, they shall lay their hands on you, and persecute *you,* delivering *you* up to the synagogues, and into prisons, [l] being brought before kings and rulers for my name's sake.[m]

13 And it shall turn to you for a testimony.[n]

14 Settle *it* therefore in your hearts, not to meditate before what ye shall answer: [o]

15 For I will give you a mouth

[a] Isaiah 10:2; Matt. 23:14; 2 Timothy 3:6. [b] 1 Thess. 2:5. [c] ch. 10:12, 14; James 3:1. [d] Mark 12:41. [e] See Mark 12:42. [f] 2 Cor. 8:12. [f] Matt. 24:1, etc.; Mark 13:1, etc. [g] ch. 19:44, etc. [h] 2 Thess. 2:3, 9, 10; 1 John 4:1; 2 John 7. [i] Rev. 1:3. [j] Prov. 3:25, 26. [k] Hag. 2:22. [l] Acts 4:3; 5:18; 12:4; 16:24; Rev. 2:10. [m] Acts 25:23. [n] Phil. 1:28; 2 Thess. 1:5. [o] Matt. 10:19; ch. 12:11.

CHAPTER XXI.

1-4. The widow's two mites. Mark 12:41-44.

5-24. Destruction of Jerusalem. Matt. 24:1-22. For the principles on which this prophecy is to be interpreted, and the double reference contained in it to the destruction of Jerusalem and the end of the world, see introductory note to Matthew, chap. 24.

5. *Goodly stones;* great and beautiful. *Gifts:* donations which had been received, and were suspended in different parts of the temple.

11. *Fearful sights and great signs shall there be;* these words had their primary fulfillment in the fearful appearances which were seen previous to the destruction of Jerusalem, and which are particularly described by Josephus in the sixth book of his history of the Jewish wars. A more awful fulfilment awaits them when "the end of the world" draws nigh.

13. *Turn to you for a testimony;* it shall give you the opportunity of bearing testimony to my gospel before kings and rulers. This will be a testimony in your behalf of your faithfulness, and against them, if they reject it. Compare Matthew 24:14; Mark 13:9.

15. *A mouth and wisdom;* ability rightly to speak, a gift which no man or angel could bestow.

and wisdom, which all your adversaries shall not be able to gainsay nor resist.[a]

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; [b] and *some* of you shall they cause to be put to death.[c]

17 And ye shall be hated of all *men* for my name's sake.[d]

18 But there shall not a hair of your head perish.[e]

19 In your patience possess ye your souls.[f]

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.[g]

23 But woe unto them that are with child, and to them that give suck, in those days! [h] for there shall be great distress in the land, and wrath upon this people.

24 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden A. D. 33. down of the Gentiles,[i] until the times of the Gentiles be fulfilled.[j]

25 ¶ And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; [k] the sea and the waves roaring;

26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.[l]

27 And then shall they see the Son of man coming in a cloud with power and great glory.[m]

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.[n]

29 And he spake to them a parable: Behold the fig-tree, and all the trees;

30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.[o]

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

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a Acts 6:10. b Micah 7:5, 6. c Acts 7:59; 12:2; 26:10; Rev. 2:13; 6:9; 12:11. d John 15:14. e Matt. 10:30. f Rom. 5:3; Heb. 10:36; Jas. 1:4. g Deut. 28:25, 48; Dan. 9:26, 27; Zech. 11:6; 14:1, 2. h Lam. 4:10. i Dan. 12:7; Rev. 11:2. j Rom. 11:25. k Dan. 12:1. l 2 Pet. 3:10–12. m Rev. 1:7; 14:14. n Rom. 8:23. o Matt. 24:32; Mark 13:28.

18. *Not a hair—perish;* you shall suffer no real harm, though you die for my sake. Compare Rom. 8:28–39; 1 Cor. 3:21–23; 1 Pet. 3:13.

19. *In your patience possess ye your souls;* the word "possess" is here to be taken in the sense of gaining or saving. The whole verse might be rendered, By your endurance save ye your souls; the same as, "He that shall endure unto the end, the same shall be saved." Matt. 24:13.

24. *By the edge of the sword;* eleven hundred thousand were slain. *Led away captive;* ninety-seven thousand were carried into captivity. *Trodden down;* desolated, oppressed. This has been done successively by the Romans, Saracens, Mamelukes, Franks, and by the Turks who continue to exercise dominion over and oppress it. *The times of the Gentiles be fulfilled;* the times during which God has determined that the Gentiles shall tread down Jerusalem.

25–33. Signs of Christ's coming—parable of the fig-tree. For the exposition of these verses and their twofold reference, see notes on Matt. 24:29–35.

25. *The waves roaring;* in the first application of the prophecy to the overthrow of Jerusalem these words are to be understood figuratively of commotions among the nations.

26. *The powers of heaven;* the same as the hosts of heaven; that is, the sun, moon, and stars.

A. D. 33. 33 Heaven and earth shall pass away; but my words shall not pass away.[a]

34 ¶ And take heed to yourselves,[b] lest at any time your hearts be overcharged with surfeiting, and drunkenness,[c] and cares of this life, and *so* that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.[d]

36 Watch ye therefore,[e] and pray always, that ye may be accounted worthy to escape all these things that shall come to pass,[f] and to stand before the Son of man.[g]

37 And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.[h]

38 And all the people came early in the morning to him in the temple, for to hear him.

[a] Isa. 40:8; 51:6. [b] Rom. 13:12, 13; 1 Thess. 5:6-8; 1 Pet. 4:7. [c] Isa. 28:1-3; 1 Cor. 6:10. [d] 1 Thess. 5:2; 2 Pet. 3:10; Rev. 16:15. [e] Matt. 25:13. [f] ch. 20:35. [g] Psalm 1:5; Jude 24.

31-36. Warning to be ready for Christ's coming. Matt. 24:36-51.

34. *Be overcharged with surfeiting;* made heavy and careless by immoderate eating and drinking. *That day;* the day when Christ will come to save his people and take vengeance on his foes. These exhortations were applicable to the day of which he had been speaking, to the day of death, and to the day of judgment.

36. *Always;* habitually. *Escape all these things;* the woes that would come on the wicked. *Stand;* stand with acceptance.

37, 38. These verses show the manner in which Jesus Christ spent the last days of his life, teaching the people the great truths of salvation. All who heard ought with the heart to have believed and been saved. So it is with all who hear the gospel now.

INSTRUCTIONS.

3. The value, in the sight of God, of what is given for his worship or for charitable purposes, depends not so much on the amount, as on the amount compared with the ability and the motives with which it is done.

CHAPTER XXII.

1 The Jews conspire against Christ. 3 Satan prepareth Judas to betray him. 7 The apostles prepare the passover. 19 Christ instituteth his holy supper, 21 covertly foretelleth of the traitor, 24 dissuadeth the rest of his apostles from ambition, 31 assureth Peter his faith should not fail; 34 and yet he should deny him thrice. 39 He prayeth in the mount, and sweateth blood; 47 is betrayed with a kiss; 50 he healeth Malchus' ear; 54 he is thrice denied by Peter, 63 shamefully abused, 66 and confesseth himself to be the Son of God.

NOW the feast of unleavened bread drew nigh, which is called the Passover.[i]

2 And the chief priests and scribes sought how they might kill him; for they feared the people.[j]

3 ¶ Then entered Satan into Judas surnamed Iscariot,[k] being of the number of the twelve.

[b] John 8:1, 2. [i] Matt. 26:2; Mark 14:1, etc. [j] Psa. 2:2; Acts 4:27. [k] Matt. 26:14; Mark 14:10, etc.; John 13:2, 27.

18. However great the wickedness of men, and however active their opposition to the people of God, they shall not in the end be able to injure them. His people should therefore be calm and quiet, as well as active and persevering in their labors for the promotion of his cause, trusting in him for whatever they need.

31. Excessive eating and drinking tend not only to produce various bodily diseases, but to blind the mind, stupefy the conscience, and corrupt the heart. Christians should not indulge in these sins, which unfit them for the discharge of their duty, and prevent their being prepared for the coming of Christ.

CHAPTER XXII.

1. *The feast of unleavened bread;* the passover; so called, because during that feast they ate nothing that was leavened. Matt. 26:2, 17.

3. *Then entered Satan into Judas;* exerted over him peculiar influence, and excited him to betray his Lord.

4-13. Judas selleth Christ; the passover prepared. Matt. 26:14-19.

4 And he went his way, and communed with the chief priests and captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.[a]

6 And he promised, and sought opportunity to betray him unto them in the absence of the multitude.*

7 ¶ Then came the day of unleavened bread,[b] when the passover must be killed.

8 And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall show you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve A. D. 33. apostles with him.[c]

15 And he said unto them, With desire I have desired† to eat this passover with you before I suffer:

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.[d]

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves:

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 ¶ And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

20 Likewise also the cup after supper, saying, This cup *is* the new testament in my blood, which is shed for you.[e]

21 ¶ But, behold, the hand of him that betrayeth me *is* with me on the table.[f]

22 And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed!

23 And they began to inquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them

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[a] Zech. 11:12. * Or, *without tumult.* [b] Exod. 12. [c] Matt. 26:20; Mark 14:17. † Or, *I have heartily desired.* [d] ch. 14:15; 1 Cor. 5:7, 8; Rev. 19:9. [e] 1 Cor. 10:16; 11:24, etc. [f] Psa. 41:9; John 13:26. [g] ch. 24:46; Acts 2:23; 4:28; 1 Cor. 15:3.

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4. *Captains:* those who commanded the guard that kept watch at the temple.

7. *The passover must be killed:* the lamb which was eaten at the passover-festival must be killed, and preparations made for the feast.

14. *The hour was come:* the hour appointed for the eating of the paschal lamb. Matt. 25:20.

15. *With desire I have desired:* a Hebrew form of expression signifying, I have greatly desired.

16. *Until it be fulfilled in the kingdom of God;* till the kingdom of God come by the offering of Christ, the true paschal lamb. Ver. 18.

17. *The cup:* not the cup mentioned verse 20, but the cup that was used in celebrating the passover.

18. *I will not drink:* for the meaning of these words, see notes on Matt. 26:29.

19, 20. The Lord's supper. Matt. 26:26–30.

21–23. What is mentioned in these verses took place while they were eating the passover, and before the institution of the Lord's supper. The facts are not all mentioned in the order in which they took place. John 13:30; Matt. 26:21–25; Mark 14:18–21.

24. *The greatest:* the most honorable—have the highest offices in that earthly kingdom which, notwith-

A. D. 33. should be accounted the greatest.[a]

25 And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.[b]

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.[c]

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.[d]

28 Ye are they which have continued with me in my temptations;[e]

29 And I appoint unto you a kingdom,[f] as my Father hath appointed unto me;

30 That ye may eat and drink at my table in my kingdom,[g] and sit on thrones judging the twelve tribes of Israel.[h]

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired *to have* you,[i] that he may sift *you* as wheat:[j]

32 But I have prayed for thee,[k] that thy faith fail not: and when thou art converted, strengthen thy brethren.[l]

33 And he said unto him, Lord, I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 ¶ And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing?[m] And they said, Nothing.

36 Then said he unto them, But

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[a] Mark 9:34; ch. 9:46. [b] Matt. 20:25; Mark 10:42. [c] 1 Pet. 5:3; 3 John 9, 10. [d] John 13:13, 14; Phil. 2:7. [e] Heb. 4:15. [f] Matt. 25:34; chap. 12:32; 1 Cor. 9:25; 1 Peter 5:4. [g] Rev. 19:9. [h] Matt. 19:28; 1 Cor. 6:2; Rev. 3:21. [i] 1 Pet. 5:8. [j] Amos 9:9. [k] John 17:9, 15; Heb. 7:25; 1 John 2:1. [l] Psa. 51:13; John 21:15–17. [m] ch. 9:3.

standing all his instruction, they still thought he was about to establish. It seems to have been in connection with this strife about preeminence that our Lord rose from the table and washed his disciples' feet, thus setting them an example of condescending humility. John 13:4–17. Similar contests are mentioned in Matt. 18:1; 20:20–28.

25. *Benefactors;* a title of honor applied to earthly rulers, especially the kings of Syria and Egypt, and such as exercised dominion over others.

26. *Not be so;* in the kingdom of Christ, one of his ministers was not to have dominion over the others. They were all brethren, and he would be the greatest who should be the most humble, and most ready to perform all useful services.

28. *Temptations;* trials, labors, and sorrows.

29. *I appoint unto you a kingdom, as my Father hath appointed unto me;* that is, as the next verse shows, I make you sharers with me in the kingdom which I have received of my Father. But this is a spiritual kingdom, in which the most humble and active in serving their brethren are the greatest.

30. *Eat and drink at my table;* be admitted to near communion with me, as are the servants of a king who stand high in place and honor. *Sit on thrones;* to administer, under Christ's authority, the affairs of his spiritual kingdom. In the preëminent place held by the apostles in the establishment of the Christian church, we find the earthly fulfilment of this promise. Another fulfilment is reserved for "the regeneration," when Christ shall make all things new. See note on Matthew 19:28.

31. *Sift you;* all the apostles. *As wheat;* greatly agitate your minds with inward and outward trials, to induce you, if possible, to deny me, apostatize, and perish.

32. *For thee;* while he intercedes for all the apostles, he offers a special prayer for Peter. *Fail not;* not utterly fail, but when weakened revive again and become triumphant. *Converted;* turned from thy sin.

33, 34. Peter's denial foretold. Matt. 26:33–35.

35. *When I sent you;* Matt. 10:9, 10. *Lacked ye any thing?* did you suffer with want?

36. *Let him sell his garment, and buy*

now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.

37 For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors:[a] for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, It is enough.

39 ¶ And he came out, and went, as he was wont, to the mount of Olives;[b] and his disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove[*] this cup from me: nevertheless, not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.[c]

44 And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.[d]

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, A. D. 33.

46 And said unto them, Why sleep ye? rise and pray, lest ye enter into temptation.[e]

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.[f]

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?

50 ¶ And one of them smote the servant of the high-priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

52 Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour,[g] and the power of darkness.

54 ¶ Then took they him, and

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[a] Isa. 53:12. [b] Matt. 26:36; Mark 14:32, etc.; John 18:1, etc. [*] Or, *willing to remove.* [c] Matt. 4:11. [d] Lam. 1:12; John 12:27; Heb. 5:7. [e] ver. 40. [f] Matt. 26:47, etc.; Mark 14:43, etc.; John 18:3, etc. [g] Job 20:5; John 12:27.

one; a figurative mode of warning the apostles that great difficulties and trials awaited them, which would require them to be like armed warriors, ready for the conflict.

37. *This that is written*; Isa. 53:12.

38. *It is enough*; they did not need such swords: they needed the sword of the Spirit, the shield of faith, the breastplate of righteousness, and the helmet of salvation.

39–46. Agony in the garden. Matt. 26:30–46; Mark 14:32–41.

43. *Strengthening him*; as a man, he needed and received aid from on high.

47–71. Christ betrayed, led to the high-priest, and denied. Matthew 26:47–75; Mark 14:43–72.

48. *With a kiss*; customarily a sign of affection, but now used by Judas to point out to the soldiers which was Jesus.

51. *Suffer ye thus far*; addressed to the guard who had seized him immediately upon the kiss of Judas. Matt. 26:48; Mark 14:45, 46. The probable meaning is, Allow me thus far; that is, give me liberty so far as to touch this man's ear. Some, however, suppose him to mean, Suffer the zeal of my disciples to have proceeded thus far in defending me.

A. D. 33. led *him*, and brought him into the high-priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.[a]

57 And he denied him, saying, Woman, I know him not.

58 And after a little while another saw him, and said, Thou art also of them.[b] And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.[c]

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord,[d] how he had said unto him, Before the cock crow, thou shalt deny me thrice.[e]

62 And Peter went out, and wept bitterly.[f]

63 ¶ And the men that held Jesus mocked him, and smote *him*.

64 And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?[g]

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council,[h] saying,

67 Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe:

68 And if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter shall the Son of man sit on the right hand of the power of God.[j]

70 Then said they all, Art thou then the Son of God? And he said unto them, Ye say that I am.

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.

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a Matt. 26:69; Mark 14:66, 69; John 18:17. b Matt. 26:71; Mark 14:69; John 18:25. c Matt. 26:73; Mark 14:70; John 18:26. d Matt. 26:75; Mark 14:72. e ver. 34. f Psa. 126:1–4; 143:1–4; Jer. 31:18; Ezek. 7:16; 1 Cor. 10:12; 2 Cor. 7:10, 11. g Matt. 26:67, 68; Mark 14:65. h Matt. 27:1; Acts 4:26–28. i Matt. 26:63, etc.; Mark 14:61, etc. j Heb. 1:3; 8:1; Rev. 3:21.

60. *Man, I know not;* Matthew and Mark say that a maid in the second instance charged Peter with being one of Christ's disciples. But he here answers to a man. The maid may have stated it to those that were present, and a man then have charged Peter with it.

67. *If I tell you;* you do not ask for the sake of gaining information; your minds are fully made up to condemn me, and no statement of mine can influence your belief.

68. *If I also ask you;* propose questions to you to be answered, as the Saviour often did in reasoning with the Jewish rulers. For an example, see Matt. 21:23–27. Nevertheless, as his time for suffering had now come, he proceeded solemnly to affirm his messiahship, ver. 69, 70.

69. *Sit on the right hand of the power of God;* this they justly considered as his claiming to be the Messiah.

70. *Ye say that I am;* this meant, Yes, I am.

71. *Have heard;* have heard his claim to be the Son of God, which they said was blasphemy.

INSTRUCTIONS.

5. Money has a powerful influence over the human heart, and the hope of obtaining even a small sum may awaken the most corrupt desires, and lead to the commission of the most horrid crimes. Well did he who knew what was in man say, "Take heed, and beware of covetousness."

18. What was drunk at the ordinance of the supper was not blood, but the fruit of the vine, the juice

CHAPTER XXIII.

1 Jesus is accused before Pilate, and sent to Herod. 8 Herod mocketh him. 12 Herod and Pilate are made friends. 13 Barabbas is desired of the people, and is loosed by Pilate, and Jesus is given to be crucified. 27 He telleth the women, that lament him, the destruction of Jerusalem: 34 prayeth for his enemies. 39 Two evil-doers are crucified with him. 46 His death. 50 His burial.

AND the whole multitude of them arose, and led him unto Pilate.[a]

2 And they began to accuse him,[b] saying, We found this *fellow* perverting the nation,[c] and forbidding to give tribute to Cesar,[d] saying, that he himself is Christ a King.[e]

3 And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest *it*.[f]

4 Then said Pilate to the chief priests and *to* the people, I find no fault in this man.[g]

5 And they were the more fierce,[h] saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction,[i] he sent him to Herod, who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long *season*,[j] because he had heard many things of him;[k] and he hoped to have seen some miracle done by him.[l]

9 Then he questioned with him in many words; but he answered him nothing.[m]

10 And the chief priests and scribes stood and vehemently accused him.

11 And Herod with his men of war set him at naught,[n] and mocked *him*, and arrayed him in a gorgeous robe,[o] and sent him again to Pilate.

[a] Matt. 27:2, 11, etc.; Mark 15:1, etc.; John 18:28, etc. [b] Zech. 14:2. [c] ver. 5; Acts 16:20, 21; 17:6, 7. [d] Matt. 17:27; 22:21; Mark 12:17. [e] John 18:36; 19:12. [f] 1 Tim. 6:13. [g] John 18:38; 19:4; Heb. 7:26; 1 Pet. 2:22. [h] Psa. 57:4. [i] chap. 3:1. [j] chap. 9:9. [k] Matt. 14:1; Mark 6:14. [l] 2 Kings 5:11. [m] Psa. 38:13, 14; 39:1, 9; Isa. 53:7. [n] Isa. 49:7; 53:3. [o] John 19:5.

of the grape. This Christ used, and it is a fit emblem of his blood, which was shed for the remission of sins.

32. Jesus Christ is acquainted with all the dangers of his people, and guards them, that when they fall, they may rise again, and be for ever victorious over all their foes.

48. Persons who, knowingly, for their own selfish ends, express towards Jesus Christ that which they do not feel, imitate Judas the traitor; and unless they repent and are forgiven, it will be true of them as it was of him, that it would have been better for them if they had not been born. Matt. 26:24.

CHAPTER XXIII.

1-5. Christ brought before Pilate. Matt. 27:1, 2, 11-18.

2. *Perverting the nation;* exciting the people to rebel against the Roman government. *Give tribute;* pay taxes.

3. *Thou sayest it;* Jesus not only acknowledged himself to be the King of the Jews, but explained to Pilate that his kingdom was not of this world; so that he found no fault in him on this ground. John 18:36, 37.

5. *He stirreth up the people:* causing tumults among them. *All Jewry,* the whole Jewish country.

7. *He sent him to Herod;* seeking thus to get rid of the case altogether. This was Herod Antipas, who put John to death. He was son to Herod the Great, under whose reign Christ was born, Matt. 2:1; uncle to Herod Agrippa, by whom James was killed, and who was eaten of worms, Acts 12:2, 23; and great-uncle to that Agrippa who was almost persuaded by Paul to become a Christian. Acts 25:28.

9. *He answered him nothing;* the Saviour would not answer questions prompted by a vain curiosity, without any desire to know the truth.

11. *Men of war;* the soldiers of his guard. *Set him at naught;* treated him with contempt.

A. D. 33. 12 ¶ And the same day Pilate and Herod were made friends together;[a] for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests and the rulers and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:[b]

15 No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16 I will therefore chastise him,[c] and release *him*.

17 For of necessity he must release one unto them at the feast.

18 And they cried out all at once, saying, Away with this *man*, and release unto us Barabbas:

19 (Who, for a certain sedition made in the city, and for murder,[d] was cast into prison.)

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified.[e] And the voices of them and of the chief priests prevailed.

24 And Pilate gave sentence[*] that it should be as they required.[f]

25 And he released unto them him that for sedition and murder was cast into prison,[g] whom they had desired; but he delivered Jesus to their will.

26 ¶ And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.[h]

27 And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.[i]

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.[j]

31 For if they do these things in

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[a] Acts 4:27. [b] ver. 4. [c] Isa. 53:5. [d] Acts 3:14. [e] Psalm 22:12; ver. 5. [*] Or, *awarded*. [f] Exod. 23:2. [g] Acts 3:14. [h] Matt. 27:32, etc.; Mark 15:21, etc.; John 19:17. [i] Matt. 24:19; ch. 21:23. [j] Isa. 2:19; Hos. 10:8; Rev. 6:16, 9:6.

15. *Is done unto him;* rather, is done by him. The two examinations before Pilate and Herod had brought to light no action of Jesus worthy of death.

16. *Chastise;* scourge or whip him.

17. *Of necessity;* it was the custom, and the people would be displeased if he should not comply with it. Matt. 27:15. This shows the manner in which the word *necessity* is sometimes used in the Bible.

18–25. Christ condemned by Pilate. Matt. 27:20–26.

26. *Simon, a Cyrenian;* Matthew 27:32.

28. *Weep for yourselves, and for your children;* on account of the great calamities that were coming upon them.

29. *Blessed are the barren;* it were better not to have children than to have them exposed to such distresses.

30. *To the mountains, Fall on us;* to shelter us from the wrath of God. Compare Hosea 10:8; Rev. 6:16. They feel that it is better to be crushed beneath the weight of the mountains, than to meet God in judgment, and bear the fierceness of his wrath.

31. *If they do these things in a green tree;* this was a proverb. A green

a green tree, what shall be done in the dry?[a]

32 And there were also two others, malefactors,[b] led with him to be put to death.

33 And when they were come to the place which is called Calvary,[c] there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ Then said Jesus, Father, forgive them; for they know not what they do.[d] And they parted his raiment, and cast lots.

35 And the people stood beholding. And the rulers also with them derided *him*,[e] saying, He saved others; let him save himself, if he be Christ, the chosen of God.

36 And the soldiers also mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the King of the Jews, save thyself.

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And one of the malefactors which were hanged railed on him,[e] saying, If thou be Christ, save thyself and us.

40 But the other answering rebuked him, saying, Dost not thou fear God,[f] seeing thou art A. D. 33. in the same condemnation?[g]

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.[h]

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.[i]

43 And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.[j]

44 And it was about the sixth hour, and there was a darkness over all the earth[†] until the ninth hour.

45 And the sun was darkened, and the veil of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit:[k] and having said thus, he gave up the ghost.[l]

47 Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him

[a] Prov. 11:31; Jer. 25:29; Ezek. 20:47; 21:4; 1 Pet. 4:17. [b] Isa. 53:2. [c] Or, *the place of a skull*. [c] Matt. 5:44; Acts 7:60; 1 Cor. 4:12. [d] Psalm 22:7. [e] ch. 17:34-36. [f] Psalm 36:1. [g] Jer. 5:3. [h] 1 Pet. 1:19. [i] Psalm 106:4, 5; Rom. 10:9, 10; 1 Cor. 6:10, 11. [j] Rom. 5:20, 21; 2 Cor. 12:4; Rev. 2:7. [†] Or, *land*. [k] Psa. 31:5; 1 Pet. 2:23. [l] Matt. 27:50, etc.; Mark 15:37, etc.; John 19:30.

tree represented one innocent and good; a dry tree, those who were wicked. If such distress as that of crucifixion would come upon one who was perfectly innocent, what would be the distress which, under the just indignation of God, would come upon those who were so exceedingly wicked as to murder his beloved Son?

32. *Malefactors;* evil-doers, thieves, robbers, etc. Matt. 27:38.

33-49. The crucifixion. Matthew 27:33-56.

34. *Father, forgive them;* this was a prayer for the pardon of his murderers.

39. *One of the malefactors;* Matthew and Mark speak as if both the robbers had at first reviled him. One however repented, rebuked his companion, confessed the justice of their punishment, and looked to Christ for salvation.

42. *When thou comest into thy kingdom;* more literally, When thou comest in thy kingdom; that is, when thou comest in glory as the King Messiah. This will be when he shall "appear the second time without sin unto salvation" for all who have believed in him.

43. *Paradise;* the place and state of blessedness.

A. D. 33. from Galilee, stood afar off,[a] beholding these things.

50 ¶ And behold, *there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 The same had not consented to the counsel and deed of them: *he was* of Arimathea, a city of the Jews; who also himself waited for the kingdom of God.[b]

52 This *man* went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.[c]

54 And that day was the preparation,[d] and the sabbath drew on.

55 And the women also, which came with him from Galilee,[e] followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments;[f] and rested the sabbath-day, according to the commandment.[g]

CHAPTER XXIV.

1 Christ's resurrection is declared by two angels to the women that come to the sepulchre. 9 These report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus; 36 afterwards he appeareth to the apostles, and reproveth their unbelief; 47 giveth them a charge; 49 promiseth the Holy Ghost; 51 and so ascendeth into heaven.

NOW upon the first *day* of the week, very early in the morning, they came unto the sepulchre,[h] bringing the spices which they had prepared, and certain *others* with them.

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a Psalm 38:11; 142:4. b Mark 15:43; chap. 2:25, 38. c Isa. 53:9. d Matt. 27:62. e ch. 8:2; ver. 49. f Mark 16:1. g Exod. 20:8–10.

h Matt. 28:1, etc.; Mark 16:2, etc.; John 20:1, etc.

50–56. Christ's burial. Matthew 27:57–61.

50. *A counsellor;* a member of the great Jewish council.

51. *Deed of them;* the doings of the council in condemning Christ. *Waited for the kingdom of God;* the reign of Jesus as the Messiah. Matthew 3:2.

54. *That day was the preparation;* the preparation for the solemnities of the next day, which was the Sabbath.

INSTRUCTIONS.

2. The accusation which the Jews brought against Jesus before Pilate was not that of blasphemy in claiming to be the Son of God, for which their council had condemned him, Matt. 26:65; it was that of treason against the Roman government. His claiming to be the Son of God was no crime in a Roman court. They could not induce Pilate for this to put him to death. They therefore invented another accusation, and sought false witnesses to support it. So that while they condemned him for what was no crime, they sought to have Pilate condemn him for a crime which he never committed. Justly did he who knew what was in them, say, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"[b] Matt. 23:33.

22. As civil government is an ordinance of God, established for the protection of the innocent, and the condemnation and punishment of the guilty, magistrates who, against evidence, acquit the guilty and condemn the innocent, are an abomination to the Lord. Injustice under the cover of law is aggravated wickedness. False witnesses and corrupt judges merit, and without repentance will receive a most awful condemnation.

31. Jesus Christ, who was most compassionate and benevolent in his life, was also most kind and forgiving in his death. He desired the everlasting salvation even of his murderers, and for it he was willing to give up his life.

40. True repentance leads a sinner to feel and acknowledge the justice of his condemnation, and at the same time to look to Jesus for salvation; expecting through him to receive it, that when absent from the body he may be present with the Lord. 2 Cor. 5:8.

CHAPTER XXIV.

1-12. The resurrection. Matthew 28:1-10.

2 And they found the stone rolled away from the sepulchre.
3 And they entered in, and found not the body of the Lord Jesus.
4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments:[a]
5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye the living[*] among the dead?
6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,[b]
7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
8 And they remembered his words,
9 And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.
10 It was Mary Magdalene, and Joanna,[c] and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.
11 And their words seemed to them as idle tales,[d] and they believed them not.
12 Then arose Peter, and ran unto the sepulchre;[e] and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass.
13 ¶ And, behold, two of them went that same day to a A. D. 33 village called Emmaus,[f] which was from Jerusalem *about* threescore furlongs.
14 And they talked together of all these things which had happened.
15 And it came to pass, that while they communed *together* and reasoned,[g] Jesus himself drew near, and went with them.
16 But their eyes were holden, that they should not know him.[h]
17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?
18 And the one of them, whose name was Cleopas,[i] answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?
19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word[j] before God and all the people:[k]
20 And how the chief priests and our rulers delivered him to be condemned to death,[l] and have crucified him.
21 But we trusted that it had been he which should have redeemed Israel:[m] and besides all this, to-day is the third day since these things were done.
22 Yea, and certain women also of our company made us aston-

[a] John 20:12; Acts 1:10. [*] Or, *him that liveth*; Rev. 1:18. [b] Matt. 16:21; 17:23; Mark 8:31; 9:31; ch. 9:22; John 2:22. [c] ch. 8:3. [d] Gen. 19:14; 2 Kings 7:2; Job 9:16; Psalm 126:1; Acts 12:9, 15. [e] John 20:3, 6. [f] Mark 16:12. [g] Malachi 3:16; Matt. 18:20; ver. 36. [h] John 20:14, 15; 21:4. [i] John 19:25. [j] Acts 7:22. [k] ch. 7:16; John 3:2; Acts 2:22. [l] ch. 23:1; Acts 13:27, 28. [m] ch. 1:68; Acts 1:6.

4. *Two men;* angels in the form of men. Matthew and Mark mention but one. This does not make their statements inconsistent with each other, but it shows that they did not write in concert, and that each gave his own independent account.

13. *Two of them;* not of the eleven apostles, but of the other disciples. *Threescore furlongs;* ten ancient furlongs are equivalent to the modern geographical mile. The distance from Jerusalem to Emmaus was, then, about six geographical, or nearly seven English miles.

16. *Their eyes were holden;* kept from discovering who he was. Mark 16:12.

18. *Cleopas;* supposed to be the same as Alpheus, the father of James the less and Jude.

21. *Redeemed Israel:* they were thinking of an outward deliverance from bondage to the Romans, and the restoration of the kingdom to Israel. Compare Acts 1:6.

A. D. 33. ished, which were early at the sepulchre;[a]

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us went to the sepulchre,[b] and found *it* even so as the women had said: but him they saw not.

25 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken:[c]

26 Ought not Christ to have suffered these things,[d] and to enter into his glory?[e]

27 And beginning at Moses and all the prophets,[f] he expounded unto them in all the scriptures the things concerning himself.[g]

28 And they drew nigh unto the village whither they went: and he made as though he would have gone further.[h]

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.[i]

31 And their eyes were opened, and they knew him; and he vanished out of their sight.[*]

32 And they said one to another, Did not our heart burn within us,[j] while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.[k]

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, Jesus himself stood in the midst of them,[l] and saith unto them, Peace *be* unto you.

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[a] Ver. 9, 10. [b] ver. 12. [c] Heb. 5:11, 12. [d] ver. 46; Acts 17:3; Heb. 9:22, 23. [e] 1 Pet. 1:3, 11. [f] ver. 44; Acts 3:22. [g] Acts 10:43; 26:22. [h] Gen. 32:26; Mark 6:48. [i] Matt. 14:19.

[*] Or, *ceased to be seen of them.* [j] Psa. 39:3; Jer. 20:9; 23:29. [k] 1 Cor. 15:5. [l] Mark 16:14, etc.; John 20:19, etc.

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25. *O fools;* this is not the same word in the original as that which Christ condemns, Matt. 5:22. That implied great wickedness; this, dullness, want of reflection and discernment, as manifested in not better understanding his teaching and the Scriptures. *Slow of heart;* indisposed and reluctant to believe that he must die.

26. *Ought not Christ;* was it not needful, in order to fulfil the prophecies, that the Messiah should die? Did they not clearly foretell that he would be cut off, but not for himself? Dan. 9:26.

27. *At Moses;* the books which Moses wrote, the first books of the Old Testament. *The things concerning himself;* some of these things are mentioned in Genesis 3:15; 49:10; Num. 21:8, 9; Deut. 18:15; Isaiah 9:6, 7; 53:1–12; Psalms 16, 22, and 110; Dan. 9:26–27; Mal. 4:2–6.

28. *Made as though he would have gone further;* he kept on, giving no intimation that he would stop, till they entreated him to do so.

29. *Constrained him;* by their entreaties.

30. *Sat at meat;* reclined, as the custom was, at supper. *Blessed it;* asked the blessing of God, and gave thanks: in this he hath set us an example which we should follow.

31. *Their eyes were opened;* the difficulties in the way of their knowing him were removed. *He vanished;* disappeared. They saw him no more.

32. *Our heart burn;* glow with wonder and delight. *Opened to us the scriptures;* explained to us their meaning.

34. *Simon;* Simon Peter.

36. *Peace be unto you;* this was a form of salutation, and an expression of good-will.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.[a]

38 And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he showed them *his* hands and *his* feet.

41 And while they yet believed not for joy,[b] and wondered, he said unto them, Have ye here any meat?[c]

42 And they gave him a piece of a broiled fish, and of a honey-comb.

43 And he took *it*, and did eat before them.[d]

44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you,[e] that all things must be fulfilled which were written in the law of Moses,[f] and *in* the prophets,[g] and *in* the psalms,[h] concerning me. A. D. 33.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behooved Christ to suffer,[i] and to rise from the dead the third day:[j]

47 And that repentance and remission of sins should be preached in his name among all nations,[k] beginning at Jerusalem.

48 And ye are witnesses of these things.[l]

49 ¶ And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.[m]

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.[n]

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a Mark 6:49. b Gen. 45:26. c John 21:5, etc. d Acts 10:41. e Matt. 16:21. f ch. 21:22; Acts 3:18; 13:27, 33. g ver. 27. h Psa. 22, 110, etc. i Isa. 53:3, 5; Acts 4:12. j 1 Pet. 1:3. k Acts 5:31; 13:38. l Acts 1:8. m Isa. 44:3; Joel 2:28, etc.; Acts 1:5; 2:1-21. n Acts 1:9; Heb. 4:14.

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38. *Thoughts;* doubts and suspicions as to who and what he was.

39. *That it is I myself;* that I have really arisen from the dead.

40. *Showed them his hands and his feet;* compare John 20:27.

41. *Believed not for joy, and wondered;* the news was so strange and joyful, that they did not believe it.

43. *Took it, and did eat before them;* this was further proof of the reality of his bodily presence with them.

44. *Law of Moses—prophets—psalms;* these comprehended the whole of the Old Testament; and were the names of the three portions into which it was divided by the Jews.

45. *Understand the scriptures;* those portions of them which foretold his death and resurrection, which they did not correctly understand before.

46. *It behooved Christ to suffer, and to rise;* otherwise he could not fulfil the prophecies concerning him, prove that he was the Messiah, or procure the salvation of men.

47. *Beginning at Jerusalem;* the dwelling-place of his murderers, who had enjoyed and hitherto resisted all the means of grace.

48. *These things;* his life, miracles, teaching, death, and resurrection on the third day according to the Scriptures, proving him, beyond the possibility of a mistake, to be the true Messiah, and that through repentance and faith in him, and in this way only, men can be saved.

49. *The promise of my Father;* his promise to give them the Holy Spirit, to enable them to work miracles in confirmation of the truth of their testimony, and to fit them for the duties of their office. Joel 2:28, 29; Acts 2:16–21. *Power from on high;* the power which the Holy Spirit would give them to speak the various languages in which they would be called to preach, and do whatever might be needful to extend a knowledge of the gospel, and promote the salvation of all who should embrace it.

50. *Bethany;* a village on the side of mount Olivet, about two miles east of Jerusalem.

A. D. 33. 52 And they worshipped him,[a] and returned to Jerusalem with great joy:

53 And were continually in the temple, praising and blessing God.[b] Amen.

[a] Matt. 28:9, 17.

[b] Acts 2:46, 47; 5:42.

52. *Worshipped him;* as the Messiah, the Son of God, and the Saviour of men.

53. *Continually in the temple;* they worshipped there daily till the feast of Pentecost, which took place in about ten days. Then the Holy Spirit descended upon them in cloven tongues, like as of fire, and the promise, verse 49, was fulfilled. Acts 2:3.

INSTRUCTIONS.

7. Events which the friends of Christ most dread, and against the occurrence of which they most earnestly strive, are often essential to their highest good. They should therefore never mourn as those who have no hope, at any thing which God does or suffers to be done, but should say with submission, "It is the Lord; let him do as seemeth him good."

25. A more intimate acquaintance with the Scriptures, and a better understanding of them, would throw great light upon the providence of God; while it would support his people in trials, would nerve them for duty, and furnish them more thoroughly for every good work.

44. The events of divine providence are a fulfilment of the divine word. In order to see this, and be rightly affected by it, men must have their understandings enlightened and their hearts purified by the Holy Spirit. They should therefore habitually seek his teaching; and while "careful for nothing," should "in every thing by prayer and supplication with thanksgiving make known their requests unto God." He will then "supply all their need, according to his riches in glory by Christ Jesus."

47. The Saviour died and rose again, that repentance and forgiveness of sins might be preached in his name to all nations; and it is his revealed will that this should be done. All therefore, as they have opportunity and ability, should aid in this work, that the knowledge of his salvation may, through grace, be enjoyed by all people.

52. As the disciples who had been most fully instructed by Christ, worshipped him as he ascended to heaven, and as the inhabitants of that world worship him, ascribing "blessing, and honor, and glory, and power to Him that sitteth on the throne, and to the Lamb for ever and ever;" all to whom he is made known should worship him also, that they may be fitted to join the employments and partake of the joys of heaven. Rev. 5:7–14.

THE GOSPEL ACCORDING TO

JOHN.

JOHN was one of the three apostles whom our Lord admitted to peculiar intimacy with himself. They alone were permitted to witness the raising of Jairus' daughter, Mark 5:37; the transfiguration, Matt. 17:1; Mark 9:2; Luke 9:28; and the agony in Gethsemane, Matt. 26:37; Mark 14:33. He received peculiar evidences of his Lord's love and confidence in being repeatedly called "the disciple whom Jesus loved," and occupying the place next to him at the last passover, John 13:23. If, as is probable, he was one of the two disciples referred to in John 1:35–40, he was among the first called by our Lord. However this may be, it is plain from his narrative that he became one of His disciples very early in His ministry. Thus he possessed, besides the supernatural illumination and guidance of the Holy Ghost, all the human qualities and advantages necessary to constitute him a witness of our Lord's life and teachings.

His gospel stands last of the four in the sacred canon, in accordance with the universally received opinion that it was written last, and probably after the destruction of Jerusalem. The peculiar character of its style is at once noticed by every reader. But aside from this, its contents are peculiar also. It has comparatively little matter in common with the other three evangelists. This is explained partly by the fact that they are more occupied with our Lord's ministry in Galilee, John with that in Jerusalem. But the great characteristic of John's gospel is the fulness with which he records those discourses of our Lord, in which he unfolds his own divine person and office, partly in contro-

versy with his enemies, chapters 8–12; partly in confidential intercourse with his disciples, chapters 13–17. Thus the wisdom of God assigned to "the disciple whom Jesus loved," and who had been in a peculiar sense his bosom-companion during his earthly ministry, the office of supplying in the largest degree that part of the evangelic record which sets forth the nature of his divine person and office. So far as the Saviour's personal ministry is concerned, we have in the four narratives combined, all that is needful for the instruction and edification of the church to the end of time.

A. D. 26. CHAPTER I.

1 The divinity, humanity, and office of Jesus Christ. 15 The testimony of John. 39 The calling of Andrew, Peter, etc.

IN the beginning[a] was the Word,[b] and the Word was with God,[c] and the Word was God.[d]

2 The same was in the beginning with God.

3 All things were made by him;[e] and without him was not any thing made that was made.

4 In him was life;[f] and the life was the light of men.[g]

5 And the light shineth in darkness;[h] and the darkness comprehended it not.[i]

6 ¶ There was a man sent from God, whose name *was* John.[j]

a Prov. 8:22-31; Col. 1:16, 17; 1 John 1:1. b Rev. 19:13. c ch. 17:5. d Phil. 2:6; Heb. 1:8-13; 1 John 5:7. e Psa. 33:6; Eph. 3:9. f ch. 5:26; 1 John 5:11. g ch. 8:12. h ch. 3:19. i 1 Cor. 2:14. j Luke 3:2, 3.

CHAPTER I.

1. *In the beginning;* of the creation. He who was with God in the beginning of all created things, is before all things, and has existed from eternity. Compare chap. 17:5; Col. 1:17. *The Word;* a term applied by John to the second person of the Godhead in his eternal existence. Just as he is called "the Life" and "the Light," because he has in himself life and light, and imparts them to his creatures at his pleasure; so he is called "the Word," because in him "are hid all the treasures of wisdom and knowledge," and by his word and Spirit he reveals them to men. See Rev. 19:13. *With God;* in holy union, fellowship, and communion. *Was God;* this is a direct assertion of his divine nature as existing from eternity.

3. *All things were made—not any thing made;* all things in the widest sense. Compare Col. 1:16; Heb. 1:2. And as God, he upholds all things which he has made. Heb. 1:3.

4. *In him was life;* he is the author and sustainer of all created natural and spiritual life. *The life was the light of men;* the Word is the light and life of men absolutely; since every kind of light and life comes from him. But here the apostle means more especially, that he who is the spiritual life is also the spiritual light of fallen men, "dead in trespasses and sins;" because it is by making them alive to God, that he enlightens them; so that the two gifts of life and light always come together.

5. *Shineth in darkness;* sheds its rays among the spiritually ignorant, debased, and wretched. *Comprehended it not;* did not understand, and therefore rejected it. Compare chap. 8:19; 10:3; Matt. 11:25–27; 1 Cor. 2:8, 14.

6. *John;* John the Baptist. Matt. 3:1.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.[a]

9 *That* was the true Light, which lighteth every man that cometh into the world.[b]

10 He was in the world, and the world was made by him, and the world knew him not.[c]

11 He came unto his own, and his own received him not.[d]

12 But as many as received him, to them gave he power[*] to become the sons of God,[e] *even* to them that believe on his name:[f]

13 Which were born, not A. D. 26. of blood, nor of the will of the flesh, nor of the will of man, but of God.[g]

14 And the Word was made flesh, and dwelt among us,[h] and we beheld his glory,[i] the glory as of the only begotten of the Father, full of grace and truth.[j]

15 ¶ John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me;[k] for he was before me.

16 And of his fulness have all we received, and grace for grace.[l]

17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.[m]

[a] Acts 19:4. [b] Isa. 49:6. [c] ver. 5. [d] Acts 3:26; 13:46. [*] Or, *the right*, or *privilege*. [e] Isa. 56:4, 5; Rom. 8:14, 15; 1 John 3:1. [f] Gal. 3:26. [g] Jas. 1:18. [h] Luke 1:35; 1 Tim. 3:16. [i] 2 Pet. 1:17; 1 John 1:1, 2. [j] Psa. 45:2; Col. 2:3, 9. [k] Matt. 3:11, etc. [l] ch. 3:34. [m] Psa. 85:10; Rom. 5:21.

7. *The Light;* the Messiah. *Through him might believe;* through the testimony of John, might believe in Christ.

8. *He was not that Light;* John was "a burning and a shining light," chap 5:35; but he received all his brightness from the eternal Word, who alone is the true Light, because he has light in himself, and is the only source of light to men.

9. *Lighteth every man;* the meaning is, that all true knowledge is from Christ.

10. *In the world;* as its Creator, Instructor, and Redeemer. *Knew him not;* did not apprehend his true character.

11. *His own;* his own land Judea, and his own people the Jews. *Received him not;* they did not believe on him, but rejected and crucified him.

12. *Power;* right, privilege. *Sons of God;* spiritual children, adopted into his family, and conformed to his image.

13. *Were born—of God;* changed, by his Holy Spirit, from supreme love of self and sin to supreme love of God and holiness. No man inherits this holy character by nature, nor can it be given to him by man. It is the gift of God alone.

14. *Made flesh;* took upon him human nature—became a man. Thus the apostle teaches, in the most direct terms, that "the man Christ Jesus" is also the Word that was with God before the world was. *Beheld his glory;* Matt. 17:1–5; Mark 9:2–10. *Only begotten of the Father;* possessed of his nature, and peculiarly the object of his infinite affection, dwelling in him, knowing him, and perfectly fitted to make him known. *Grace and truth;* favor to the guilty, knowledge of truth, and all needed good communicated to men.

15. *He was before me;* because he existed from eternity with the Father. Compare chap. 8:58.

16. *All we;* disciples of Christ. *Grace for grace;* the fuller grace of the gospel for the less grace of the law; or, as some understand the words, continually new and larger measures of grace—all needed variety and abundance of unmerited favors. Matt. 13:12.

17. *The law was given by Moses;* a certain measure of grace accompanied the law of Moses, else no man could have been saved under it. Yet the proper office of the law itself was not grace, but rather restraint and conviction of sin. Rom. 3:20; Gal. 3:19. *Grace and truth came by Jesus Christ;* all the grace that belonged to the dispensation of the law came through Christ, while the gospel which he revealed is itself grace and truth in full measure.

A. D. 25. 18 No man hath seen God at any time;[a] the only begotten Son, which is in the bosom of the Father, he hath declared *him*.[b]

19 ¶ And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou?[c]

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet?[*] And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord,[d] as said the prophet Esaias.[e]

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not;[f]

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan,[g] where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God,[h] which taketh[†] away the sin of the world![i]

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him,[j] the same is he which baptizeth with the Holy Ghost.[k]

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[a] Exod. 33:20; 1 Tim. 6:16. [b] 1 John 4:9. [c] Luke 3:15, etc. [*] Or, *a prophet*. [d] Matt. 3:3; Mark 1:3; Luke 3:4; ch. 3:28. [e] Isaiah 40:3. [f] Mal. 3:1. [g] Judg. 7:24. [h] Exod. 12:3; Isa. 53:7, 11; Rev. 5:6. [†] Or, *beareth*; Heb. 9:28. [i] Acts 13:39; 1 Peter 2:24; Rev. 1:5. [j] ch. 3:34. [k] Acts 1:5; 2:4.

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18. *Declared him;* revealed him. The apostle here teaches that all the revelations men have received of God, whether under the law or the gospel, had Jesus Christ for their source.

21. *Elias;* Elijah. Malachi 4:5; Matt. 11:14; 16:14. *I am not;* not in their sense—not Elijah in person, though he was Elijah in the sense in which Malachi had predicted him. *That prophet;* Jeremiah, or some distinguished prophet who they expected would appear.

23. *The voice;* Matt. 3:3.

26. *With water;* in distinction from the baptism of the Holy Ghost, which Christ shall bestow. See Matt. 3:11.

28. *Beyond Jordan;* on the east side.

29. *Lamb of God;* him who is to be offered as an atoning sacrifice for the sins of men. Exod. 12:3; 20:38–46; Isa. 53:7; 1 Cor. 5:7; 1 Pet. 1:18–21; Isa. 53:4. *Taketh away;* expiates it and removes the penalty of it from man by bearing it in his own body on the tree. 1 Pet. 2:22–25.

31. *I knew him not;* see note to ver. 33. *But that he should be made manifest;* as much as to say, I knew not yet who this person was, but only that he was about to be manifested to Israel.

33. *I knew him not;* John may have had a personal acquaintance with Jesus, but he did not know him as the one that was to baptize with the Holy Ghost. He was not authorized to say of Jesus, This is the one of whom I spoke, till he had received from God the sign named in this verse. *He that sent me;* God. *Which*

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again the next day after John stood, and two of his disciples;

36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.†

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.‡

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jonas: thou shalt be called Cephas,[a] which is by interpretation, A stone.§

43 ¶ The day following A. D. 30. Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write,[b] Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth?[c] Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile![d]

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.[e]

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God;[f] thou art the King of Israel.[g]

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Veri-

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[a] Or, *abiteet.* † *That was two hours before night.* ‡ Or, *the Anointed.* [a] Matt. 16:18. § Or, *Peter.* [b] Luke 24:27, 44. [c] ch. 7:41. [d] Psa. 32:2; Rom. 2:28, 29. [e] Psa. 139:1, 2. [f] Matt. 14:33; ch. 20:28, 29. [g] Matt. 21:5; 27:11.

baptizeth with the Holy Ghost; whose it is to give both the ordinary and the miraculous influences of the Spirit.

34. *Bare record;* ver. 19–23; Matt. 3:17.

39. *The tenth hour;* four in the afternoon.

41. *Messias—Christ;* the former word being Hebrew, the latter Greek, and both signifying the Anointed One.

42. *Cephas;* a Syriac word, meaning the same as the Greek word Peter, and the English word stone, or rock. Matt. 16:18.

44. *Bethsaida;* Matt. 11:21.

45. *Moses—the prophets;* Luke 24:44; Gen. 3:15; 49:10; Deut. 18:15–18; Isa. 9:6, 7; 53:2–12; Jer. 23:5, 6.

46. *Nazareth;* Matt. 2:23.

47. *Israelite indeed;* not merely a descendant of Israel, but one who has the true character of an Israelite—a holy and believing man. *No guile;* not hypocritical; open, honest, upright, sincere.

48. *I saw thee;* he saw him in a supernatural way. This manifestation of his supernatural knowledge led Nathanael to the confession in the following verse.

49. *Rabbi;* Master. Matt. 23:7. *Son of God;* this was an acknowledgment of him as the Messiah.

50. *Greater things;* greater and more abundant evidences of his Messiahship.

51. *Verily, verily;* truly, truly.

A. D. 30. ly, verily, I say unto you, Hereafter ye shall see heaven open,[a] and the angels of God ascending and descending upon the Son of man.[b]

CHAPTER II.

1 Christ turneth water into wine; 12 departeth into Capernaum, and to Jerusalem, 14 where he purgeth the temple of buyers and sellers. 19 He foretelleth his death and resurrection. 23 Many believed because of his miracles, but he would not trust himself with them.

AND the third day there was a marriage in Cana of Galilee;[c] and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.[d]

3 And when they wanted wine,[e] the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee?[f] mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.[g]

6 And there were set there six water-pots of stone, after the manner of the purifying of the

a Ezek. 1:1. b Gen. 28:12; Dan. 7:9, 10; Acts 1:10, 11. c Josh. 19:28; ch. 4:46. d Heb. 13:4. e Eccl. 10:19; Isa. 24:11. f So 2 Sam. 16:10; 19:22. g Luke 5:5, 6.

When thus repeated, it denotes the great importance and absolute certainty of what was declared. *Hereafter;* rather, henceforward. *Heaven open—the angels of God ascending and descending;* the allusion is to Jacob's vision of a ladder reaching to heaven, on which the angels of God were ascending and descending. The meaning is, henceforward ye shall see a constant communication established between heaven and the Son of man: the reference is not so much to particular appearances of angels, as to the full and constant communion which the Son of man has with God, and which he gives to each of his disciples in his measure.

INSTRUCTIONS.

1. The Bible reveals that Jesus Christ is God, the maker of all things that ever were made. All who have the Bible are therefore bound to acknowledge him in this character, and to pay him divine honors.

9. As Jesus Christ is the light of the world, all who reject him walk in spiritual darkness, while those who follow him have the light of life. God, who commanded the light to shine out of darkness, shines into their minds, and gives them the light of the knowledge of his glory in the face of Jesus Christ; and in his light they see correctly spiritual things. 2 Cor. 4:6.

13. The change in men called being "born again," by which they become children of God, is produced not by men, but by God, and to him will for ever be all the glory.

41. When men find the Saviour, and experience the blessedness of trusting in him, they desire that others, especially their friends, should become partakers of their joys.

48. In secret communion with God, though unseen by men, we are never unobserved by Jesus Christ. He witnesses all our feelings, and is acquainted with our whole character. By yielding to the evidences of his truth, and improving the light we have, we receive from him greater light, and prepare for brighter manifestations of his power and glory.

CHAPTER II.

1. *The third day;* after the events recorded in the last chapter. *Cana of Galilee;* a town west of the sea of Galilee, a few miles north of Nazareth; so called to distinguish it from Cana, near Sidon.

3. *They have no wine;* meaning, their supply of wine has failed: for they had wine at the beginning, verse 10. The words seem to contain a tacit request that Jesus would now supply the deficiency.

4. *Woman, what have I to do with thee?* an intimation that he cannot allow her or any other person to direct in regard to the exercise of his divine power. *Mine hour;* his time to furnish wine by a miracle, and thus show forth his glory.

6. *Six water-pots of stone;* it was the custom of the Jews to have such vessels for water, for purposes of purification. *Firkins;* the Greek word rendered firkins is supposed to

Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now,[a] and bear unto the governor of the feast.[b] And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,[c]) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.[d]

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory;[e] and his disciples believed on him.[f]

12 ¶ After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 ¶ And the Jews' pass- A. D. 30. over was at hand,[g] and Jesus went up to Jerusalem,[h]

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;[i]

16 And said unto them that sold doves, Take these things hence; make not my Father's house a house of merchandise.

17 And his disciples remembered that it was written, The zeal of thy house hath eaten me up.[j]

18 ¶ Then answered the Jews and said unto him, What sign showest thou unto us, seeing that thou doest these things?[k]

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.[l]

20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

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[a] Eccl. 9:7. [b] Rom. 13:7. [c] Psa. 119:100; ch. 7:17. [d] Psa. 104:15; Prov. 9:2, 5. [e] ch. 1:14. [f] 1 John 5:13. [g] Exod. 12:14. [h] ver. 23; ch. 5:1; 6:4; 11:55. [i] Matt. 21:12; Mark 11:15; Luke 19:45. [j] Psa. 69:9. [k] Matt. 12:38, etc.; ch. 6:30. [l] Matt. 26:61; 27:40.

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denote the same measure as the Hebrew word bath, containing about 8⅞ gallons.

8. *Governor of the feast:* the person who had the general superintendence.

10. *Every man:* this is a statement of what was usual on such occasions. Thus the governor of the feast testified to the purity and excellence of the wine miraculously furnished by the Saviour.

11. *Manifested forth his glory:* showed his divine power, and thus proved himself to be the Messiah. It is never said in the Scriptures, that any mere creature ever wrought miracles to show forth his own glory. This statement, which is here made with regard to the Son of God, is peculiar to him, and is adapted to lead men to pay him divine honors. Chap. 5:23.

12. *Capernaum;* Matt. 4:13.

14. *Found in the temple:* this cleansing of the temple was early in our Lord's ministry, and must not be confounded with that recorded in Matt. 21:12.

17. *It was written:* Psa. 69:9. *Hath eaten me up:* I am full of consuming desire for the honor of thy house, and the purity of thy worship.

18. *What sign showest thou:* what miracle dost thou work in proof of thy authority to do these things?

19. *This temple:* meaning his body, verse 21. *I will raise it up:* Jesus Christ had power to raise his own dead body to life, and actually did raise it on the third day after his death, according to his prediction. Matt. 12:40; Rom. 1:4.

20. *Forty and six years:* it was so many years since Herod the Great had commenced repairing, or, more properly, rebuilding the temple, sixteen years before the Saviour's

A. D. 30. 21 But he spake of the temple of his body.[a]

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them;[b] and they believed the scripture, and the word which Jesus had said.

23 ¶ Now when he was in Jerusalem at the passover, in the feast-*day*, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all *men*,[c]

25 And needed not that any should testify of man; for he knew what was in man.

[a] Eph. 2:21, 22; Col. 2:9; Heb. 8:2. [b] Luke 24:8. [c] 1 Sam. 16:7; 1 Chr. 28:9; 29:17; Jer. 17:9, 10; Matt. 9:4; ch. 16:30; Acts 1:24; Rev. 2:23. [d] ch. 7:50, 51; 19:39. [e] ch. 9:16, 33;

birth. During this period additions, more or less, had been from time to time made to it. To this temple they wrongly applied the Saviour's words. The same misapplication of his words they made when they accused him before Pilate. Matthew 26:61; Mark 14:58.

22. *The scripture:* those passages which foretold his death and resurrection. Psa. 16:10, 11; Acts 2:22-30.

24. *Did not commit himself unto them;* did not trust himself in their power.

25. *He knew what was in man;* he knew the hearts of men, and how, under all circumstances, they would act. Of course he knew in all respects how to treat them. Jer. 17:10; Rev. 2:23; chap. 1:1.

INSTRUCTIONS.

2. Marriage is an ordinance of divine appointment, and a means of great usefulness and happiness. At weddings, the presence and blessing of Jesus Christ should always be sought, and every thing conducted in such a manner as will honor him, and promote the benefit of all concerned.

17. The transactions recorded in the New Testament are in many cases a fulfilment of the declarations of the Old; and the more we become acquainted with each, and with the connection of one with the

CHAPTER III.

1 Christ teacheth Nicodemus the necessity of regeneration. 14 Of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief. 23 The baptism, witness, and doctrine of John concerning Christ.

THERE was a man of the Pharisees named Nicodemus, a ruler of the Jews:[d]

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.[e]

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again,* he cannot see the kingdom of God.[f]

Acts 2:22; 10:38. * Or, *from above.* [f] ch. 1:13; Gal. 6:15; Eph. 2:1; Titus 3:5; James 1:18; 1 Pet. 1:23; 1 John 2:29; 3:9.

other, the more clear to our minds will be the evidence of the divine inspiration and value of both—that they have one Author, tend to form one character, and promote one great and benevolent end.

25. The perfect knowledge of Jesus Christ gives him the fullest acquaintance with human character, shows him how in all respects to treat men while on earth, and fits him righteously and wisely to award to all the retributions of eternity.

CHAPTER III.

1. *A ruler;* a member of the Sanhedrim or great Jewish council.

3. *Except a man be born again;* our Lord saw that Nicodemus had no true apprehension of the spiritual nature of the kingdom which he had come to establish, nor of the spiritual character required for admission to it. He therefore met his difficulty at the outset by teaching him that all men, be they Jews or Gentiles, must be made new in the inner man by a new spiritual birth, before they can enter into his kingdom and enjoy its privileges. To be born again is to be made new men inwardly by a great change from supreme love of the creature to supreme love of the Creator. *See the kingdom of God;* understand or enjoy its blessings. Matt. 3:2.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and *of* the Spirit,[a] he cannot enter into the kingdom of God.[b]

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.[c]

7 Marvel not that I said unto thee, Ye must be born again.*

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.[d]

9 Nicodemus answered A. D. 30. and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen;[e] and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.[f]

14 ¶ And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:[g]

[a] Rom. 8:2; 1 Cor. 2:12. [b] Mark 16:16; Acts 2:38. [c] 1 Cor. 15:47-49; 2 Cor. 5:17. * Or, *from above.* [d] 1 Cor. 2:11. [e] 1 John 1:1-3. [f] Eph. 4:9, 10. [g] Num. 21:9.

4. *How can a man;* this question referred to natural birth, of earthly parents; the assertion of Christ referred to a spiritual change by the Holy Ghost.

5. *Born of water and of the Spirit;* purified by the Holy Spirit; of which baptism by water is a divinely appointed symbol. *Enter into;* become a member inwardly, and not merely in an outward way.

6. *Born of the flesh is flesh—born of the Spirit is spirit;* by the natural birth, fleshly children come from fleshly parents; by the spiritual birth, spiritual children come from the Holy Spirit. Flesh and spirit are here opposed to each other. The first denotes what is earthly and impure; the second, what is heavenly and holy. Compare Rom. 8:1-9.

8. *Listeth;* pleaseth—where its author pleaseth to have it. *So is every one;* the Spirit's operation, like that of the wind, is directed by God, unseen, and known by its effects.

9. *How;* Nicodemus here asked a question which Jesus did not answer. He had revealed the fact, its nature, necessity, and author. The manner it was not necessary, and would not be useful, for Nicodemus to know. The fact might be believed, and all its benefits be secured, without knowing how it was accomplished.

10. *Master of Israel;* teacher, which he was by virtue of his office as a ruler. *These things;* the things relating to the new birth, about which he had been speaking, and which were revealed in the Old Testament, which the Jewish rulers professed to teach. Psa. 51:10; Ezek. 11:19; 36:26.

11. *Do know—have seen;* Christ's knowledge of truth was direct. He always spoke what he had seen with his Father, chap. 5:20; 8:38. What his followers, therefore, had heard and learned of him, they could declare with certain knowledge of its truth.

12. *Earthly things;* things which take place on earth, such as being born of the Spirit, the evidences of which are obvious to the senses. *Heavenly things;* things less plain, relating to God, Christ, heaven, and eternity, the evidences of which are not addressed to sense, but to faith.

13. *Hath ascended up to heaven;* learned heavenly things by actual presence there, and come down from that world to reveal them. *Son of man;* Jesus Christ. *Which is in heaven;* whose proper dwelling-place is in heaven. He left heaven for a season only, to return thither again.

14. *Moses lifted up the serpent;* Num. 21:8, 9. *Be lifted up;* on the cross, a propitiation for the sins of men 1 John 2:2.

A. D. 30. 15 That whosoever believeth in him should not perish, but have eternal life.[a]

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.[b]

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.[c]

18 ¶ He that believeth on him is not condemned:[d] but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.[e]

20 For every one that doeth evil hateth the light, neither cometh to the light,[f] lest his deeds should be reproved.[*]

21 But he that doeth truth cometh to the light,[g] that his deeds may be made manifest, that they are wrought in God.[h]

22 ¶ After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.[i]

23 ¶ And John also was baptizing in Ænon, near to Salim,[j] because there was much water there: and they came, and were baptized.[k]

24 For John was not yet cast into prison.[l]

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness,[m] behold, the same baptizeth, and all *men* come to him.[n]

27 John answered and said, A man can receive[†] nothing, except it be given him from heaven.[o]

28 Ye yourselves bear me witness, that I said, I am not the Christ,[p] but that I am sent before him.[q]

29 He that hath the bride is the bridegroom: [r] but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: [s] this my joy therefore is fulfilled.

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[a] Ver. 36; Heb. 7:25. [b] 1 John 4:9. [c] Luke 9:56. [d] ch. 6:40, 47. [e] ch. 1:4, 9-11. [f] Job 24:13, 17; Prov. 4:18, 19. [*] Or, *discovered.* [g] 1 John 1:6. [h] 3 John 11. [i] ch. 4:2. [j] 1 Sam. 9:4. [k] Matt. 3:5, 6. [l] Matt. 14:3. [m] ch. 1:7, 15, etc. [n] Psa. 65:2; Isa. 45:23. [†] Or, *take unto himself.* [o] 1 Cor. 2:12-14; 4:7; Heb. 5:4; Jas. 1:17. [p] ch. 1:20, 27. [q] Luke 1:17. [r] Song 4:8-12; Jer. 2:2; Ezek. 16:8; Hosea 2:19, 20; Matt. 22:2; 2 Cor. 11:2; Eph. 5:25, 27; Rev. 21:9. [s] Song 5:1.

16. *Gave his only begotten Son;* the highest expression of his infinite compassion. . Chap. 1:14.

17. *Might be saved;* on their compliance with the terms of salvation.

18. *Not condemned;* Rom. 8:1.

19. *The condemnation;* cause of condemnation. *Light is come;* divine truth is revealed. *Darkness;* error and sin.

20. *Reproved;* shown to be evil, and as such condemned.

21. *Doeth truth;* acteth according to truth. *Wrought in God;* by the aid of his Spirit, and according to his will.

22. *Baptized;* not personally, but through his disciples, chap. 4:2.

25. *About purifying;* the question seems to have had reference to the relative worth of John's baptism as compared with that of Jesus.

26. *All men come to him;* many more came to Christ than to John.

27. *Except it be given him;* every office in God's kingdom, and all success in doing good, is from God. He gives to all their place and work as he sees best. You should not be dissatisfied that a greater than I has come, for this is what I foretold.

29. *Hath the bride is the bridegroom;* in these words John teaches that Christ's relation to "the kingdom of heaven" is that of the bridegroom to the bride. The church is his own, and ought to render to him supreme honor. John, on the other hand, is only the bridegroom's friend. He was sent to foretell his coming, and

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all: [a] he that is of the earth is earthly, [b] and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. [c]

33 He that hath received his testimony, hath set to his seal that God is true. [d]

34 For he whom God hath sent speaketh the words of God: [e] for God giveth not the Spirit by measure *unto him.* [f]

35 The Father loveth the Son, and hath given all things A. D. 30. into his hand. [g]

36 He that believeth on the Son hath everlasting life: [h] and he that believeth not the Son, shall not see life; but the wrath of God abideth on him. [i]

[a] Ch. 6:33; 8:23; Eph. 1:20, 21. [b] 1 Cor. 15:47. [c] ch. 1:11. [d] 1 John 5:10. [e] ch. 7:16. [f] Psa. 45:7; Isa. 11:2; 59:21; ch. 1:16; Col. 1:19. [g] Matt. 28:18. [h] Hab. 2:4; ver. 15, 16. [i] Rom. 1:18.

CHAPTER IV.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel. 31 He declareth to them his zeal to God's glory. 39 Many Samaritans believe on him. 43 He departeth into Galilee, and healeth the ruler's son that lay sick at Capernaum.

WHEN therefore the Lord knew how the Pharisees

now rejoices to be lost sight of in his greater glory.

30. *He;* Christ. *Must increase;* in influence and honor.

31. *He that cometh;* Christ. *Is above all;* in character and work, and ought to be honored above all. *Is of the earth;* as are John and all merely human teachers. *Is earthly;* inferior in character and teaching, and ought to hold an inferior place.

32. *Seen and heard;* in heaven with his Father. *No man;* few compared with the whole, and none uninfluenced by the Holy Spirit.

33. *Hath set to his seal that God is true;* by believing in Christ, he acknowledged that what God hath said concerning him is true.

34. *By measure;* John and the apostles received the Holy Spirit only in a certain measure, but Christ without measure.

35. *Hath given all things;* pertaining to the salvation of men. *Into his hand;* as Mediator, that he might give eternal life to all who should believe in him. Compare chap. 17:2.

INSTRUCTIONS.

7. As all men are naturally destitute of the love of God, no one should think it strange that he must experience that change which Christ called being born again.

9. It is not necessary, in order to believe a fact and receive the benefit of it, that a man should understand the manner in which it is accomplished; and he should not let his ignorance of what God has not revealed hinder him from receiving and treating as true what he has revealed.

11. As Jesus knew the truth of what he taught, all are bound to believe it, and to let it have its due influence over their hearts and lives.

20. The reason why men do not believe what Christ has taught is, that they love error, they do evil, and his truth on this account condemns them.

26. When sinners in great numbers come to the Saviour, some men, if it lessen the number who follow them, are greatly grieved. But good men, with right views, rejoice in every accession to the number of Christ's followers. They are delighted to see him increase, though it cause them to decrease.

30. It is a high spiritual attainment to be willing that others should excel us in usefulness and honor.

35. As all things pertaining to the souls of men are in the hands of Christ and at his disposal, the eternal life of those who believe in him, and the eternal death of those who continue to reject him, are certain.

CHAPTER IV.

1. *How the Pharisees had heard;* he was aware that the knowledge of his growing popularity excited their envy and ill-will, which he wished for the present to avoid.

A. D. 30. had heard that Jesus made and baptized more disciples than John,[a]

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.[b]

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.[c]

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

8 For his disciples were gone away unto the city to buy meat.

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.[d]

10 Jesus answered and said unto her, If thou knewest the gift of God,[e] and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.[f]

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him, shall never thirst;[g] but the water that I shall give him, shall be in him a well of water springing up into everlasting life.[h]

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast, is not thy husband: in that saidst thou truly.

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a Ch. 3:22, 26. b Luke 2:49. c Gen. 33:19; 48:22; Josh. 24:32. d Acts 10:28. e Eph. 2:8. f Isa. 12:3; 41:17, 18; Jer. 2:13; Zech. 13:1; 14:8; Rev. 22:17. g ch. 6:35, 58. h ch. 7:38; 17:2, 3; Rom. 6:23.

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4. *Samaria;* lying between Judea and Galilee.

5. *Sychar;* in the Old Testament it is called Shechem. Gen. 33:18. It is now called Naplous, and lies a few miles south east of the city of Samaria, between the mountains Ebal and Gerizim. *Jacob gave to his son Joseph;* see note to Gen. 48:22.

8. *Meat;* according to the usage of the word in our version, meat is used for all kinds of food.

9. *No dealings with the Samaritans;* no friendly intercourse. Matt. 10:5.

10. *The gift of God;* the Saviour, and the blessings which he is ready to bestow. *Living water;* under the figure of living water, that is, the flowing water of a fountain in contrast with the stagnant water of a pool or cistern, he means the Holy Spirit, who purifies, refreshes, and invigorates the soul. Compare chap. 7:37–39.

11. *Whence;* she supposed him to speak of literal living or running water, which was peculiarly fresh and good.

14. *The water that I shall give him;* the Holy Spirit shall dwell in him, and satisfy his soul. *Shall never thirst;* he does not mean that one draught shall satisfy him, but that he shall always have in his soul a well of living water, from which he shall continually drink and be satisfied.

18. *Not thy husband;* she was living with a man who was not he husband.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.[a]
20 Our fathers worshipped in this mountain; [b] and ye say, that in Jerusalem is the place where men ought to worship.[c]
21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.[d]
22 Ye worship ye know not what: [e] we know what we worship; for salvation is of the Jews.[f]
23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; [g] for the Father seeketh such to worship him.
24 God *is* a Spirit: [h] and they that worship him, must worship *him* in spirit and in truth.
25 The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.
26 Jesus saith unto her, I that speak unto thee am *he*.[i]
27 ¶ And upon this came A. D 30. his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?
28 The woman then left her water-pot, and went her way into the city, and saith to the men,
29 Come, see a man which told me all things that ever I did: is not this the Christ?
30 Then they went out of the city, and came unto him.
31 ¶ In the mean while his disciples prayed him, saying, Master, eat.
32 But he said unto them, I have meat to eat that ye know not of.
33 Therefore said the disciples one to another, Hath any man brought him *aught* to eat?
34 Jesus saith unto them, My meat is to do the will of him that sent me,[j] and to finish his work.[k]
35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.[l]

a Ch. 1:48, 49. b Judg. 9:7. c Deut. 12:5-11; 1 Kings 9:3. d Mal. 1:11; Matt. 18:20. e 2 Kings 17:29. f Isa. 2:3; Rom. 9:5. g Phil. 3:3. h 2 Cor. 3:17. i ch. 9:37. j Job 23:12; ch. 6:38. k ch. 17:4. l Matt. 9:37.

19. *I perceive;* this she did from his manner and his knowledge of her history.

20. *This mountain;* mount Gerizim, which lay at a little distance from Sychar. As she perceived him to be a prophet, she appealed to him to decide a disputed question between the Samaritans and the Jews about the proper place of public worship.

21. *The hour cometh;* the time is near. *Neither in this mountain;* not in this or that place merely, but in all places, may you worship him who is a Spirit, "in spirit and in truth."

22. *We know what we worship;* the Jews had both a divinely appointed system of worship, and a clear revelation from God of his nature and the service required by him. The Samaritans received only the five books of Moses, and their services on mount Gerizim were without the divine warrant, and mingled with superstitious observances. *Salvation is of the Jews;* from them the Messiah was to come.

23. *Worship the Father;* in heart, with sincere love and devotion, in every place where they may be.

26. *He;* the Messiah. This was the first time, so far as we are informed, that Jesus explicitly declared himself to be the Christ. It was, moreover, not in the presence of the Pharisees, who would have taken advantage of the assertion to misrepresent and persecute him; but among the Samaritans, who had no intercourse in religious matters with the Jews, and would make no bad use of the declaration.

35. *Say not ye;* that is, when ye have committed your seed to the ground. *Four months;* this was the usual period between seed time and harvest. *Look on the fields;* the Sa-

A. D. 30. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: [a] that both he that soweth and he that reapeth may rejoice together.[b]

37 And herein is that saying true, One soweth, and another reapeth.[c]

38 I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors.[d]

39 ¶ And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.[e]

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.[f]

43 ¶ Now after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honor in his own country.[g]

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: [h] for they also went unto the feast.[i]

46 So Jesus came again into Cana of Galilee, where he made the water wine. [j] And there was a certain nobleman,* whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.[k]

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth.[l] And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then inquired he of them the hour when he began to

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[a] Romans 6:22. [b] 1 Cor. 3:5-9. [c] Micah 6:15. [d] 1 Peter 1:12. [e] verse 29. [f] chap. 17:8; 1 John 4:14. [g] Matthew 13:57; Mark 6:4; Luke 4:24. [h] chap. 2:23. [i] Deuteronomy 16:16. [j] chap. 2:1, 11. * Or, *courtier*, or *ruler*. [k] 1 Cor. 1:22. [l] Matthew 8:13; Mark 7:29, 30; Luke 17:14.

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maritans, called by the woman, coming to hear the gospel; and men in every direction perishing for lack of knowledge.

36. *He that soweth and he that reapeth*; Jesus and others had sowed spiritual seed. The disciples might gather the fruit by being instrumental in the conversion of men; and thus Christ and his disciples, like sowers and reapers, rejoice together.

38. *I sent you*; spoken in anticipation of the mission of his apostles, when he should have finished his work on earth. *Other men labored*; spoken of all the preparation made by Christ and holy men before him for the work of the apostles. *Ye are entered into their labors*; they have prepared the way for your reaping the fruit.

41. *Many more believed*; this was the beginning of the harvest of which Jesus had spoken.

44. *His own country*; this is the same word which is used Matt. 13:54, and applied to Nazareth, where Jesus was brought up. As they did not receive him, he visited and wrought miracles in other parts of Galilee.

48. *Except ye see signs*; unless by miracles he showed that he was the Messiah, they would not believe on him.

52. *Seventh hour*; one o'clock in the afternoon.

amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: [a] and himself believed, and his whole house. [b]

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

a Psa. 107:20. b Acts 16:34; 18:8. c Lev. 23:2, etc.; Deut. 16:16; ch. 2:13.

54. *The second miracle;* the second that he had wrought at Cana, the first having been the turning of water into wine. Chap. 2:6-11. In the interval he had wrought many miracles at Jerusalem, ver. 34.

INSTRUCTIONS.

3. When good men are opposed, and their usefulness obstructed in one place, it is often wise for them to go to another; and the rejection of the gospel by some, proves the occasion of its being embraced by others; thus God, angels, and men are led to rejoice together. Luke 15:7-10.

13. Earthly blessings, however numerous and great, cannot satisfy the desires of men. But the blessings of the Holy Spirit, which Christ gives to those who ask him, furnish and secure to them satisfying and eternal joys.

23. Men are prone to think too much of the place and mode of religious worship. God regards the state of the heart; and spiritual worship, in any place, is accepted of him.

34. As food to the hungry, and water to the thirsty, so is the doing of the will of God to those who love him; and whether engaged in sowing the spiritual seed of divine truth, or reaping the harvest, their employment is a source of the most elevated and refreshing joy.

50. The faith of parents and masters, Luke 7:1-10, and their prayers to Jesus Christ, are often the means of unspeakable blessings to their children and servants; and however distant they may be from their friends or from Christ, his power can reach them, and his grace supply their wants.

CHAPTER V.

The present chapter contains the first of those wonderful discourses of our Lord recorded by John, in which he sets forth his divine nature and office in his twofold relation to God and man. For the clearer understanding of his words, the reader should notice the following things:

CHAPTER V. A. D. 31.

1 Jesus on the sabbath-day cureth him that was diseased eight and thirty years. 10 The Jews therefore cavil, and persecute him for it. 17 He answereth for himself, and reproveth them, showing by the testimony of his Father, 32 of John, 36 of his works, 39 and of the scriptures, who he is.

AFTER this there was a feast of the Jews; [c] and Jesus went up to Jerusalem.

First, God is his Father and he is the Son of God in such a high and incommunicable sense, that he is equal with the Father in nature, verse 18; enjoys his perfect love and knows all his counsels, verse 20; performs all the works that his Father performs, verses 19-21; has life in himself as the Father has it, and gives it to whom he will, verses 21, 26; claims equal honor with the Father, verse 23; raises the dead and judges them, verses 21, 22, 24-29.

Secondly, as the Son of God on earth, he always acts in subordination to the will of the Father. He has not come of himself, but the Father has sent him, verse 23, etc.; the Father has appointed to him the works that he shall do, verses 20, 22, 26, etc.; he can do nothing of himself, but must always act in accordance with the Father's will, verses 19, 30; the Father who sent him bears witness to him by the works that he has given him to do, verse 36, and by the scriptures of the Old Testament, verses 39, 45-47.

Thirdly, it is as the Son of man—the Word made flesh—that he not only redeems, but judges men, verse 27.

Equality with the Father in nature, subordination to the Father in office, union with human nature in the work of redeeming and judging men, and in all these perfect union with the Father in counsel and will: these are the great doctrines that run through the present and similar following discourses.

A. D. 31. 2 Now there is at Jerusalem by the sheep *market*[a] a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in,[a] was made whole of whatsoever disease he had.[b]

5 And a certain man was there, which had an infirmity thirty and eight years.[c]

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*,[d] he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool:[e] but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.[f]

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.[g]

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day: it is not lawful for thee to carry *thy* bed.[h]

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was:[i] for Jesus had conveyed himself away,[j] a multitude being [†] in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more,[k] lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.

17 ¶ But Jesus answered them, My Father worketh hitherto, and I work.[l]

18 Therefore the Jews sought the more to kill him,[m] because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.[n]

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[a] Or, *gate*; Neh. 3:1; 12:39. [a] Prov. 8:17; Eccl. 9:10; Matt. 11:12. [b] Ezek. 47:8, 9; Zech. 13:1. [c] Luke 8:43; 13:16. [d] Psalm 142:3. [e] Deut. 32:36; Psa. 72:12; 142:4; Rom. 5:6; 2 Cor. 1:9, 10. [f] Matt. 9:6; Mark 2:11; Luke 5:24. [g] ch. 9:14. [h] Jer. 17:21, etc.; Matt. 12:2, etc. [i] ch. 11:9. [j] Luke 4:30. [†] Or, *from the multitude that was.* [k] ch. 8:11. [l] ch. 9:4; 14:10. [m] ch. 7:19. [n] Zech. 13:7; ch. 10:30, 33; Phil. 2:6.

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2. *Market;* this word, as shown by the italics, is not in the original. It probably should have been, as in the margin, gate. Neh. 3:1, 32; 12:39. *Bethesda;* "house of mercy." Many at that pool had been mercifully healed of their diseases.

8. *Thy bed;* which was a simple mat.

10. *To carry thy bed;* which they reckoned among the servile labor forbidden by the law. See Jer. 17:21, 22; Neh. 13:15-20; where, however, the burdens borne were in the way of traffic and ordinary labor.

14. *A worse thing;* a worse evil than that from which Jesus had delivered him.

17. *Worketh hitherto;* worketh without intermission in upholding and quickening creation, ever since the day when he finished it. *I work;* he claimed to be the Son of God in such a sense that he had the power and right of working as God works. This they thought was blasphemy; and had he been only a man, it would have been. But as he was God as well as man, chap. 1:1, it was speaking and acting according to truth. The question was not whether Jesus possessed power to do those things, but it was whether he exercised his power agreeably to the will of the Father, or in opposition to it; and he answered them accordingly.

19 ¶ Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: [a] for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son,[b] and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth *them;* even so the Son quickeneth whom he will.[c]

22 For the Father judgeth no man, but hath committed all judgment unto the Son:[d]

23 That all *men* should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life,[e] and shall not come into condemnation; but is passed from death unto life.[f]

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: [g] and they that hear shall live.

26 For as the Father hath life in himself, so hath he given to the Son to have life in himself; [h]

27 And hath given him authority to execute judgment also,[i] because he is the Son of man.

a Ver. 30. b Matt. 3:17; ch. 3:35; 17:26. c Luke 8:54; ch. 11:25; 17:2. d Matt. 11:27; Acts 17:31; 2 Cor. 5:10. e ch. 6:40, 47. f 1 John 3:14. g ver. 28; Eph. 2:1. h 1 Cor. 15:45. i ver. 22.

19. *Of himself;* in opposition to, or without the concurrence of the Father, which was the crime with which they charged him. He denied the charge, and asserted, that instead of opposition, as they contended, there was between him and the Father the most perfect agreement in plan, will, and operation. *These also doeth the Son;* there is oneness of operation.

20. *Showeth him all things;* makes him partaker of all his counsels, as well as acts with him in all his works. *Greater works than these;* the works referred to in the following verses.

21. *The Son quickeneth;* giveth life, natural and spiritual, to whom he will—thus doing the work of God, and showing that he is God. This is one of the greater things referred to. The other was the judging of all men at the last day, and awarding to them the retributions of eternity.

22. *The Father judgeth no man;* in the scheme of redemption, the Son was to be the final judge of men, the author of their resurrection from the dead, and of their eternal life in heaven. This was, "that all men should honor the Son, even as they honor the Father." He that thus honoreth not the Son, honoreth not the Father. The Pharisees, therefore, while they were pleading ostensibly for the honor of God, were in reality treating him as they treated Jesus Christ; and so it is with all men now.

24. *Heareth my word;* receiveth my instructions, and treateth them as true. *Hath everlasting life;* the beginning of that spiritual life which shall continue and increase for ever. *From death unto life;* from a state of sin and guilt to a state of holiness and bliss.

25. *The dead shall hear—shall live;* the dead here include both the spiritually and the naturally dead. Christ gave life to the souls of men, and also to their bodies, when he chose to do so. Jairus' daughter, the widow's son, and Lazarus were all by Jesus raised to life, and many who were dead in sin were quickened and made alive to God.

26. *Given to the Son to have life in himself;* here the Saviour brings to view both his oneness with the Father in nature, and his subordination to him in office. To have life in himself, with the power of giving life at will, is to be proper God. But the office of quickening whom he will he has received, as Mediator, from the Father, and exercises it in accordance with the Father's appointment.

27. *Because he is the Son of man;* it is the appointment of the Father that he who redeems and judges

A. D. 31. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth: they that have done good, unto the resurrection of life;[a] and they that have done evil, unto the resurrection of damnation.[b]

30 I can of mine own self do nothing:[c] as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.[d]

31 If I bear witness of myself, my witness is not true.[e]

32 ¶ There is another that beareth witness of me;[f] and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.[g]

34 But I receive not testimony from man: but these things I say, that ye might be saved.[h]

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.[i]

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish,[j] the same works that I do, bear witness of me, that the Father hath sent me.[k]

37 And the Father himself, which hath sent me, hath borne witness of me.[l] Ye have neither heard his voice at any time, nor seen his shape.[m]

38 And ye have not his word abiding in you:[n] for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures;[o] for in them ye think ye have eternal

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a Dan. 12:2. b Matt. 25:46. c ver. 19. d Psa. 40:7, 8; Matt. 26:39; ch. 4:34; 6:38. e Prov. 27:2; ch. 8:14; Rev. 3:14. f ch. 8:16; Acts 10:43; 1 John 5:7-9. g ch. 1:7, 32. h ch. 20:31; Rom. 3:3. i Matt. 21:26; Mark 6:20. j chap. 17:4. k chap. 10:25; 15:24; Acts 2:22. l Matt. 3:17; 17:5. m Deut. 4:12; 1 Tim. 6:16. n 1 John 2:14. o Isa. 8:20; 34:16; Luke 16:29.

men should himself be the Son of man; that is, the Word made flesh. In this character God has appointed him to be Mediator, to open the way for, and give eternal life to all who should believe in him, and in pursuance of his work, to perform miracles, die, rise again, raise the dead, judge the world, and fix the condition of all for eternity.

28. *The hour is coming—all that are in the graves shall hear his voice;* he passes to the greatest and most astonishing manifestation which he is to make of the truth that he has life in himself; namely, the final resurrection by his word of the just and the unjust, and the decision of their destiny for eternity.

30. *Of mine own self;* in opposition to, and without the concurrence of the Father. *I hear;* from my Father. The idea is, that he dwells in the Father's bosom, and hears and knows all his counsels. *Not mine own will;* not to exalt myself, or build up a separate interest, but to honor the Father by doing his will.

31. *Of myself;* concerning myself, without any accompanying testimony from God. *Not true;* not to be received as valid.

32. *Another;* God, who testified of him by John the Baptist, by the descent upon him of the Holy Ghost, by miracles, and by a voice from heaven.

34. *Not testimony from man;* not from man only; yet Christ appealed to the testimony of John, as what ought to convince them.

36. *The works which the Father hath given me;* the whole course of his teachings and miracles.

37. *The Father himself—hath borne witness of me;* in addition to the testimony furnished by my works. He seems to refer to the testimony of the Father through the Scriptures, which he immediately afterwards urges. Some think that he also includes the voice from heaven upon his baptism. *Neither heard his voice—seen his shape;* the allusion is to the way in which holy men of old received revelations from God by voices and visions. The import of the Saviour's words is, The state of your hearts makes you unable to receive any testimony of the Father concerning me, outward or inward.

38. *Ye have not his word;* they did not receive the testimony of God, and they showed this by rejecting that of his Son.

39. *The scriptures;* the Old Testa-

life: and they are they which testify of me.[a]

40 And ye will not come to me, that ye might have life.[b]

41 I receive not honor from men.[c]

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honor one of another,[d] and seek not the honor that *cometh* from God only?[e]

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.[f]

46 For had ye believed A. D. 31. Moses, ye would have believed me: for he wrote of me.[g]

47 But if ye believe not his writings,[h] how shall ye believe my words?

CHAPTER VI.

1 Christ feedeth five thousand men with five loaves and two fishes. 15 Thereupon the people would have made him king. 16 But withdrawing himself, he walked on the sea to his disciples; 26 reproveth the people flocking after him, and all the fleshly hearers of his word; 32 declareth himself to be the bread of life to believers. 66 Many disciples depart from him. 68 Peter confesseth him. 70 Judas is a devil.

AFTER these things Jesus went over the sea of Galilee, which is *the sea* of Tiberias.[i]

[a] Luke 24:27; 1 Pet. 1:10, 11. [b] ch. 3:19. [c] ver. 34; 1 Thess. 2:6. [d] ch. 12:43. [e] Rom. 2:10. [f] Rom. 2:12. [g] Gen. 3:15; 22:18; Deut. 18:15, 18; Acts 26:22. [h] Luke 16:31. [i] Matt. 14:15, etc.; Mark 6:34, etc.; Luke 9:12, etc.

ment, by following which they hoped for heaven; and yet those scriptures showed that he was the Messiah, and that they must believe in him, or perish.

40. *Ye will not come to me;* notwithstanding this evidence that he was the Messiah, they would not receive him.

41. *I receive not honor;* it was not his object to obtain human applause, but to honor God and save men.

42. *Have not the love of God;* this was the reason why they would not embrace him as the Messiah. Compare chap. 8:42.

43. *In my Father's name;* by his appointment, and with conclusive evidence of being sent of him. *In his own name;* without being sent of God; actuated by a worldly spirit, and promising them temporal dominion and honor. Such were the false Christs who afterwards appeared, and whom the Jews followed to their destruction.

44. *Receive honor;* seek supremely human applause.

45. *Do not think that I;* he did not come to condemn them, nor was there any occasion that he should do so. *Moses;* he had foretold. Deut. 18:15-19, the coming of the Messiah, and the condemnation of those who should reject him. His writings therefore, which they professed to follow, condemned them.

INSTRUCTIONS.

14. All diseases are consequences of sin. Both the sufferings resulting from them, and the experience of relief, should therefore lead us to abhor and forsake it, that we may thus, through faith in the Redeemer, escape its endless consequences.

23. As Jesus Christ the Son of God was appointed of the Father to be the dispenser of life to men—not only to heal the sick, but to raise the dead, and judge the world, "that all men should honor the Son, even as they honor the Father," those who do not thus honor him, but continue to neglect the object of his coming, will lose the benefits of his redemption.

42. The reason why men do not receive the words of Christ and treat them as true, is, that they do not love God. As God manifest in the flesh, they do not love him, and choose not to have him to reign over them.

44. Men cannot seek supremely human applause, and at the same time seek that honor which comes from God by believing on his Son. They should therefore, without hesitation and without delay, renounce the one, that they may secure the other.

CHAPTER VI.

1. *Over the sea of Galilee;* to its

A. D. 31. 2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

7 Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.[a]

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled,[b] he said unto his disciples, Gather up the fragments that remain, that nothing be lost.[c]

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.[d]

15 ¶ When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come,[e] his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.[f]

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.[g]

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

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a Num. 11:21, 22; 2 Kings 4:43. b Neh. 9:25. c Neh. 8:10. d Gen. 49:10; Deut. 18:15–18. e Matt. 14:23; Mark 6:47, etc. f Psalm 107:25. g Psa. 35:3; Isa. 43:1, 2; Rev. 1:17, 18.

northern shore. See note to Luke 9:10.

2–14. Five thousand fed. Matt. 14:13–21; Mark 6:32–44; Luke 9:10.

6. *To prove him;* try him whether he believed in the power of Christ to supply them.

14. *That Prophet;* the Messiah. Deut. 18:18.

15. *Make him a king;* a temporal sovereign, such as they expected their Messiah would be.

16–21. Christ walks on the sea. Matt. 14:22–33. Mark 6:45–53.

17. *Over the sea;* to the west side.

19. *Five and twenty or thirty furlongs;* between three and four miles.

22. *On the other side;* on the north side. *None other boat;* there was no other when the disciples left.

23 Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:[a]

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 Labor not[*] for the meat which perisheth, but for that meat which endureth unto everlasting life,[b] which the Son of man shall give unto you: for him hath God the Father sealed.[c]

28 Then said they unto A. D. 32. him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.[d]

30 ¶ They said therefore unto him, What sign showest thou then, that we may see, and believe thee? [e] what dost thou work?

31 Our fathers did eat manna in the desert;[f] as it is written, He gave them bread from heaven to eat.[g]

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.[h]

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.[i]

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a Ver. 11. * Or, *Work not.* b Jer. 15:16; ch. 4:14; ver. 54, 58. c Psa. 2:7; 40:7; Isa. 42:1; ch. 8:18; Acts 2:22; 2 Pet. 1:17. d 1 John 3:23. e Matt. 12:38; 1 Cor. 1:22. f Exod. 16:15; Num. 11:7; 1 Cor. 10:3. g Neh. 9:15; Psa. 78:24, 25. h Gal. 4:4. i ver. 48, 51.

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23. *There came other boats;* from the west side of the sea, after the disciples left.

24. *Took shipping;* boats that came from Tiberias, which was on the west side of the sea.

26. *Not because ye saw the miracles;* not because ye were attracted to me by the revelation made in the miracles of my divine power and glory. *Because ye did eat of the loaves;* you seek from me only earthly good.

27. *Labor not for;* better, as the margin, *work not for:* bestow not your chief labor and anxiety upon. *Meat which perisheth;* temporal blessings. *Meat which endureth;* spiritual and eternal good. *Sealed;* authenticated as the true Messiah, the giver of eternal life.

28. *Work the works of God;* they have reference to the exhortation just given by the Saviour, "Labor—for that meat which endureth." *The works of God;* such as he required, and such as would secure the enduring good of which Christ spoke.

29. *This is the work of God—believe on him whom he hath sent;* Christ is the true bread from heaven. To believe on him is to receive this bread, and thus to do what God requires.

30. *What sign;* sign from heaven in addition to what he had already shown in proof of the justness of his claims. Compare Matt. 12:38; 16:1. Like all cavillers, they demand other proof, and different from that which they have received.

31. *Our fathers did eat manna:* still thinking that Jesus was speaking of the bread that should nourish the body, they intimate that the miracle of the manna in the desert, Ex. 16:13–18, was greater than that which he has wrought, and that they may reasonably ask of him a higher sign.

32. *Moses gave you not that bread from heaven;* it did not come from the heaven where God resides, but from the natural heaven, and was simply natural bread—"the meat which perisheth." *The true bread from heaven;* the true spiritual bread that comes from God's own presence, and feeds the soul.

33. *He which cometh down from heaven;* rather, as the original may be rendered, that which cometh down from heaven; for the Jews, as ap

A. D. 32. 34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; [a] and he that believeth on me shall never thirst. [b]

36 But I said unto you, that ye also have seen me, and believe not. [c]

37 All that the Father giveth me shall come to me; [d] and him that cometh to me I will in no wise cast out. [e]

38 For I came down from heaven, not to do mine own will, but the will of him that sent me. [f]

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. [g]

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: [h] and I will raise him up at the last day. [i]

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus the son of Joseph, [j] whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: [k] and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. [l] Every man therefore that hath heard, and hath learned of the Father, cometh unto me. [m]

46 Not that any man hath seen the Father, [n] save he which is of God, he hath seen the Father. [o]

47 Verily, verily, I say unto you,

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a Rev. 7:16. b ch. 4:14; 7:38. c ver. 64. d ver. 45; ch. 17:6, 8, etc. e Psa. 102:17; Isa. 1:18; 55:7; Matt. 11:28; Luke 23:42, 43; 1 Tim. 1:15, 16; Rev. 22:17. f Psa. 40:7, 8; ch. 5:30. g Matt. 16:14; ch. 10:28; 17:12; 18:9; 2 Tim. 2:19. h ver. 47, 54; ch. 3:15, 16. i ch. 11:25. j Matt. 13:55; Mark 6:3; Luke 4:22. k Song 1:4. l Isa. 54:13; Jer. 31:34; Mic. 4:2. m Matt. 11:27. n ch. 5:37. o Luke 10:22.

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pears from the following verse, did not yet understand him as speaking of himself.

34. *Evermore give us this bread;* not yet understanding its spiritual nature, but supposing it to be some miraculous kind of bread that should give life to the body.

35. *I am the bread of life;* the author, nourisher, and supporter of spiritual, eternal life. Having spoken of the bread from heaven, he now represents himself under the similitude of heavenly bread; and the eating of his flesh and drinking his blood, or spiritually believing on him, as essential to spiritual life. *Never hunger—never thirst;* never desire any higher or more satisfying good.

36. *Believe not;* of course they were till unsatisfied, and not partakers of the good of which he spoke.

37. *Giveth me;* Isa. 53:10-12; John 17:2; Eph. 1:3-12. *Come to me;* this means the same as he before meant by eating his flesh, or believing on him, and as he afterwards meant by drinking his blood.

40. *I will raise him up;* to everlasting life. He would thus do the will and accomplish the object of the Father.

44. *Can come to me;* trust in me as his Saviour. *Draw him;* by teaching him his need of a Saviour, and leading him to trust in him for salvation.

45. *In the prophets;* Isa. 54:13. His doctrine about being drawn or taught of God was not new, but was the same which was taught in the Scriptures, and which they ought to have understood and believed.

46. *Not that any man hath seen the Father;* he guards them against the error of supposing that the Father teaches men by his personal visible presence. He teaches by his word, his Spirit, and his providence; leading men rightly to apprehend and cordially to obey his truth. *He hath seen;* the Saviour sets his immediate and full vision of the Father in con-

He that believeth on me hath everlasting life.[a]

48 I am that bread of life.[b]

49 Your fathers did eat manna in the wilderness, and are dead.[c]

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.[d]

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh,[e] which I will give for the life of the world.[f]

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?[g]

53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.[h]

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.[i]

55 For my flesh is meat indeed, and my blood is drink indeed.[j] A. D. 32

56 He that eateth my flesh,[k] and drinketh my blood, dwelleth in me, and I in him.[l]

57 As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.[m]

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: [n] he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is a hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?[o]

[a] Ver. 40. [b] ver. 33, 35, 51. [c] Zech. 1:5. [d] ver. 58. [e] Heb. 10:5, 10, 20. [f] ch. 3:16; 1 John 2:2. [g] chap. 3:9. [h] Matt. 26:26, 27.

[i] ver. 40. [j] Psalm 4:7. [k] Lam. 3:24. 1ch. 15:4; 1 John 3:24; 4:15, 16. [l] 1 Cor. 15:22. [m] ver. 49–51. [n] Mark 16:19; ch. 3:13; Eph. 4:8–10.

trast with the indirect knowledge which mere men have of him. His meaning is, that because he has seen the Father, he can teach men of the Father.

50. *Not die;* the eating of that bread will give eternal life to his soul, and in the end, a glorious immortality to his body also. Compare ver. 39, 40.

51. *My flesh, which I will give for the life of the world;* an allusion, which could not be understood at the time by his hearers, to the gift of his flesh on the cross for the salvation of the world.

52. *His flesh to eat;* they meant literally. And the true answer to that question was, he would not in any way give them literally his flesh to eat. That was not his meaning. But by eating his flesh, he meant, believing on him as a Saviour, and thus receiving spiritual life and nourishment from him.

53. *Eat the flesh—drink his blood;* not literally, but spiritually, as the food and drink of the soul; thus, by a living union with him through faith, receiving from him forgiveness, sanctification, and eternal life. The Saviour has in mind the gift which he is about to make on the cross, of his flesh and blood for the life of the world. The view which he here gives of eating his flesh and drinking his blood, is the same that underlies the ordinance of the Lord's supper, afterwards instituted by him.

55. *Meat indeed—drink indeed;* I am the giver and sustainer of endless spiritual life.

56. *Dwelleth in me;* has a vital, saving union with me by faith, John 15:5; 1 Cor. 6:17; resembling in some respects the union between me and my Father. John 17:21.

60. *His disciples:* disciples is here used in a general sense, for those who attended on his teaching.

62. *What and if ye shall see:* are you offended at the honor which I now claim as the bread of life? What will you say, then, when you see me receiving greater honor than

A. D. 32. 63 It is the Spirit that quickeneth;[a] the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.[b]

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.[c]

66 ¶ From that *time* many of his disciples went back,[d] and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.[e]

69 And we believe and are sure that thou art that Christ, the Son of the living God.[f]

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?[g]

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

[a] 2 Cor. 3:6. [b] Romans 8:24; 2 Tim. 2:19. [c] ver. 44, 45. [d] Zeph. 1:6; Luke 9:62; Heb. 10:38. [e] Acts 5:20; 7:38. [f] Matt. 16:16; ch. 1:29; 11:27. [g] ch. 13:27.

this, by ascending to heaven, whence I came?

63. *It is the Spirit that quickeneth;* it was the spiritual, not the literal meaning of his words, which would profit them. The literal eating of his flesh would not benefit them. It was only the spiritual meaning, understood, believed, and obeyed, that would be the means of spiritual life to their souls. *They are spirit—they are life;* they contain spiritual food and life; for by receiving them, you receive me.

64. *That believe not;* this shows that by eating his flesh he meant believing on him.

65. *Given unto him of my Father:* the meaning of this is the same as his being drawn or taught of God, ver. 45.

68. *Thou hast the words;* teachest the way of eternal life.

70. *A devil;* under the control of Satan, and like him in character.

INSTRUCTIONS.

6. God in his providence does many things to prove his people—to lead them to show what is in their hearts, and thus prepare them to renounce dependence upon themselves, and put their trust in him.

12. However easy it is for God to supply all needed good, and however much he may give, he requires that no part of it be squandered, or suffered through negligence to be lost; but that all, by prudent care, should be saved for the benefit of those who need it.

26. Men often pay an external regard to Christ and his ordinances, not for the purpose of honoring him and obtaining spiritual blessings, but for the purpose of promoting their worldly interests, and accomplishing their selfish ends.

29. The great work which God requires of a sinner, and that which is essential to salvation, is to believe on the Lord Jesus Christ.

44. The drawing of the Father mentioned in the New Testament, and which is needful to lead sinners to Christ, is the same as the teaching of the Father mentioned in the Old Testament. Isa. 54:13; Micah 4:2. The reason why this drawing or teaching is needful is, men are so wicked that they never will come to Christ without it.

52. Men often make objections to what they call the doctrines of Christ, when in fact their objections are not against his doctrines, rightly understood, but only against their own misconceptions of them; and the putting of a literal meaning upon such of his words as were designed to be figurative, and convey only a spiritual meaning, is absurd. John 7:34–36.

63. The words of Christ have a spiritual meaning, and it is the right apprehension and cordial reception of this meaning which is life-giving to the soul. Men naturally do not receive this meaning, because such is their wickedness that they have not spiritual discernment. Hence the propriety of praying, "Open thou mine eyes, that I may behold wondrous things out of thy law; quicken thou me according to thy

CHAPTER VII.

1 Jesus reproveth the ambition and boldness of his kinsmen; 10 goeth up from Galilee to the feast of tabernacles: 14 teacheth in the temple. 40 Divers opinions of him among the people. 45 The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2 Now the Jews' feast of tabernacles was at hand.[a]

3 His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

4 For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world.

5 For neither did his brethren believe in him.[b]

6 Then Jesus said unto them, My time is not yet come:[c] but your time is always ready.

7 The world cannot hate you;[d] but me it hateth, because A. D. 32. I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.

11 Then the Jews sought him at the feast,[e] and said, Where is he?

12 And there was much murmuring among the people concerning him:[f] for some said, He is a good man: others said, Nay; but he deceiveth the people.

13 Howbeit, no man spake openly of him, for fear of the Jews.

14 ¶ Now, about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, How knoweth this man letters,[g] having never learned?[z]

16 Jesus answered them, and

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a Lev. 23:34. b Mark 3:21. c ch. 2:4; 8:20; ver. 8, 30. d ch. 15:19. e ch. 11:56. f ch. 9:16. * Or, *learning.* g Matt. 13:54; Mark 6:2; Luke 4:22.

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word." Psalm 119:18, 25; 1 Cor. 2:14.

CHAPTER VII.

1. *Jewry;* Judea.

2. *Feast of tabernacles;* the Jews had three great annual feasts: the feast of the Passover, the feast of the Pentecost, and the feast of Tabernacles. Deut. 16:1–15. This last was held from the fifteenth to the twenty-second day of their month Tizri, which included a part of September and October. This was a season of special thanksgiving for the ingathering of the harvest.

3. *His brethren;* or relatives. *Depart hence;* from this obscure and secluded region. *Into Judea;* where was the metropolis of the nation, and where men that sought to be known were accustomed to resort. *That thy disciples also may see;* thy disciples there.

4. *That doeth any thing in secret;* works in a secluded place, removed from the observation of men. *And he himself seeketh;* that is, while he himself seeketh. *To be known openly;* they upbraid him with acting inconsistently. He seeks to be known openly as the Son of God, and yet he keeps himself removed from public view. *These things;* the miracles which he wrought, in proof of his being the Messiah.

6. *My time;* his time to go up to the feast, and manifest himself as the Messiah. *Your time is always ready;* you are in no danger of persecution, and can safely go at any time you may choose.

7. *The world cannot;* they have no occasion to do it.

10. *In secret;* privately, or in a retired manner.

12. *Murmuring;* private inquiry and contention about Jesus.

15. *Letters;* learning. Whence his learning? He has never been instructed by doctors of the law.

16. *Not mine;* I come from God, and I teach what he has committed to me to be taught.

A. D. 32. said, My doctrine is not mine, but his that sent me.[a]

17 If any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.[b]

18 He that speaketh of himself seeketh his own glory: [c] but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.[d]

19 Did not Moses give you the law,[e] and *yet* none of you keepeth the law? [f] Why go ye about to kill me? [g]

20 The people answered and said, Thou hast a devil: [h] who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; [i] not because it is of Moses, but of the fathers; [j] and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken; [k] are ye angry at me, because I have made a man every whit whole on the sabbath-day? [k]

24 Judge not according to the appearance, but judge righteous judgment. [l]

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? [m]

27 Howbeit, we know this man, whence he is: [n] but when Christ cometh, no man knoweth whence he is.

28 Then cried Jesus in the temple, as he taught, saying, Ye both

[a] Ch. 8:28; 12:49. [b] ch. 8:43. [c] ch. 8:50. [d] Prov. 25:27. [e] John 1:17; Gal. 3:19. [f] Rom. 3:10, 19. [g] Matt. 12:14; ch. 5:16, 18. [h] ch. 8:48. [i] Lev. 12:3. [j] Gen. 17:10. [k] Or, *without breaking the law of Moses.* [k] ch. 5:8. [l] Deut. 1:16, 17. [m] ver. 48. [n] Matt. 13:55.

17. *Will do his will;* here, as often elsewhere, the Saviour teaches that love and obedience towards the Father is the only true preparation for understanding and judging aright concerning the words of the Son whom he has sent. *Of myself;* of myself alone, without the direction of the Father.

18. *Of himself;* this does not mean speaking about himself, or by his own power, but speaking independently of any commission or authority from God. A false teacher, not sent from God, would seek his own private ends. Christ was sent by the Father, sought his glory, and his testimony was true.

19. *Why go ye about to kill me?* under the pretence that I have broken the law of Moses respecting the Sabbath, chap. 5:18, while you yourselves are continually violating that law.

20. *Hast a devil;* art influenced by an evil spirit.

21. *Done one work;* cured a man on the Sabbath. Chap. 5:8. *Ye all marvel;* because he had done such a work, as if it were a violation of holy time.

22. *Moses therefore gave unto you circumcision;* he enjoined it, though it did not originate with him. It was appointed of God, and was practised from the days of Abraham. *Ye on the Sabbath-day circumcise;* this required more labor on the Sabbath than he performed in healing a man; and as they justified the one, they ought not to condemn the other.

24. *According to the appearance;* according to the outward letter of an act. He still refers to the charge of breaking the Sabbath. Judged by the outward letter, the circumcising or healing of a man on the Sabbath might seem to be Sabbath breaking. But judged according to truth, neither act was such.

27. *We know this man;* his parentage and place of birth. *No man knoweth whence he is;* the Jews knew that the Messiah should be a descendant of David, and born in Bethlehem. Matt. 2:4-6. But they had an idea that, before his manifestation as king of Israel, he would hide himself, and then suddenly appear from an unknown quarter. Compare Mal. 3:1; Matt. 24:26.

28. *Ye both know me—know whence I am;* some understand the Saviour as upbraiding the Jews for their

know me, and ye know whence I am: and I am not come of myself,[a] but he that sent me is true,[b] whom ye know not.[c]

29 But I know him; for I am from him, and he hath sent me.[d]

30 Then they sought to take him: but no man laid hands on him, because his hour was not yet come.[e]

31 And many of the people believed on him,[f] and said, When Christ cometh, will he do more miracles than these which this *man* hath done?

32 The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.[g]

34 Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.[h]

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles,[i] and teach A. D. 32. the Gentiles?

36 What *manner* of saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In the last day, that great *day* of the feast,[j] Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.[k]

38 He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.[l]

39 But this spake he of the Spirit,[m] which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.[n]

41 Others said, This is the Christ.[o] But some said, Shall Christ come out of Galilee?[p]

42 Hath not the scripture said, that Christ cometh of the seed of David,[q] and out of the town of Bethlehem,[r] where David was?[s]

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a Ch. 6:43. b Rom. 3:4. c ch. 1:18; 8:55. d Matt. 11:27; ch. 10:15. e Mark 11:18; Luke 20:19; ch. 8:37. f ch. 4:39. g ch. 13:33; 16:16. h Hos. 5:6; ch. 8:21. i Or, *Greeks.* i Isa. 11:12; Jas. 1:1; 1 Pet. 1:1. j Lev. 23:36. k Isa. 55:2; Rev. 22:17. l Prov. 18:4; Isa. 58:11; ch. 4:14. m Isa. 44:3; Joel 2:28; ch. 16:7; Acts 2:17, 33. n Deut. 18:15, 18; ch. 6:14. o ch. 4:42; 6:69. p ch. 1:46; ver. 52. q Psa. 132:11; Jer. 23:5. r Mic. 5:2; Luke 2:4. s 1 Sam. 16:1, 4.

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wilful rejection of him, as much as to say, You know from my works who I am, and who has sent me. Compare chap. 3:2; 12:42. Others suppose that he concedes to them a merely earthly knowledge of himself, as if he had said, Ye do indeed know me as a man, and whence I am; and yet I have a higher origin, being sent from the Father. *Whom ye know not;* though they had the Scriptures, they had no true knowledge of God, and this was the reason why they did not know his Son. Compare chap. 8:19; 16:3; 17:3.

30. *His hour was not yet come;* his time to be taken and slain.

34. *Ye shall seek me;* in the days of your distress you shall in vain seek the Messiah, who has been among you and been rejected by you. *Where I am;* that is, in God's presence; but to them the saying was unintelligible.

37. *The last day;* the closing day of the feast. On this day, water from the pool of Siloam was carried with great solemnity and poured out on the altar. *Thirst;* not literally, but spiritually—thirst in soul for satisfying enjoyment.

38. *Rivers of living water;* a living fountain shall be opened within him, whence shall flow streams refreshing his own soul and the souls of others. Compare chap. 4:14.

39. *Not yet given;* not so fully and abundantly given as Christ foretold that he would be, and as he afterwards was.

40. *The Prophet;* the prophet who they thought would precede the Messiah. Chap. 1:21; Matt. 16:14.

42. *Of the seed of David—the town of Bethlehem;* all this was fulfilled in Jesus of Nazareth; but from the neglect of careful inquiry, they remained ignorant of the fact.

A. D. 32. 43 So there was a division among the people because of him.

44 And some of them would have taken him; but no man laid hands on him.

45 ¶ Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.[a]

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the rulers or of the Pharisees believed on him?[b]

49 But this people who knoweth not the law are cursed.

50 Nicodemus saith unto them, (he that came to Jesus[e] by night, being one of them,[c])

51 Doth our law judge *any* man before it hear him, and know what he doeth?[d]

52 They answered and said unto him, Art thou also of Galilee? Search, and look; for out of Galilee ariseth no prophet.[a]

53 And every man went unto his own house.

CHAPTER VIII.

1 Christ delivereth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine; 33 answereth the Jews that boasted of Abraham, 59 and conveyeth himself from their cruelty.

JESUS went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned:[f] but what sayest thou?

6 This they said, tempting him,

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[a] Luke 4:22. [b] Jer. 5:4, 5; ch. 12:42; 1 Cor. 1:26. [e] Gr. *to him.* [c] ch. 3:2. [d] Deut. 17:8; Prov. 18:13. [e] Isa. 9:1, 2. [f] Lev. 20:10; Deut. 22:22.

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49. *This people;* the common people, to whom the Pharisees imputed criminal ignorance of the Scriptures.

50. *One of them;* one of the great council, or rulers of the Jewish nation. Chap. 3:2.

52. *Of Galilee;* this was an expression of contempt, as Galilee was a despised country. They knew that Nicodemus was not from Galilee, but they meant to reproach him for favoring a Galilean.

INSTRUCTIONS.

5. The teaching and example of the holiest man on earth will not, without the grace of God, lead even his relatives to believe in Christ and live.

17. All men who have the Bible may know whether it is from God, and whether its doctrines are true. If they do not know, it is because they do not love and obey God, and it is wholly their own fault.

28. An affirmation of the Bible may be true in one sense, and not true in another. In order, therefore, rightly to treat it, we must understand the sense in which a declaration is made, and in that sense, on the authority of God, must receive it.

38. No man is at liberty to interpret the words of Christ in a literal sense, when such interpretation is shown by the senses of men to be false.

49. Tyrannical teachers and rulers fear the elevation and influence of the common people. They wish to keep them in ignorance, and are often opposed even to their reading the Bible, and judging of its meaning. They would themselves do the reading and judging, as well as the governing. If others undertake to exercise their inalienable rights, they are filled with wrath, and ready to pronounce them accursed. But such curses will rebound on their authors. Psa. 109:17.

CHAPTER VIII.

1. *Mount of Olives;* Matt. 22:1.

5. *Moses in the law;* Lev. 20:10.

6. *Tempting him;* should he decide that she ought to be put to death,

that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.[a]

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go,[b] and A. D. 32. sin no more.[c]

12 ¶ Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.[d]

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.[e]

14 Jesus answered and said unto them, Though I bear record of myself, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.[f]

15 Ye judge after the flesh; I judge no man.[h]

16 And yet if I judge, my judgment is true:[i] for I am not alone, but I and the Father that sent me.[j]

17 It is also written in your law, that the testimony of two men is true.[k]

18 I am one that bear witness of myself, and the Father that sent me beareth witness of me.[l]

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a Deut. 17:7; Romans 2:1, 22. b ch. 3:17. c ch. 5:14. d ch. 1:4; 9:5. e ch. 12:35, 46. f ch. 5:31. g ch. 7:28; 9:29, 30. h ch. 3:17; 12:47. i 1 Sam. 16:7; Psalm 45:6, 7; 72:2. j ver. 29; chap. 16:32. k Deut. 17:6; 19:15. l ch. 5:37.

they would accuse him of assuming judicial authority; and should he decide the other way, they would accuse him of being opposed to Moses. *On the ground;* the words which follow in italics, not being in the original, might have been omitted.

7. *Let him first;* Deut. 17:7.

10. *Saw none;* none of her accusers. *Condemned thee;* passed upon thee a judicial sentence of condemnation.

11. *Neither do I;* I do not exercise this prerogative of the civil magistrate.

12. *Light of life:* that knowledge of God which is life to the soul. Chap. 1:4–9.

13. *Of thyself;* concerning thyself. You testify in your own case.

14. *Though I bear record of myself—my record is true;* he had before said, "If I bear witness of myself, my witness is not true," chap. 5:31; but there he was speaking of the validity of testimony according to the human rule of trying it. Here, on the contrary, he speaks of the quality of his own testimony from the high consciousness of his divine nature and mission. *I know whence I came—whither I go;* I know that I come from the Father and return again to him; therefore I know that my testimony of him is true. *Ye cannot tell;* more literally, Ye know not, as in the first part of the verse. As the Jews did not understand his divine nature and mission, they were not qualified to judge of his testimony.

15. *After the flesh;* according to outward appearances, under the power of prejudice, with selfish motives and worldly ends. *No man;* chap. 3:17; 12:47.

16. *I am not alone;* in my judgment. The Father is always united with me in it. Compare chap. 5:30.

17. *The testimony of two men is true:* Deut. 17:6; 19:15. Compare Matt. 18:16. He now returns to the human rule of trying testimony.

18. *I am one that beareth witness—the Father that sent me beareth witness:* his case is like that of an ambassador fully accredited by him who sends him. The testimony of such an am

A. D. 32. 19 Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: [a] if ye had known me, ye should have known my Father also.[b]

20 These words spake Jesus in the treasury,[c] as he taught in the temple: and no man laid hands on him; for his hour was not yet come.[d]

21 Then said Jesus again unto them, I go my way, and ye shall seek me,[e] and shall die in your sins:[f] whither I go, ye cannot come.[g]

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins:[h] for if ye believe not that I am *he*, ye shall die in your sins.[i]

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said unto you from the beginning.

26 I have many things to say and to judge of you: but he that sent me is true;[j] and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up the Son of man,[k] then shall ye know that I am *he*, and *that* I do nothing of myself; but as my Father hath taught me, I speak these things.

29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

30 As he spake these words, many believed on him.[l]

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;[m]

32 And ye shall know the truth,[n] and the truth shall make you free.[o]

33 They answered him, We be

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a Ver. 55; ch. 16:3; 17:25. b ch. 14:7, 9. c Mark 12:41. d ch. 7:30. e ch. 7:34. f Job 20:11; Psa. 73:18-20; Prov. 11:32; Isa. 65:20; Eph. 2:1. g Luke 16:26. h ver. 21. i Mark 16:16. j ch. 7:28. k ch. 3:14; 12:32. l ch. 10:42. m Matt. 2:7; Col. 1:23; Heb. 10:38, 39. n Hos. 6:3. o Psa. 119:45; ch. 17:17; Rom. 6:14, 18, 22; Jas. 1:25; 2:12.

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bassador is valid according to the human rule of judgment.

19. *If ye had known me—known my Father also;* the union between him and his Father was such, that to know the one was also to know the other. Compare chap. 14:9, 10.

20. *The treasury;* the apartment in which was kept the money for the support of the temple service. *His hour;* chap. 7:30.

21. *My way;* chap. 7:33.

23. *From beneath;* earthly and sensual. *From above;* heavenly and divine.

24. *I am he:* the Messiah.

26. *Many things:* he might say much more, but he confined himself to those things which would be useful, and which he was commissioned of the Father to declare.

28. *Lifted up the Son of man;* upon the cross. Another of the obscure hints which the Saviour was in the habit of giving concerning the manner of his approaching death and its mighty results. The Jews raised him upon the cross to destroy him; but God made this the way of raising him to universal dominion. Compare chap. 12:32. *Nothing of myself;* nothing in opposition to, but all things in accordance with the appointment and will of the Father.

31. *Continue in my word;* continue to believe my declarations and obey my commands. *Disciples indeed;* true disciples.

32. *Shall make you free;* under the idea of freedom, our Lord includes two things: first, deliverance from the dominion of sin; secondly, the condition of sonship as contrasted with that of servants. Both of these he explains in the following verses.

33. *Abraham's seed;* and therefore not servants, but freemen. *Were never in bondage;* they probably refer, not to their national servitudes, which were notorious to all; but to the civil freedom secured to Abra-

Abraham's seed, and were never in bondage to any man: [a] how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. [b]

35 And the servant abideth not in the house for ever: [c] *but* the Son abideth ever.

36 If the Son therefore shall make you free, [d] ye shall be free indeed. [e]

37 I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father: [f] and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. [g] Jesus saith unto them, If A. D. 32. ye were Abraham's children, ye would do the works of Abraham. [h]

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. [i]

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, *even* God. [j]

42 Jesus said unto them, If God were your Father, ye would love me: [k] for I proceeded forth and came from God; neither came I of myself, but he sent me. [l]

43 Why do ye not understand my speech? *even* because ye cannot hear my word. [m]

44 Ye are of *your* father the devil, [n] and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, [o] because there

[a] Lev. 25:42. [b] Rom. 6:16, 20; 2 Pet. 2:19. [c] Gal. 4:30. [d] Isa. 61:1. [e] Rom. 8:2; Gal. 5:1. [f] ch. 14:10, 24. [g] Matt. 3:9. [h] Rom. 2:28, 29; 9:7; Gal. 3:7, 29. [i] Rom. 4:12. [j] Isa. 63:16; 64:8. [k] Mal. 1:6; 1 John 5:1. [l] ch. 17:8, 25. [m] Isa. 6:9. [n] Matt. 13:38; 1 John 3:8. [o] Jude 6.

ham's seed by the law of Moses. According to this, a Hebrew could not be reduced to the condition of a bond-servant. Lev. 25:39–46.

35. *Abideth not;* not permanently; he is liable at any time to be dismissed. *Abideth ever;* he has a permanent residence, and is heir to the estate. The son is here, first, the Son of God, who dwells with the Father, and is "heir of all things." Heb. 1:2; secondly, every one whom the Son of God makes one with himself by faith, and thus makes him a child of God, and a joint-heir with himself to the heavenly inheritance. Rom. 8:17.

36. *If the Son;* the Son of God, who abides in his Father's house for ever, and to whom he has committed all power over it. *Free indeed;* for ye shall not only be delivered from the bondage of sin and its punishment, but made sons of God with and through Christ, and have an everlasting home with him in his Father's house.

37. *Abraham's seed;* literally they were, but not spiritually, not in the sense in which the promises to him were made. Genesis 12:3; 18:18; 22:18; Gal. 3:14, 16–18, 29. *My word hath no place;* they would not receive his truth.

38. *Seen with my Father;* what is in accordance with the will of God the Father. *Your father;* verse 44.

39. *If ye were Abraham's children;* if ye were like him in faith and practice.

41. *We be not born of fornication;* perceiving that Jesus uses the word father in a spiritual sense, they reply that they are no spurious race sprung from idolaters, but are the true children of God, since they and their fathers have worshipped him only. With the Hebrews, idolatry was spiritual fornication.

43. *My speech;* my manner of discourse and its true meaning. *Cannot hear my word;* that is, my doctrine. The reason why they could not was the perverse state of their hearts, as is taught in the next verse.

44. *The lusts of your father;* they would comply with his wishes in seeking to murder Christ. *A murderer from the beginning;* the first work of the devil on earth was to seduce our first parents into sin,

A. D. 32. is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

45 And because I tell *you* the truth, ye believe me not.[a]

46 Which of you convinceth me of sin? [b] And if I say the truth, why do ye not believe me?

47 He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? [c]

49 Jesus answered, I have not a devil; but I honor my Father, and ye do dishonor me.

50 And I seek not mine own glory: [d] there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

52 Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; [e] and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

54 Jesus answered, If I honor myself, my honor is nothing: [f] it is my Father that honoreth me; [g] of whom ye say, that he is your God:

55 Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 Your father Abraham rejoiced to see my day: and he saw *it*, [h] and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. [i]

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

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a 1 Joh. 4:16; 2 Thess. 2:10. b Heb. 4:15. c ch. 7:20. d ch. 5:41. e Zech. 1:5. f ch. 5:31, 41. g ch. 17:1. h Heb. 11:13. i Exod. 3:14; Isa. 43:13; ch. 1:1, 2; Col. 1:17; Rev. 1:8.

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whereby they and all their posterity were made subject to death. In this he was both a murderer and a liar. *The father of it;* he uttered the first lie in Eden.

46. *Convinceth me of sin;* convicteth me of falsehood, or any thing wrong.

47. *He that is of God;* that loves him, and is like him in spirit.

48. *A Samaritan;* to a Jew one of the most opprobrious epithets that could be used. The Samaritans were greatly hated and despised as heretics and schismatics.

50. *One that seeketh and judgeth;* the Father would honor him, and condemn them.

51. *Never see death;* spiritual and eternal death; not perish in his sins.

54. *If I honor myself;* if what I say of my office is not sustained by God's accompanying testimony. *My Father that honoreth me;* he confirms what I say of myself.

56. *Rejoiced to see my day;* to hear of and obtain clear views of the coming of Christ.

58. *I am;* this denotes eternal self-existence. Exod. 3:14; chap. 1:1, 3; Col. 1:17; Heb. 1:6, 8; Rev. 1:8.

59. *Stones to cast at him;* because he, being a man, claimed to be also God. Rom. 9:5.

INSTRUCTIONS.

7. Men are sometimes very forward to accuse others, and seek to have them punished, when they are themselves guilty of equal, and perhaps greater crimes. Should conscience be awakened to do its office, and none but the innocent be suffered to accuse or condemn, the guilty would often go unpunished.

19. We may have the Bible and all the means of grace, and yet be ignorant of the character of God, of Jesus Christ, and of the way of life through him. This is not because they are not plainly revealed, but

CHAPTER IX.

1 The man that was born blind restored to sight. 8 He is brought to the Pharisees. 13 They are offended at it, and excommunicate him; 35 but he is received of Jesus, and confesseth him. 39 Who they are whom Christ enlighteneth.

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.[a]

4 I must work the works of him that sent me, while it is day: the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the world.[b]

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,[*c]

7 And said unto him, Go, A. D. 32. wash in the pool of Siloam,[d] which is by interpretation, Sent. He went his way therefore, and washed, and came seeing.[e]

8 ¶ The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.[f]

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

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[a] Ch. 11:4. [b] ch. 1:5, 9; 8:12; 12:35, 46

[*] Or, *spread the clay upon the eyes of the blind man.* [c] Mark 8:23. [d] Neh. 3:15. [e] 2 Kin. 5:14. [f] ver. 6, 7.

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because opposition to them blinds the mind, hardens the heart, and prevents the right apprehension of divine truth.

31. The only sure test of love to Christ is continued belief of his word and obedience to his commands.

44. In opposing Christ and rejecting his truth, wicked men imitate the devil, and exert an influence which tends to destroy themselves and their fellow-men.

58. As Jesus Christ is truly and eternally divine, his kindness, compassion, and grace, in coming into the world, taking upon him human nature, and dying upon the cross, surpass all finite comprehension, and lay upon all to whom he is revealed unspeakable obligations to love and obey him.

CHAPTER IX.

3. *Neither;* neither his sin nor theirs was the cause of his blindness. *That the works of God;* the man was born blind, that Christ, by performing the divine work of healing him, might show himself to be God.

4. *I must work;* the works of God — perform divine works. *While it is day;* while I live on earth. *The night;* death, which was to the Saviour the close of his earthly ministry.

5. *I am the light of the world;* the spiritual light of the world. This he says with reference to the natural light which he is about to restore to the blind man, and which was a striking symbol of the inward illumination that he gives to the souls of them that believe on him.

7. *Pool of Siloam:* this pool or reservoir was in the south-east part of Jerusalem, at the mouth of the narrow valley separating mount Zion from the hill Ophel. Its water comes by a subterranean channel, from a fountain higher up on the east side of Ophel. Luke 13:4. *Sent;* the meaning of the Hebrew word Siloam. Some think it was so called because its water was sent, that is, conducted to its place by the subterranean channel just named.

A. D. 32. 15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles?[a] And there was a division among them.[b]

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.[c]

18 But the Jews did not believe concerning him,[d] that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is *of* age; ask him: he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews:[e] for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.[f]

23 Therefore said his parents, He is of age; ask him.

24 Then again called they the man that was blind, and said unto him, Give God the praise:[g] we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no*, I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him,[h] and said, Thou art his disciple; but we are Moses' disciples.

29 We know that God spake unto Moses:[i] *as for* this *fellow*, we know not from whence he is.[j]

30 The man answered and said unto them, Why, herein is a marvellous thing,[k] that ye know not from whence he is, and *yet* he hath opened mine eyes.[l]

31 Now we know that God heareth not sinners:[m] but if any man be a worshipper of God, and doeth his will, him he heareth.[n]

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins,[o] and dost thou teach us? And they cast him out.[*] [p]

35 Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?[q]

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[a] Ver. 31; ch. 3:2. [b] ch. 7:12, 43. [c] ch. 4:19. [d] Isa. 26:11. [e] Prov. 29:25; ch. 7:13; 12:42. [f] ver. 34; ch. 16:2. [g] Josh. 7:19; Psa. 50:14, 15. [h] 1 Peter 2:23. [i] Psalm 103:7; Heb. 3:5. [j] ch. 8:14. [k] ch. 3:10. [l] Psalm 119:18; Isa. 29:18, 19; 35:5; 2 Cor. 4:6. [m] Job 27:9; Psa. 66:18; Prov. 28:9; Isa. 1:15; Jer. 11:11; Ezek. 8:18; Micah 3:4; Zech. 7:13. [n] Psalm 34:15; Prov. 15:29. [*] ver. 2. [o] Or, *excommunicated him.* [p] Isa. 66:5. [q] 1 John 5:13.

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16. *Keepeth not the Sabbath-day;* he did not keep it as the Pharisees directed, but he did keep it according to the letter and spirit of the fourth commandment. *A sinner;* a transgressor of God's law.

21. *He is of age;* old enough to answer for himself.

22. *Put out of the synagogue;* excluded from the people and worship of God—excommunicated.

24. *The praise;* the praise of healing him.

33. *Do nothing;* do no miracle.

34. *Cast him out;* of the synagogue.

36 He answered and said, Who is he, Lord, that I might believe on him?

37 And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.[a]

38 And he said, Lord, I believe. And he worshipped him.[b]

39 ¶ And Jesus said, For judgment I am come into this world;[c] that they which see not might see,[d] and that they which see might be made blind.[e]

40 And *some* of the Pharisees which were with him heard these words, and said unto him, Are we blind also?[f]

41 Jesus said unto them, If ye were blind, ye should have no sin:[g] but now ye say, We see; therefore your sin remaineth.[h]

a Ch. 4:26. b Matt. 14:33. c ch. 5:22, 27; 12:47. d 1 Pet. 2:9. e Matt. 13:13; ch. 3:19. f Rom. 2:19; Rev. 3:17. g ch. 15:22, 24. h Isa. 5:21; Luke 18:14; 1 John 1:8–10. i Rom. 10:1; Heb. 5:4.

39. *For judgment;* that those who feel their spiritual blindness, and apply to me for sight, may receive it; and that those who do not, but proudly imagine that they see enough already, and reject my aid, may sink in deeper darkness, and be more blind than ever.

41. *If ye were blind;* had no opportunity or capacity for receiving spiritual light. *Ye should have no sin;* comparatively; your sin would be much less. *We see;* you pride yourselves on your knowledge of divine things, yet you reject me and God's revelation concerning me, and therefore remain ignorant, unpardoned, and in aggravated guilt.

INSTRUCTIONS.

3. God so orders things in his providence as best to display the true character of the Saviour; and men are sometimes left to suffer sore trials, that they may see his goodness, and magnify his power and grace in their removal.

22. Tyrants in church and state try by pains and penalties to prevent men from embracing the truth. They appeal not to reason and conscience, but to force. They labor to preclude inquiry, stifle private judgment, and in many cases prevent those under their control from receiving the instruction afforded by the providence and word of God.

35. Jesus Christ especially regards those who suffer for his sake, and will manifest himself to them in such a way as to lead them to worship and adore him. For the temporary enmity of men, they will be abundantly recompensed by the everlasting friendship of God.

39. The effect upon men of Christ's teaching, is according to their treatment of it. This depends very much on their views of themselves, and of their need of his aid. If they feel that they are spiritually blind, and apply to him for sight, they will receive it; while others who view his help as needless, and think they see and know enough already, will remain in darkness, and their sin and consequent punishment be greater than if Christ had never come.

CHAPTER X.

The theme of this chapter is the character and office of the good shepherd of God's spiritual fold, of which Christ himself is the great example. The reader should study, in connection with it, Jer. 23:1–6; and especially Ezekiel, chap. 34.

1. *Entereth not by the door;* the Saviour has in view men like the scribes and Pharisees, who usurp dominion over the fold of God, and rule the flock with cruelty and selfishness for their own private ends. The door is not yet directly Christ, for he too enters the fold by the door; but rather, in a more general sense, the Father, and his appointment. To enter the fold by the door, is to come in accordance with God's will, in respect not merely to outward order, but to spirit also.

CHAPTER X.

1 Christ is the door, and the good shepherd. 19 Divers opinions of him. 24 He proveth by his works that he is Christ the Son of God; 39 escapeth the Jews, 40 and went again beyond Jordan, where many believed on him.

VERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.[i]

A. D. 29. 2 But he that entereth in by the door,[a] is the shepherd of the sheep.

3 To him the porter openeth;[b] and the sheep hear his voice: and he calleth his own sheep by name,[c] and leadeth them out.[d]

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him; for they know his voice.[e]

5 And a stranger will they not follow, but will flee from him;[f] for they know not the voice of strangers.

6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.[g]

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd:[h] the good shepherd giveth his life for the sheep.

12 But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth:[i] and the wolf catcheth them, and scattereth the sheep.

13 The hireling fleeth, because he is a hireling, and careth not for the sheep.

14 I am the good shepherd, and know my *sheep*,[j] and am known of mine.[k]

15 As the Father knoweth me,

[a] Ver. 7, 9. [b] Rev. 3:20. [c] Ezek. 34:11; Rom. 8:30. [d] Isa. 40:11. [e] Song 2:8; 5:2. [f] 2 Tim. 3:5; Rev. 2:2. [g] Eph. 2:18. [h] Heb. 13:20; 1 Pet. 2:25. [i] Ezek. 34:2-6; Zech. 11:17. [j] 2 Tim. 2:19. [k] 1 John 5:20.

2. *He that entereth in by the door;* every true shepherd. Christ, the chief Shepherd, must not be excluded; for he is an example to all the under shepherds in this respect also, that he has entered the fold by the door. Compare chap. 8:42; 12:49.

3. *The porter;* the door-keeper. As he comes by God's authority, God's providence prepares the way for him, and God's Spirit sets his seal to his labors. *By name;* an allusion to the practice of eastern shepherds, who give names to their sheep.

5. *Strangers;* false, irreligious teachers.

6. *Understood not;* the meaning of what he had been saying. He therefore proceeded to explain it, and in so doing he changed the figure somewhat, representing himself as the door.

7. *I am the door;* as the Father is the door to Christ, so he himself is the door to the under-shepherds and to all the sheep. Through him alone can men enter his church or the ministry which he has appointed.

8. *Came before me;* without entering the door. See note to verse 1. *The sheep did not hear them:* the truly pious did not receive their false doctrines, or imitate their corrupt examples.

9. *Find pasture;* receive spiritual food, satisfying good.

10. *The thief;* one who takes the emoluments of the sacred office without performing its spiritual duties, and seeks his own aggrandizement, not the salvation of souls. *Life:* spiritual, eternal life.

11. *I am the good Shepherd;* in respect to the power of admission to God's fold, Christ has declared himself to be the door; in respect to his care over those within the fold, he now, by another change of the figure, calls himself "the good Shepherd"—the Shepherd of shepherds and of the flock, and the source of good to all.

12. *A hireling;* one whose great object in preaching is his own interest. *The wolf;* the enemy of God and his people.

14. *I—know my sheep, and am known of mine;* the knowledge of Christ and his people is mutual, and it is a knowledge of deep love and interest.

even so know I the Father:[a] and I lay down my life for the sheep.[b]
16 And other sheep I have, which are not of this fold:[c] them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.[d]
17 Therefore doth my Father love me, because I lay down my life, that I might take it again.[e]
18 No man taketh it from me, but I lay it down of myself.[f] I have power to lay it down, and I have power to take it again.[g] This commandment have I received of my Father.[h]
19 ¶ There was a division therefore again among the Jews for these sayings.
20 And many of them said, He hath a devil,[i] and is mad; why hear ye him?
21 Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?[j]
22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.
23 And Jesus walked in the temple in Solomon's porch.[k]
24 Then came the Jews A. D. 32. round about him, and said unto him, How long dost thou make us to doubt?[*] If thou be the Christ, tell us plainly.
25 Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.[l]
26 But ye believe not, because ye are not of my sheep,[m] as I said unto you.
27 My sheep hear my voice,[n] and I know them, and they follow me:
28 And I give unto them eternal life; and they shall never perish, neither shall any *man* pluck them out of my hand.[o]
29 My Father,[p] which gave *them* me,[q] is greater than all; and no *man* is able to pluck *them* out of my Father's hand.
30 I and *my* Father are one.[r]
31 Then the Jews took up stones again to stone him.[s]
32 Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me?
33 The Jews answered him, saying, For a good work we stone

a Matt. 11:27. b Isaiah 53:4, 5; ch. 15:13. c Isa. 49:6; 56:8. d Ezek. 37:22; Eph. 2:14. e Isa. 53:7-12; Heb. 2:9. f Phil. 2:6-8. g ch. 2:19. h ch. 6:38. i ch. 7:20. j ch. 9:6, etc.

k Acts 3:11; 5:12. * Or, *hold us in suspense.* l ch. 5:36. m ch. 8:47; 1 John 4:6. n ver. 4. o ch. 17:12; 18:9; Heb. 7:25. p ch. 14:28. q ch. 17:2. r ch. 17:11, 22. s ch. 8:59.

16. *Not of this fold;* those who as yet knew not God, especially from gentile nations. Isa. 56:8.
18. *No man taketh it;* no man had power to take his life till he should voluntarily surrender himself to crucifixion and death. *This commandment have I received;* he was commissioned of God to die for the sins of men, and rise again for their justification. He had the power, disposition, and right to do these things.
20. *Is mad;* beside himself, through the influence of an evil spirit.
22. *Feast of the dedication;* this was a feast instituted by Judas Maccabæus about one hundred and sixty-five years before Christ, in commemoration of the purification of the temple, and its renewed dedication to the worship of Jehovah, after it had been desecrated by idol-worship and the offering in it of swine's flesh, by Antiochus Epiphanes king of Syria. It began on the 25th day of their month Chisleu, or the 15th of our December, and continued eight days. Josephus, Ant. b. 12, chapter 11; 1 Maccabees 4:52-59; 2 Mac. 10:1-8.
23. *Solomon's porch;* a portico on the east side of the temple.
25. *The works;* miracles. *Bear witness;* prove me to be the Messiah.
26. *Not of my sheep;* not my true followers.
29. *Is greater than all;* see note to chap. 14:28.
30. *I and my Father;* the Jews rightly understood him to call God his Father, and himself the Son of God, in such a sense that he was equal with God. Compare chap. 5:18. *Are one;* in nature, counsel, will, and operation.
33. *Makest thyself God;* claimest to be divine, equal with the Father.

A. D. 33. thee not; but for blasphemy; and because that thou, being a man, makest thyself God.[a]

34 Jesus answered them, Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him whom the Father hath sanctified,[b] and sent into the world, Thou blasphemest; because I said, I am the Son of God?[c]

37 If I do not the works of my Father, believe me not.[d]

38 But if I do, though ye believe not me, believe the works; that ye may know and believe that the Father *is* in me, and I in him.

39 Therefore they sought again to take him; but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized;[e] and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.[f]

42 And many believed on him there.

a Psa. 82:6; ch. 5:18; ver. 30; Rom. 13:1. b Isa. 11:2, 3; 49:1, 3; ch. 6:27. c Phil. 2:6. d ch. 14:10, 11; 15:24. e ch. 1:28. f Matt. 3:11, 12; ch. 3:30-36.

34. *Your law;* the Old Testament scriptures. Psa. 82:6.

35. *Unto whom the word of God came;* who were appointed and commissioned to act as his agents in ruling and administering justice in his stead among men. *Cannot be broken;* cannot be set aside as speaking improperly when it calls magistrates gods on account of their office. The term is always used in such a connection as shows that they were but men.

36. *Sanctified;* set apart to the office of the Redeemer of lost men. *Sent into the world;* to do the work of the Messiah. *Because I said, I am the Son of God;* the argument is from the less to the greater: If mere men were called gods because the word of God came to them, how much more may he who is one with the Father, and whom the Father has set apart and sent into the world as the Saviour of men, call himself the Son of God. He goes on to show that his works justify him in taking to himself this title.

37. *The works of my Father;* divine works—the works of God. *Believe me not;* admit not my claim to be the Son of God.

38. *Believe not me;* that is, my declaration concerning myself. *The Father is in me, and I in him;* that we are one, as I declared to you, verse 30.

39. *They sought again to take him;* because he still claimed to be the Messiah, the Son of God, truly divine—because he claimed to be what John, under the guidance of the Holy Ghost, at the beginning of this gospel declared him to be, God—in the language of Paul, "over all, God blessed for ever." Rom. 9:5.

INSTRUCTIONS.

1. None are true disciples or ministers of Christ who do not believe in him and obey his commands. All others who enter the Christian church or ministry are false and selfish. Instead of aiding, they hinder the progress of his cause.

4. Real Christians have spiritual discernment and relish of the great truths of the gospel. No instruction, however specious or learned, which denies or omits the doctrine of Christ crucified, as a divine atoning Saviour, satisfies them, commends itself to their conscience, if enlightened, or meets their wants as sinners.

14. The union between Christ and his people is intimate and unfailing. It resembles, in many respects, that between the Father and the Son. It is the fruit of the Spirit, and all the persons in the Godhead are engaged to perpetuate, increase, and render it eternal.

26. The reason why some who hear the gospel reject it and discard its fundamental truths, is, they have not the temper which the gospel inculcates, and do not perform the duties which it requires.

37. Jesus Christ, by the performance of divine works, proved himself to be divine, the Messiah, the Son of God, the Saviour of men

CHAPTER XI.

1 Christ raiseth Lazarus, four days buried. 45 Many Jews believe. 47 The high-priests and Pharisees gather a council against Christ. 49 Caiaphas prophesieth. 54 Jesus hid himself. 55 At the passover they inquire after him, and lay wait for him.

NOW a certain *man* was sick, *named* Lazarus, of Bethany, the town of Mary and her sister Martha.[a]

2 It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair,[b] whose brother Lazarus was sick.

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.[c]

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God,[d] that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.[e]

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee;[f] and goest thou thither again?[g]

9 Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.[h]

10 But if a man walk in the night, he stumbleth, because there is no light in him.[i]

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth;[j] but I go, that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had *lain* in the grave four days already.

a Luke 10:38, 39. b Mark 14:3; ch. 12:3. c Heb. 12:6; Rev. 3:19. d ch. 9:3; ver. 40. e chap. 10:40. f chap. 10:31. g Acts 20:24. h Eccl. 2:14. i Deut. 31:16; Daniel 12:2; Matt. 9:24; Acts 7:60; 1 Cor. 15:18, 51. j Dan. 12:2.

His claiming this character, therefore, instead of being blasphemy, as the Jews asserted, was acting in accordance with truth; and lovers of truth who embrace him in this character, know that it belongs to him. They pay him divine honors, not in derogation of, but to the glory of the Father. Phil. 2:10, 11; Heb. 1:6; Rev. 5:12, 13.

CHAPTER XI.

1. *Bethany;* on the side of the mount of Olives, about two miles from Jerusalem. Matt. 21:17.

2. *Mary;* Matt. 26:7; Mark 14:3.

4. *This sickness is not unto death;* not to a death from which he should not be quickly raised to life. *Might be glorified;* by raising Lazarus from the dead.

6. *In the same place;* Bethabara, chap. 1:28; 10:40; on the east side of the Jordan, about thirty miles north-east of Jerusalem.

9. *Twelve hours in the day;* an appointed season for me and all men to do the work assigned to us by God. *Walk in the day—stumbleth not;* if, in its proper season, a man does that to which God calls him, he is safe, because under God's protection.

10. *If a man walk in the night, he stumbleth;* if, through fear or selfishness, he neglect the work appointed him by God till the proper time is past, he can no longer perform it in safety.

16. *Thomas—Didymus;* these two words, one Hebrew, the other Greek, mean a twin. *Die with him;* with Jesus. Let us go with him, if it cost us our lives.

A. D. 33. 18 Now Bethany was nigh unto Jerusalem, about fifteen furlongs * off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.[a]

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know that even now, whatsoever thou wilt ask of God, God will give *it* thee.[b]

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.[c]

25 Jesus said unto her, I am the resurrection,[d] and the life:[e] he that believeth in me, though he were dead, yet shall he live:[f]

26 And whosoever liveth and believeth in me shall never die.[g] Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly,[h] saying, The Master is come,[i] and calleth for thee.[j]

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her,[k] when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.[l]

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,†

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.[m]

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind,[n] have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone.[o] Martha, the sister of him that was dead, saith unto him,

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* That is, *about two miles.* a 1 Chr. 7:22; Job 2:11; 42:11; Rom. 12:15; 1 Thess. 4:18. b ch. 9:31. c ch. 5:29. d ch. 6:40, 44. e Isa. 26:19; ch. 14:6; 1 John 1:2. f Job 19:26; Isa. 26:19; Rom. 4:17. g ch. 8:15; 4:14. h ch. 21:7. i ch. 13:13. j Mark 10:49. k ver. 19. l ch. 4:49; ver. 21, 37. † Gr. *he troubled himself.* m Isa. 63:9; Luke 19:41; Heb. 2:16, 17. n ch. 9:6. o Mark 16:3.

18. *Fifteen furlongs;* a little less than two miles. See note to Luke 24:13.

23. *Thy brother shall rise again;* a declaration designedly so worded that it should have a double fulfilment, the present raising of Lazarus being a pledge of the second fulfilment at the general resurrection.

25. *I am the resurrection;* the author of the resurrection, and the giver of temporal and eternal life. *Though he were dead;* more exactly, though he die. The Saviour has in mind the case of those who have, like Lazarus, suffered natural death. *Yet shall he live;* his soul shall still live in blessed communion with God.

26. *Liveth;* yet enjoys natural life. *Shall never die;* the death of the soul. In this and the preceding verse Jesus designedly overlooks the death of the body, as if it were only a sleep in the grave for a season; his design being to direct the thoughts of Martha to himself, as the giver of a higher life than that which he is about to bestow upon her brother.

28. *The Master;* Matt. 23:8, 10.

33. *Was troubled;* greatly moved with sympathy and sorrow.

Lord, by this time he stinketh: [a] for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God? [b]

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me. [c]

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

44 And he that was dead came forth, [d] bound hand and foot with grave-clothes; and his face was bound about with a napkin. [e] Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. [f]

46 But some of them went A. D. 33. their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, [g] and said, What do we? [h] for this man doeth many miracles.

48 If we let him thus alone, all *men* will believe on him: [i] and the Romans shall come and take away both our place and nation.

49 And one of them, *named* Caiaphas, [j] being the high-priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should die for the people, [k] and that the whole nation perish not.

51 And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for that nation;

52 And not for that nation only, [l] but that also he should gather together in one the children of God that were scattered abroad. [m]

53 Then from that day forth they

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[a] Psa. 49:7, 9; Acts 2:27. [b] ver. 4, 23. [c] ch. 12:28-30. [d] 1 Kings 17:22; 2 Kings 4:34, 35; Luke 7:14, 15; Acts 20:9-12. [e] ch. 20:7. [f] ch. 2:23; 10:41, 42; 12:11, 18. [g] Psa. 2:2. [h] Acts 4:16. [i] ch. 12:19. [j] Luke 3:2; ch. 18:13; Acts 4:6. [k] Luke 24:46. [l] Isa. 49:6; Rom. 3:29; 1 John 2:2. [m] ch. 10:16; Eph. 2:14-17.

40. *See the glory of God;* as displayed in the mighty work he is about to perform. Compare verse 4.

42. *Because of the people;* his object in thus speaking to the Father in the hearing of the people was, that they might have this additional evidence that he and his Father were one, and that he did every thing in accordance with his Father's will; that thus, in view of this new display of his life-giving power, they might be led to believe in him.

45. *Believed on him;* as the Messiah.

47. *What do we?* to prevent his increasing influence.

48. *Believe on him;* and receive him as the expected king of Israel. This, they profess to fear, will bring upon them the wrath of the Romans. *Take away both our place and nation;* by the murder of Jesus, they sought to avert this evil. But in this very way they brought it upon themselves.

49. *Ye know nothing;* nothing about the best way to prevent the people from embracing Jesus as the Messiah, and thus to preserve the nation from ruin. His idea was, that, innocent or guilty, it was best to kill him.

50. *It is expedient;* he thought it better that Jesus should be put to death, than that the nation should be ruined, as the rulers said it would be if the people should follow Christ.

51. *He prophesied;* though the above appears to have been his meaning, yet the Holy Spirit, through his words, expressed the momentous truth, that it was expedient that Jesus Christ, as the Saviour of lost men, should die, the just for the unjust—not for the Jewish nation only, but for all nations, a propitiation for the sins of the world, that he might gather into heaven all who should believe and obey him.

53. *From that day;* adopting the

A. D. 33. took counsel together for to put him to death.[a]

54 Jesus therefore walked no more openly among the Jews;[b] but went thence unto a country near to the wilderness, into a city called Ephraim,[c] and there continued with his disciples.

55 ¶ And the Jews' passover was nigh at hand:[d] and many went out of the country up to Jerusalem before the passover, to purify themselves.

56 Then sought they for Jesus,[e] and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should show *it*, that they might take him.

a Psa. 109:4, 5. b ch. 7:1; 10:39. c 2 Sam. 13:23; 2 Chr. 13:19. d chap. 2:13; 5:1; 6:4. e ch. 5:16, 18; 7:11; ver. 8. f ch. 11:1, 45.

counsel of Caiaphas, they sought to kill him.

54. *The wilderness;* the wilderness of Judea, that bordered on the Dead sea and the lower part of the Jordan valley.

55. *To purify themselves;* according to the requirement in Lev. 22:1–6.

INSTRUCTIONS.

4. The dispensations of Providence, as well as the instructions of the Bible, are designed to glorify the Son of God, by leading men to honor him as truly divine.

9. The man who makes it his object to learn the will of God, and to do it, however it may affect him and his condition in this world, is like one who travels in the daytime, when he can see objects distinctly, and treat them according to their character. But a man whose great object is himself, and who seeks supremely earthly things, is like one who travels in the night, without sun, moon, or stars. He is in darkness, and liable every moment to fall and perish.

25. To the believer, whose soul is made alive by union with God through Christ, the death of the body will be only a sleep, from which it shall be awakened at the

CHAPTER XII.

1 Jesus excuseth Mary anointing his feet. 9 The people flock to see Lazarus. 10 The high-priests consult to kill him. 12 Christ rideth into Jerusalem. 20 Greeks desire to see Jesus. 23 He foretelleth his death. 37 The Jews are generally blinded; 42 yet many chief rulers believe, but do not confess him; 44 therefore Jesus calleth earnestly for confession of faith.

THEN Jesus, six days before the passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.[1]

2 There they made him a supper; and Martha served:[g] but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair:[h] and the house was filled with the odor of the ointment.

g Luke 10:38–42; ch. 11:2. h Matt. 26:6, etc.; Mark 14:3, etc.

resurrection, to a glorious immortality.

35. Jesus Christ tenderly and deeply sympathizes in human sorrow. He delights in soothing hearts that trust in him, and turning their temporary mourning into everlasting joy.

45. The exhibitions of Christ in his word and his works, are treated by different persons in very different ways. Some are led to trust in him as their Saviour, and give him their hearts. Others bitterly oppose him, and do what they can to hinder the progress of his cause. Thus, to one his teaching by being received becomes a savor of life unto life, and to another, by being rejected, a savor of death unto death.

48. The means which sinners use to save themselves from coming evils, only hasten their approach, and make them more terrible.

CHAPTER XII.

1. *Bethany;* chap. 11:1.

2–8. Christ's feet anointed by Mary. Matt. 26:6–13; Mark 14:3–9.

2. *Served;* waited on the company.

3. *Spikenard;* an aromatic plant, from which was made a precious ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief,[a] and had the bag,[b] and bare what was put therein.

7 Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8 For the poor always ye have with you;[c] but me ye have not always.[d]

9 Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted that they might put Lazarus also to death;[e]

11 Because that by reason of him many of the Jews went away, and believed on Jesus.[f]

12 ¶ On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him,[g] and cried, Hosanna: Blessed *is* the King of Israel that cometh in the name of the Lord.[h]

14 And Jesus, when he A. D. 33. had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt.[i]

16 These things understood not his disciples at the first:[j] but when Jesus was glorified,[k] then remembered they that these things were written of him, and *that* they had done these things unto him.[l]

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had done this miracle.[m]

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.[n]

20 ¶ And there were certain Greeks[o] among them that came up to worship at the feast:[p]

21 The same came therefore to Philip, which was of Bethsaida of Galilee,[q] and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.[r]

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a 2 Kings 5:20–27; Psa. 50:18. b ch. 13:29. c Deut. 15:11; Matt. 26:11; Mark 14:7. d Song 5:6; chap. 8:21; ver. 35; chap. 13:33; 16:5–7. e Luke 16:31. f ch. 11:45; ver. 18. g Matt. 21:8, etc.; Mark 11:8, etc.; Luke 19:36, etc.

h Psa. 118:25, 26. i Zech. 9:9. j Luke 18:34. k ch. 7:39. l ch. 14:26. m ver. 11. n ch. 11:47, 48. o Acts 17:4; Rom. 1:16. p 1 Kings 8:41, 42. q ch. 1:44. r ch. 13:32; 17:1.

6. *The bag;* the purse which contained their money, and from which they assisted the poor.

11. *By reason of him;* his presence was a standing proof that Jesus, who had raised him from the dead, was the Messiah.

12–19. Christ rides into Jerusalem. Matt. 21:1–16; Mark 11:1–11; Luke 19:29–44.

16. *Was glorified;* had ascended to heaven.

17. *Bare record;* they related what Jesus had done in raising Lazarus from the dead.

18. *Also met him;* went out to meet him and accompany him into the city.

19. *Ye prevail nothing;* nothing to stop his increasing influence among the people.

20. *Certain Greeks;* that is, as the original word implies, Gentiles using the Greek language. The word should be distinguished from "Grecians," Acts 6:1; 9:29, who are Jews by birth or descent, using the Greek language.

23. *The hour is come;* the request of the Gentiles to see him he regards as a sign that the hour is at hand for the conversion of the gentile nations

A. D. 33. 24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: [a] but if it die, it bringeth forth much fruit.

25 He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.[b]

26 If any man serve me, let him follow me; [c] and where I am, there shall also my servant be: [d] if any man serve me, him will *my* Father honor.[e]

27 Now is my soul troubled; [f] and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.[g]

28 Father, glorify thy name. Then came there a voice from heaven, [h] *saying*, I have both glorified *it*, and will glorify *it* again.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.[i]

31 Now is the judgment of this world: now shall the prince of this world be cast out.[j]

32 And I, if I be lifted up from the earth, [k] will draw all *men* unto me.[l]

33 This he said, signifying what death he should die.[m]

34 The people answered him, We have heard out of the law that Christ abideth for ever: [n] and how sayest thou, The Son of man must be lifted up? Who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you. [o] Walk while ye have the light, lest darkness come upon you: [p] for he that walketh in darkness knoweth not whither he goeth.[q]

a 1 Cor. 15:36. b Matt. 10:39; 16:25; Mark 8:35; Luke 9:24; 17:33. c Luke 6:46; ch. 14:15; 1 John 5:3. d ch. 14:3; 17:24; 1 Thess. 4:17. e 1 Sam. 2:30; Prov. 27:18. f Matt. 26:38, 39; Luke 12:50; ch. 13:21. g ch. 18:37. h Matt. 3:17. i ch. 11:42. j Luke 10:18; ch. 16:11; Acts 26:18; Eph. 2:2. k ch. 8:28. l Rom. 5:18. m ch. 18:32. n Psa. 72:17-19; 89:36, 37; 110:4; Isaiah 9:7. o ch. 8:12. p Jer. 13:16. q ch. 11:10.

to himself. But this must be through his approaching suffering and death. *The Son of man should be glorified;* by his death, resurrection, and ascension to heaven.

24. *It abideth alone:* remains a single kernel; its death is essential to its future life and increase: so the death of Christ was essential to the future increase and prosperity of his kingdom. Without that he could not become the Saviour of either Jews or Gentiles.

25. *Loveth his life;* Matt. 10:39; Luke 9:24. *Hateth his life in this world;* loveth it less than he does spiritual and eternal life. These words contain a solemn intimation that for Christ's disciples also, as well as for himself, the way to glory and eternal life is through suffering and self denial.

26. *Let him follow me;* in the way of suffering, as well as of obedience. *Where I am, there shall also my servant be;* he must be with me first in suffering, and then he shall be with me also in glory. 2 Tim. 2:11, 12.

27. *This hour:* the hour of suffering which was before him. *For this cause;* for the purpose of suffering, that men might be saved.

28. *I have;* in the attestations which he had borne to Christ the Messiah. *And will;* in the miracles at his death, resurrection, and ascension to glory.

30. *For your sakes;* that you might have this additional evidence that I am the Son of God, and always do that with which he is well pleased.

31. *The judgment of this world;* the time when this world, which is opposed to me and under the power of Satan, is to be conquered and subdued to myself. *Prince of this world;* Satan. *Cast out;* conquered, so that his power on earth shall thenceforward decline, till he shall be utterly subdued.

32. *Lifted up;* on the cross, as a sacrifice for the sins of men. *Draw all men;* chap. 3:14, 15; 6:44.

34. *Heard out of the law;* learned from the Old Testament. Isa. 9:7; Dan. 2:44; 7:14.

35. *The light;* the Messiah, the source of all true spiritual knowledge. *Walk;* while you have the means of knowledge improve them, lest they be taken away.

36 While ye have light, believe in the light, that ye may be the children of light.[a] These things spake Jesus, and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?[b]

39 Therefore they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart; that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.[c]

41 These things said Esaias, when he saw his glory, and spake of him.[d]

42 ¶ Nevertheless, among the chief rulers also many believed on him; but because of the A. D. 33. Pharisees they did not confess *him*, lest they should be put out of the synagogue:[e]

43 For they loved the praise of men more than the praise of God.[f]

44 ¶ Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.[g]

45 And he that seeth me, seeth him that sent me.

46 I am come a light into the world,[h] that whosoever believeth on me should not abide in darkness.

47 And if any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world.[i]

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him:[j] the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment,

[a] Eph. 5:8. [b] Isa. 53:1. [c] Isa. 6:9, 10. [d] Isa. 6:1. [e] ch. 9:22. [f] ch. 5:44; Rom. 2:29. [g] Mark 9:37; 1 Pet. 1:21. [h] ch. 1:5; 3:19. [i] ch. 3:17. [j] Deut. 18:19; Luke 9:26.

36. *Believe in the light;* receive and obey my instructions, that you may be wise, and be instrumental in making others wise to salvation.

38. *The saying of Esaias;* Isa. 53:1, fulfilled in their rejection of Christ.

39. *They could not believe:* it is said of Joseph's brethren, that they could not speak peaceably to him, Gen. 37:4; and Christ said to the Jews, "How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?" John 5:44. The two things were incompatible. They must cease from the one in order to do the other. So here; as they would continue to love and cherish their sins, they could not, continuing this course, embrace the Messiah. The two things could not coëxist. This was the reason why they should have renounced the one, and performed the other. But they would not do it. The prophecy of Isaiah showed that it was certain they would not. Isa. 6:9, 10.

40. *He hath blinded their eyes;* by presenting to them truths which they would reject, their rejection bringing them into greater darkness. In a similar sense it is said, that Jesus Christ came into the world to set members of families at variance, by leading some to trust in him, while others on this account opposed them and sought their death. Matt. 10:21, 35, 36.

41. *His glory:* the glory of Christ, called by Isaiah the glory of Jehovah. Isa. 6:1.

42. *Many believed on him;* were convinced that he was the Messiah. *Did not confess him;* did not openly declare their belief.

44. *Not on me:* not on me only, but also on my Father.

45. *He that seeth me, seeth him that sent me;* chap. 10:30, 38.

47. *I came not to judge;* it was then his business to act not as judge, but as Saviour.

48. *The word;* the gospel, according to their treatment of which men will be judged at the last day.

49. *Of myself;* not of my own au-

A. D. 33. what I should say, and what I should speak.

50 And I know that his commandment is life everlasting:[a] whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

1 Jesus washeth the disciples' feet; exhorteth them to humility and charity. 18 He foretelleth, and discovereth to John by a token, that Judas should betray him; 31 commandeth them to love one another, 36 and forewarneth Peter of his denial.

NOW before the feast of the passover,[b] when Jesus knew that his hour was come that he should depart out of this world unto the Father,[c] having loved his own which were in the world, he loved them unto the end.[d]

2 And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him;[e]

3 Jesus knowing that the Father had given all things into his hands,[f] and that he was come from God, and went to God;[g]

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

a 1 John 3:23. b Matt. 26:2, etc. c ch. 17:1, 11. d Jer. 31:3; Eph. 5:2; 1 John 4:19; Rev. 1:5. e Luke 22:3, 53; ch. 6:70. f Matt. 28:18; Heb. 2:8. g ch. 17:11.

thority merely, but by the authority and appointment of the Father. Chap. 7:16–18.

50. *His commandment;* the message which he has commanded me to deliver to men. *Is life everlasting;* to them who believe and obey it.

INSTRUCTIONS.

6. It is dangerous to be intrusted with public money, and those who are inclined to theft or fraud will often be placed in situations where they will be strongly tempted to commit it. The less our conduct is under the inspection of men, the more mindful we should be of the inspection of God, and the more careful to secure his approbation.

10. Innocence is, in this world, no certain security against suffering. The greater a person's influence for good, the greater may be his exposure, even from professed friends of God, to persecution and death.

19. All attempts to thwart the counsels of the Redeemer will be unavailing; and the efforts which men make to stop the progress of his cause, he will overrule for its advancement and prosperity.

31. The efforts of Satan and wicked men to procure the death of Christ were overruled for the promotion of his glory, the salvation of his people, and the ruin of all who continued to oppose him.

35. While men have opportunities to obtain spiritual knowledge they should diligently improve them, lest their opportunities cease, and they be left to ignorance, darkness, and woe.

42. The regarding of the praise of men more than the praise of God, while it may consist with a speculative conviction that Jesus is the Christ, is incompatible with that hearty obedience to him which is essential to salvation: men cannot at the same time continue them both, and should, without delay, through the grace of God, renounce the one and perform the other.

CHAPTER XIII.

1. *Before the feast of the passover;* our Lord ate the passover with his disciples on the evening of the Thursday before his crucifixion. Matt. 26:17; Mark 14:12; Luke 22:7. From the statement of John, chap. 18:28; 19:14, some have inferred that, for reasons unknown to us—possibly from a difference in regard to the computation of time—a portion of the Jews, including the Jewish rulers, were in the habit of celebrating the passover one day later than the other portion.

2. *Supper being ended;* rather, supper having come; for after he had washed his disciples' feet, he reclined again, verse 12; and the supper went on, verse 26.

3. *Knowing that the Father had given all things into his hands, and that he was come from God, and went to God;* as much as to say, he performed this act of condescending love with the full consciousness of his divine dignity and the heavenly glory which awaited him.

4. *His garments;* his mantle or outer garment.

5 After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and Peter * saith unto him, Lord, dost thou wash my feet? [a]

7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. [b]

9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed needeth not save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him; [c] therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

13 Ye call me Master, and Lord: [d] and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.

15 For I have given you an example, that ye should do as I have done to you. [e]

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them. [f]

18 ¶ I speak not of you all; I know whom I have chosen; but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. [g]

19 Now [†] I tell you before it come, that when it is come to pass, ye may believe that I am *he*. [h]

20 Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me. [i]

21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. [j]

* Gr. *he.* [a] Matt. 3:14. [b] 1 Cor. 6:11; Eph. 5:26; Titus 3:5. [c] ch. 6:64. [d] Matt. 23:8–10; Phil. 2:11. [e] 1 Pet. 2:21. [f] Jas. 1:25. [g] Psa. 41:9. [†] Or, *From henceforth.* [h] ch. 14:29; 16:4. [i] Matt. 10:40. [j] Matt. 26:21; Mark 14:18; Luke 22:21.

7. *Knowest not now; but thou shalt know;* the meaning or object of what he did.

8. *If I wash thee not;* though the primary object of this washing, as explained by the Saviour himself, was to set his disciples an example of humility and love, he here uses it as a symbol of the spiritual cleansing which they must receive from him.

9. *Not my feet only;* if this washing be necessary to my having a part with thee, let it extend to my whole person.

10. *He that is washed;* that is, bathed, as the original implies, which here uses a different word from the preceding. The bathing represents "the washing of regeneration," which the apostles, with one exception, have already received. *Save to wash his feet;* which have been soiled in passing from the bath to his own home. This beautifully sets forth the daily cleansing which even regenerated men need from the defilement of daily life. *Clean, but not all:* washed in the bath of regeneration, with one exception.

12. *Know ye;* do you understand the meaning?

15. *An example;* of humility, condescension, and love. To inculcate the importance of these was his object in doing what was usually done by a servant.

17. *These things;* the truths which he had been teaching them.

18. *The scripture;* Psa. 41:9, strikingly fulfilled in Judas.

19. *Ye may believe;* have new evidence that I am the Messiah, and continue to believe it.

20. *Whomsoever I send;* as my minister.

A. D. 33. 22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.[a]

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then, lying on Jesus' breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a sop,[*] when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot *the son* of Simon.

27 And after the sop Satan entered into him.[b] Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag,[c] that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, Now is the Son of man glorified,[d] and God is glorified in him.[e]

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come;[f] so now I say to you.

34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.[g]

35 By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.[h]

37 Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.[i]

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

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[a] Ch. 20:2; 21:7, 20. [*] Or, *morsel*. [b] Luke 22:3. [c] ch. 12:6. [d] ch. 12:23; 17:1 6. [e] ch. 14:13; 1 Pet. 4:11. [f] ch. 7:34; 8:21. [g] Lev. 19:18; ch. 15:12, 17; Eph. 5:2; 1 Thess. 4:9; Jas. 2:8; 1 Pet. 1:22; 1 John 2:7, 8; 3:11, 23; 4:20, 21. [h] ch. 21:18; 2 Pet. 1:14. [i] Matt. 26:33, etc.; Mark 14:29, etc.; Luke 22:33, etc.

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23. *Leaning on Jesus' bosom;* the guests reclined on couches, each resting on his left elbow, with a pillow supporting his head, his face towards the table, and his feet towards the hinder part of the couch. As John lay next below Jesus, his head was in front of the Saviour's bosom; and in asking a question, he would naturally turn his head over and lean it upon his Master's breast. *One of his disciples;* John, the writer of this book.

26. *A sop—dipped;* a piece of food dipped in the sauce used on that occasion.

27. *Entered into him;* took full possession of him, and instigated him to carry out the purpose, already formed under his influence, of betraying his Master. Compare ver. 2.

31. *Is the Son of man glorified;* the hour of his conflict with Satan was to be that of His triumph over him and exaltation to heaven.

32. *Glorify him;* in his death, resurrection, and ascension, as the conqueror of death and hell.

33. *As I said;* chap. 7:34.

34. *A new commandment;* new as to its peculiar application to Christians, the clearness and power with which it was taught, and the motives with which it was enforced.

36. *Thou shalt follow me;* through death upon the cross, to heaven. Chap. 21:18, 19.

38. *Not crow;* Matt. 26:74; Luke 22:60.

INSTRUCTIONS.

1. The love of Jesus Christ to his people is unchanging. They may

CHAPTER XIV.

1 Christ comforteth his disciples with the hope of heaven; 6 professeth himself the way, the truth, and the life, and one with the Father; 13 assureth their prayers in his name to be effectual; 15 requesteth love and obedience, 16 promiseth the Holy Ghost the Comforter, 27 and leaveth his peace with them.

LET not your heart be troubled:[a] ye believe in God, believe also in me.[b]

2 In my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.[c]

3 And if I go and prepare a place for you, I will come again, A. D. 33. and receive you unto myself;[d] that where I am, *there* ye may be also.[e]

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

6 Jesus saith unto him, I am the way,[f] and the truth,[g] and the life:[h] no man cometh unto the Father, but by me.[i]

7 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

[a] Isa. 43:1, 2; ver. 27; 2 Thess. 2:2. [b] Isa. 12:2, 3; Eph. 1:12, 13; 1 Peter 1:21. [c] Heb. 6:20; 9:8, 24; Rev. 21:2. [d] Heb. 9:28. [e] ch. 12:26; 17:24; 1 Thess. 4:17. [f] Isa. 35:8, 9; ch. 10:9; Heb. 10:19, 20. [g] ch. 1:17; 15:1. [h] ch. 1:4; 11:25. [i] Acts 4:12.

therefore safely put their trust in him. Rom. 8:37–39.

8. Unless men are purified from the love and practice of sin by the Spirit of Christ, they have no interest in his salvation.

17. In imitating the example of Christ, especially his humility, condescension, and kindness—in believing his declarations, trusting in his merits, and obeying his commands, men may be supremely and eternally blessed.

21. Christ is greatly grieved when any of his professed disciples so conduct as to injure themselves, dishonor him, and bring reproach on his cause.

34. One decisive evidence of love to Christ is love to his people. The manifestation of this, while it is among the brightest evidences of true religion, is also among the most powerful means of leading men to embrace it. Chap. 17:21.

CHAPTER XIV.

1. *Be troubled;* a season of great trial was just before them. But in passing through it, they must not lose their confidence in God or in him.

2. *In my Father's house;* in heaven. *Many mansions;* dwelling-places. *I go to prepare a place for you;* this going was begun by the Saviour's death—after which he never abode permanently with his disciples—and completed at his ascension. His death, resurrection, and ascension to heaven, were all parts of the one act of going to the Father to prepare a place for his followers.

3. *Come again;* the perfect fulfilment of this promise will be at Christ's second coming, when the bodies of believers, being raised in glory, will be reunited with their spirits, and they received by Christ to the everlasting mansions prepared for them in heaven. But it has also a previous blessed fulfilment to the spirit of each true Christian when he leaves this world. Luke 16:22; 23:43; 2 Cor. 5:8; Rev. 14:13.

4. *Whither I go;* to the Father. *The way ye know;* to the Saviour the way was by death upon the cross, as he had often foretold his disciples. Compare note to verse 3. To the disciples, the way was by faith in him, yet so that they too must follow him through death to the glory of heaven. Compare chap. 13:36.

6. *I am the way;* to God's presence. *The truth;* the author and revealer of truth. *The life;* the author and giver of life, natural and spiritual.

7. *Known my Father;* the reason of this is, their oneness; he being the brightness of the Father's glory, and the express image of his person. Chapter 10:30; Heb. 1:3. *From henceforth ye know him;* from this time onward begins your more perfect knowledge through me of the Father. It was in connection with the removal from the disciples of his personal presence, which was now just at hand, that the Comforter

A. D. 33. 8 Philip saith unto him, Lord, show us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father; [a] and how sayest thou *then*, Show us the Father?

10 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; [b] and greater *works* than these shall he do; because I go unto my Father.

13 And whatsoever ye shall ask in my name, that will I do, [c] that

[a] Col. 1:15. [b] Matt. 21:21. [c] 1 John 5:14, d ver. 21, 23; ch. 15:10, 14; 1 John 3:3. [e] ch.

should be sent to teach them of Christ and the Father.

8. *Show us the Father;* he meant an outward showing.

10. *Not of myself;* not independently of, or in opposition to the Father, but from him; so that in me the Father himself speaks to you. *He doeth the works;* he gives them to me to do, chap. 5:36, and he is so present in me that my working is his working. See introductory note to chap. 5.

12. *Greater;* greater in number, extent, and influence, by Christ's power, and under the influence of the Spirit, which, after his ascension to heaven, he would give them. Mark 16:20; Acts 2:41.

13. *In my name;* in dependence on, and for the purpose of honoring him.

14. *Any thing;* in accordance with his will, and which would be needful for the work to which he called them.

16. *Another Comforter;* another than myself, one who shall make good to you the loss of my personal presence. This is the first time that the word "Comforter" is applied, in the Scriptures, to the Holy Ghost. The Greek word, which occurs only

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ If ye love me, keep my commandments. [d]

16 And I will pray the Father, and he shall give you another Comforter, [e] that he may abide with you for ever;

17 *Even* the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: [f] but ye know him; for he dwelleth with you, and shall be in you. [g]

18 I will not leave you comfortless: [h] I will come to you. [h]

19 Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also. [i]

20 At that day ye shall know that I *am* in my Father, and ye in me, and I in you.

21 He that hath my command-

15:26. [f] 1 Cor. 2:14. [g] Rom. 8:9; 1 John 2:27. [h] Or, *orphans*. [i] ver. 3, 28. [i] Heb. 7:25.

in the writings of John, means both advocate—as it is rendered in 1 John 2:1, where it is applied to Christ—and Comforter. The Holy Spirit is the Counsellor and Guide, as well as the Comforter of God's people.

17. *The Spirit of truth;* the Holy Spirit, who reveals the truth, and works in men to will and to do in obeying it. *The world;* men who seek earthly things as their chief good. *Seeth him not;* they have no spiritual view of him, do not feel their need of him, or seek his aid. *In you;* to enlighten their minds, purify their hearts, show them what they should do, and enable them to do it.

18. *Comfortless;* literally, orphans, bereft of my presence, as children of the presence of their father. *Come to you;* spiritually, through the Comforter.

19. *Seeth me no more;* that is, in my personal presence, the only way in which they are able to see me. *Ye see me;* spiritually. See below, ver. 21–23.

20. *At that day;* when the Holy Spirit should come, and they should enjoy not the bodily, but the spiritual presence of the Redeemer.

ments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.[a]

22 Judas saith unto him,[b] not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him.[c]

24 He that loveth me not, keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But the Comforter,[d] *which is* the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.[e] A. D. 33.

27 Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for[f] my Father is greater than I.[g]

29 And now I have told you before it come to pass, that when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you: for the prince of this world cometh,[h] and hath nothing in me.[i]

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do.[k] Arise, let us go hence.

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a Ver. 15, 23. b Luke 6:16. c 1 John 2:24; Rev. 3:20. d ver. 16. e ch. 16:13; 1 John 2:20, 27. f Eph. 2:14-17; Phil. 4:7. g ver. 12. h 1 Cor. 15:27, 28. i chap. 16:11; Eph. 2:2. j 2 Cor. 5:21; Heb. 4:15; 1 John 3:5. k Psa. 40:8; Phil. 2:8.

22. *How is it;* he supposed that Jesus spoke of his bodily presence. But after the Holy Ghost should come, he would remember and better understand the words of Christ.

26. *All things;* all things which should be needful to fit them for the duties of their office. *Bring all things to your remembrance;* in such a way that he should, at the same time, enlighten them as to their true meaning.

27. *Peace I leave with you:* as my parting gift. The allusion is to the Hebrew form of benediction, which is, "Peace be with you." *My peace;* that which resembles his own, and which he alone can give: "the peace of God, which passeth all understanding." Phil. 4:7. *Not as the world giveth;* their benedictions are empty and inefficacious; but mine are sincere and powerful.

28. *Greater than I;* not in nature, but in condition. He is in a glorious and exalted state; I am in a humble and lowly condition, and if ye loved me, ye would rejoice in my going to him, for I shall then be in the same glorious and exalted state in which he is, and in which I was before the creation. Chap. 17:5. From that state of glory he would send them the Holy Ghost, and accomplish all which he had promised.

When Christ speaks of the Father as greater than himself, he refers not to his own nature, but to his office, condition, and work as Mediator; and it implies no inferiority in his original dignity, wisdom, power, and glory.

29. *Have told you;* of my departure from you by the death of the cross. *Ye might believe;* that is, more fully: might have your faith in me greatly strengthened by witnessing the fulfilment of my words.

30. *Prince of this world;* the devil. *Nothing in me;* no sin or weakness of which he can take advantage. The devil would not succeed in his object, but would only help to show that Jesus was the Messiah.

31. *But that the world may know;* fill out this clause thus: But [this conflict with the prince of this world is permitted] that the world may know, etc. In it they are to see an exam

A. D. 33. CHAPTER XV.

1 The consolation and mutual love between Christ and his members, under the parable of the vine. 18 A comfort in the hatred and persecution of the world. 26 The office of the Holy Ghost, and of the apostles.

I AM the true vine,[a] and my Father is the husbandman.[b]

2 Every branch in me that beareth not fruit, he taketh away:[c] and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.[d]

3 Now ye are clean through the word which I have spoken unto you.[e]

4 Abide in me, and I in you.[f] As the branch cannot bear fruit of itself, except it abide in the vine;[g] no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me[h] ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered;[h] and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.[i]

8 Herein is my Father glorified,

[a] Isaiah 4:2. [b] Song 2:12. [c] Matt. 15:13. [d] Heb. 12:15; Rev. 3:19. [e] ch. 17:17; Eph. 5:26; 1 Pet. 1:22. [f] 1 John 2:6. [g] Hos. 14:8; Gal. 2:20; Phil. 1:11. [h] Or, *severed from me*, [h] Matt. 3:10; 7:19. [i] ch. 16:23.

ple of my obedience to the Father, even unto death.

INSTRUCTIONS.

1. Trust in God the Father, and in Jesus Christ his Son, is the great safeguard against troubles, and the all-sufficient support under them.

6. There is no way of access to the Father but through his Son Jesus Christ. Those, therefore, who wilfully reject him, have no scriptural communion with God.

12. Faith in Jesus Christ is the means not only of justification and acceptance with God, but also of distinguished usefulness among men.

23. Love to Jesus Christ will lead a man to obey his commands, and will secure to him the illuminating, purifying, and blissful presence of both the Father and the Son. They shall dwell with him and he with them, and his habitual communion be truly with the Father and his Son Jesus Christ. 1 John 1:3.

27. The consequences of thus dwelling and communing with the Father and the Son, are peace of conscience, joy in the Holy Ghost, and good hope, through grace, that when absent from the body, they shall be present with the Lord, beholding his glory and rejoicing in his love. Such a one, therefore, need not fear, though the earth be removed, and the mountains be carried into the midst of the sea, though the waters roar and are troubled, and the mountains shake with the swelling thereof; for he will be kept in perfect peace, his mind being stayed on God.

CHAPTER XV.

1. *The true vine;* figuratively and spiritually. *Husbandman;* keeper of the vineyard.

2. *Every branch in me;* professed disciple. *That beareth not fruit;* does not live a holy life. *Purgeth it;* in the original, cleanseth it; that is, by pruning, which here represents all the discipline to which Christ subjects his disciples.

3. *Now ye are clean;* pruned, and thus spiritually purified and made fruitful. The word "clean" is used with reference to the word "purgeth" or cleanseth, in verse 2.

4. *Abide in me, and I in you;* the union between Christ and his disciples is mutual. They abide in him by faith, love, and obedience. He abides in them through the Holy Spirit, as the source of their spiritual life, light, and strength. Compare Phil. 2:12 13.

6. *Cast forth as a branch;* cut off and cast away as a useless branch. This separation of the unfruitful branches takes place in a measure only in this world. It will be completed at the judgment-day. Compare the parable of the tares in the field. Matt. 13:24–30, 36–43.

7. *It shall be done;* your prayers offered according to the will of God, shall be answered.

that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and *that* your joy might be full.[h]

12 This is my commandment, That ye love one another, as I have loved you.[c]

13 Greater love hath no man than this, that a man lay down his life for his friends.[d]

14 Ye are my friends, if ye do whatsoever I command you.[e]

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; [f] for all things that I have heard of my Father, I have made known unto you.

16 Ye have not chosen me, but I have chosen you,[g] and ordained you,[h] that ye should go and bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.[i] A. D. 33.

17 These things I command you, that ye love one another.[j]

18 If the world hate you, ye know that it hated me before *it hated* you.[k]

19 If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.[l]

20 Remember the word that I said unto you, The servant is not greater than his lord.[m] If they have persecuted me, they will also persecute you; if they have kept my saying,[n] they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.[o]

22 If I had not come and spoken

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a Ch. 14:21, 23. b ch. 16:24; 17:13. c ch. 13:34. d Romans 5:7, 8. e ver. 10. f James 2:23. g 1 John 4:10, 19. h Eph. 2:10. i ch. 14:13; ver. 7. j ver. 12. k 1 John 3:1, 13. l chap. 17:14. m Matt. 10:24; Luke 6:40; ch. 13:16. n Ezekiel 3:7. o Matt. 10:22; 24:9; ch. 16:3.

9. *Continue ye in my love;* by continuing to obey my will.

11. *That my joy might remain in you;* that you might have, in union with me, that joy which I have in union with the Father. *Might be full;* namely, by having my joy abiding in you.

12. *My commandment;* chap. 13:34.

15. *I call you not servants;* do not treat you as servants in merely commanding you, but as friends, in communicating to you my plans, and the reasons of them.

16. *Ye have not chosen me;* they had not first chosen him, but he had chosen them; and their choice of him was the fruit of his choice of them. 1 John 4:19. *Ordained you;* set you apart to the work to which I have called you. *That your fruit should remain;* that the precious results of your holy labor should remain to the world for all time, and to yourselves and the souls saved by your instrumentality throughout eternity. *That whatsoever ye shall ask of the Father;* to be connected, like the preceding clause, immediately with "I have ordained you." The appointment that they should go and bring forth fruit, and that their prayers to the Father should be answered, are both parts of one whole.

19. *Of the world;* governed by the principles and maxims of worldly men. *Chosen you;* to be my followers, and like me in character.

20. *The servant—his lord;* Matthew 10:24, 25.

21. *For my name's sake;* on account of your likeness and attachment to me. *Know not him that sent me;* and therefore have not known me nor you. Chap. 8:19.

22. *Had not had sin;* to such a degree; because they would not have

A. D. 33. unto them, they had not had sin;[a] but now they have no cloak[*] for their sin.[b]

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did,[c] they had not had sin; but now have they both seen and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their law, They hated me without a cause.[d]

26 But when the Comforter is come,[e] whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me:[f]

27 And ye also shall bear witness,[g] because ye have been with me from the beginning.[h]

[a] Ch. 9:41. [*] Or, *excuse*. [b] Jas. 4:17. [c] ch. 7:31. [d] Psa. 35:19; 69:4. [e] ch. 14:17. [f] 1 John 5:6. [g] Luke 24:48; Acts 2:32; 4:20, 33; 2 Pet. 1:16. [h] 1 John 1:2. [i] Acts 26:9-11. [j] chap. 15:21. [k] 1 Cor. 2:8; 1 Tim. 1:13.

CHAPTER XVI.

1 Christ comforteth his disciples against tribulation by the promise of the Holy Ghost, and by his resurrection and ascension; 23 assureth their prayers made in his name to be acceptable to his Father. 33 Peace in Christ, and in the world affliction.

THESE things have I spoken unto you, that ye should not be offended.

2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.[i]

3 And these things will they do unto you,[j] because they have not known the Father, nor me.[k]

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him

sinned against such great light. Luke 12:48. *No cloak;* no covering or excuse.

23, 24. *Me—my Father;* chap. 10:30; 14:7, 9.

25. *Their law;* Psalm 35:19; 69:4; 109:3.

26. *He shall testify of me;* to the integrity and divinity of my character, and to the truth and meaning of my teachings.

27. *Ye also;* the apostles. *From the beginning;* the beginning of his public ministry. Matthew 4:17-22; Acts 1:21, 22.

INSTRUCTIONS.

5. The union of the branch to the vine by a vital communication is no more essential to its life and fruitfulness, than the union of souls to Christ, by receiving and trusting in him as the Saviour, is to their holiness and bliss.

10. The originating cause of the salvation of men is not their love to God, or their choosing him as their portion, but his love to them, and his choosing them to salvation through sanctification of the Spirit and belief of the truth. 2 Thess. 2:13; Eph. 1:4, 5.

24. Such is the union between Christ and the Father, that as men treat the one, so they treat the other; and the greater the light which any have as to the character and will of God, the greater will be their guilt and condemnation, if they do not love and obey him.

CHAPTER XVI.

1. *Have I spoken unto you;* forewarning you of the persecutions that shall come upon you. *Offended;* led to apostatize, or commit sin, to avoid suffering.

2. *Put you out of the synagogues;* chap. 9:22.

4. *I was with you;* it was not then needful for them to know the trials that were coming upon them; but as he was to depart, it became needful that by looking to the Holy Spirit they might be prepared to meet them.

5. *Whither goest thou?* this very question had been asked before, chap. 13:36, but in a different sense from that intended by our Lord. There the inquiry had respect simply to the place whither. Here it refers to the nature of the place, which is the right hand of God, and the great good thus to be secured for the disciples who remain behind for a season.

that sent me; and none of you asketh me, Whither goest thou?
6 But because I have said these things unto you, sorrow hath filled your heart.[a]
7 Nevertheless, I tell you the truth: It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.
8 And when he is come, he will reprove[*] the world of sin, and of righteousness, and of judgment:
9 Of sin,[b] because they believe not on me;
10 Of righteousness,[c] because I go to my Father, and ye see me no more;
11 Of judgment,[d] because the prince of this world is judged.[e]
12 I have yet many things A. D. 33. to say unto you, but ye cannot bear them now.[f]
13 Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come.[g]
14 He shall glorify me: for he shall receive of mine, and shall show *it* unto you.
15 All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show *it* unto you.
16 A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

[a] Ver. 22. [*] Or, *convince*: Acts 2:37. [b] Rom. 3:20; 7:9. [c] Isa. 42:21; Rom. 1:17. [d] Acts 17:31; Romans 2:2; Rev. 20:12, 13. [e] chap. 12:31. [f] Heb. 5:12. [g] chap. 14:25. [h] Rev. 1:1, 19.

7. *Expedient;* for the gift of the Spirit would be better for the church than the continued personal presence of Christ.

8. *Reprove;* convince.

9. *Of sin;* especially the sin of rejecting the Saviour.

10. *Of righteousness;* that he was perfectly righteous; and that his work was accepted of God as a ground for the justification of sinners. This was proved by his resurrection from the dead, and his ascension to heaven.

11. *Of judgment:* that as Satan the god of this world was vanquished and condemned, so all his continued adherents will be, and have their part with him and his angels. Chap. 12:31; Matt. 25:41.

12. *Many things;* with regard to the object and effects of his death, and the establishment and progress of his kingdom. *Cannot bear them;* they were not then prepared rightly to apprehend and properly to improve additional instruction.

13. *Into all truth;* all that would be needful to a full revelation of the gospel. *Not speak of himself;* not in opposition to, but in accordance with the Father and the Son. Chap. 5:19, 30, 31; 12:49, 50. *That shall he speak;* he would communicate the will of the Father and the Son as far and as fast as the glory of God and the good of men would require.

14. *Glorify me;* the effect of his teaching would be to honor the Saviour. *Shall receive of mine;* or, shall take of mine—shall take of the things that pertain to my person and work, which is the same thing as taking of the things that pertain to the Father, since the Father and the Son are one in nature and counsel, and the Father has committed all things to the Son. These words give us one of the decisive tests by which true teaching may be distinguished from that which is false. All true teaching agrees with the testimony of the Holy Spirit in glorifying Christ.

15. *Are mine;* Matt. 11:27; 28:19.

16. *A little while;* the Saviour designedly puts these words into the form of a divine riddle, to be solved by the event. *Ye shall not see me;* because he would be removed from their presence by death. *Ye shall see me;* they should see him in his personal presence after his resurrection. This, however, should be only the earnest of a more glorious spiritual vision of him through the Comforter, after his ascension to heaven. Compare chap. 14:19. *Because I go to the Father;* it was by his death, resurrection, and ascension

A. D. 33. 17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him,[a] and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?[b]

20 Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.[c]

21 A woman when she is in travail hath sorrow, because her hour is come:[d] but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow:[e] but I will see you again, and your heart shall rejoice,[f] and your joy no man taketh from you.[g]

23 And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive,[h] that your joy may be full.[i]

25 These things have I spoken unto you in proverbs:[*] but the time cometh, when I shall no more speak unto you in proverbs,[*] but I shall show you plainly of the Father.

26 At that day ye shall ask in my name:[j] and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you,[k] because ye have loved me, and have believed that I came out from God.[l]

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

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a Ch. 2:24, 25. b ch. 7:33; 13:33; 14:19; ver. 16. c Luke 24:17, 21. d Isa. 26:17. e ver. 6, f Luke 24:41, 52. ch. 20:20. g 1 Peter 1:8.

h Matt. 7:7, 8; Jas. 4:2, 3. i ch. 15:11. * Or, *parables.* j ver. 23. k ch. 14:21, 23. l ver. 30; ch. 17:8.

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that Christ went to the Father, and these three events are here considered as constituting one whole.

18. *We cannot tell what he saith;* cannot understand his meaning.

20. *Weep and lament;* at his death. *The world;* wicked men. *Turned into joy;* by his resurrection and ascension, and the descent of the Holy Spirit.

21. *Remembereth no more the anguish;* the time of Zion's keenest anguish has always been the birth-time of her enlargement; and the time of the believer's deepest sorrow, the birth-time of his highest and holiest joys.

23. *Ask me nothing;* it would not be needful, as it then was, that they should make inquiries of him. The Holy Ghost would give them all needful instruction.

24. *Asked nothing in my name;* they had not been accustomed before this to pray in the name of Christ; but after this they would be, and for his sake God would bestow whatever they needed.

25. *In proverbs;* or parables—somewhat obscurely, and in such manner that they did not fully understand his meaning. *The time cometh;* after his resurrection, and the gift of the Holy Ghost. *Plainly;* he would more plainly instruct them by his Spirit, and they would more fully understand his truth.

26. *I say not—that I will pray the Father;* that is, I say not this simply, but something more. The Saviour does not mean to deny that he will intercede with the Father for his disciples; but rather to lead their minds beyond this truth, which he had frequently stated, to another: that the Father is one with him in loving them, so that his intercession for them must prevail.

27. *The Father himself;* of his own accord.

29 His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.*

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, the hour cometh, yea, is now come, that ye shall be scattered every man to his own,† and shall leave me alone:[a] and yet I am not alone, because the Father is with me.[b]

33 These things I have spoken unto you, that in me ye might have peace.[c] In the world ye shall have tribulation:[d] but be of good cheer; I have overcome the world.

* Or, *parable.* † Or, *his own home.* [a] Matt. 26:31; Mark 14:27. [b] Isa. 50:7, 9; ch. 8:29. [c] ch. 14:27; Rom. 5:1; Eph. 2:14. [d] ch. 15:19-21; 2 Tim. 3:12. [e] ch. 12:23; 13:32. [f] ch. 5:27; ver. 21. [g] 1 John 5:11. [h] Jer. 9:23, 24; 1 Thess. 1:9. [i] ch. 10:36. [j] ch. 14:13. [k] ch. 19:30; 2 Tim. 4:7.

30. *By this we believe;* he had in the last few verses so fully met their difficulties about his meaning in verse 16, and that without their stating them, that they were more than ever convinced of his omniscience and Messiahship.

32. *To his own;* notwithstanding the strong faith in him which they had expressed, they would soon desert him, and return to their homes, or places of abode; and so far as human friends were concerned, he would be left alone.

33. *In me;* in living union with me. *In the world;* from the men and spirit of the world. *Overcome;* overcome all your enemies, and obtained for you eternal redemption from their power.

INSTRUCTIONS.

2. It is not enough that a man follow the dictates of conscience. His mind must be enlightened as to the will of God; and when he understands what that will is, he must be disposed to do it, or his conscience will not be a safe guide.

7. Things which men exceedingly depreeate are often highly expedient; and God in accomplishing them consults not only his own glory, but their highest good, and the good of his kingdom.

CHAPTER XVII.

A. D. 30.

1 Christ prayeth to his Father to glorify him, 6 to preserve his apostles, 11 in unity, 17 and truth, 20 to glorify them, and all other believers with him in heaven.

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come;[e] glorify thy Son, that thy Son also may glorify thee:

2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.[f]

3 And this is life eternal,[g] that they might know thee the only true God,[h] and Jesus Christ, whom thou hast sent.[i]

4 I have glorified thee on the earth:[j] I have finished the work which thou gavest me to do.[k]

5 And now, O Father, glorify

20. Men often weep at what will give them the greatest joy, and rejoice at that which will cause them the deepest sorrow.

20–32. Disciples of Christ may at some times possess and manifest strong confidence in him, and at others act as if they had none: were it not for his grace, all would utterly forsake him and perish.

CHAPTER XVII.

1. *These words;* the words contained in the preceding chapters. *The hour:* the time for his suffering and death. *Glorify thy Son;* by sustaining him in his coming trials, and showing that he is indeed the Messiah. *May glorify thee:* in making known thy salvation, and preparing multitudes for glory.

2. *Power over all;* for the salvation of his people. Matt. 28:18; John 5:21; 6:37, 40; 10:15, 16.

3. *This is life eternal:* the right knowledge of God and Jesus Christ gives endless spiritual life to the soul.

4. *Glorified thee on the earth;* by doing in all things what he was commissioned of the Father to do. *Finished the work;* the work to which he was appointed.

5. *Before the world was;* Phil. 2:6.

A. D. 33. thou me with thine own self, with the glory which I had with thee before the world was.[a]

6 I have manifested thy name unto the men which thou gavest me out of the world:[b] thine they were, and thou gavest them me; and they have kept thy word.[c]

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me;[d] and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world,[e] but for them which thou hast given me; for they are thine.

10 And all mine are thine, and thine are mine;[f] and I am glorified in them.[g]

11 And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me,[h] that they may be one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.[i]

13 And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.[j]

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.[k]

16 They are not of the world, even as I am not of the world.

17 Sanctify them through thy truth:[l] thy word is truth.[m]

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself, that they also might be sanctified through the truth.*[n]

20 Neither pray I for these alone,

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[a] Ch. 1:1, 2; Phil. 2:6; Heb. 1:3, 10. [b] Psa. 22:22; ver. 2, 9, 11, 26; Rom. 8:30. [c] Heb. 3:6. [d] ch. 6:68; 14:10. [e] 1 John 5:19. [f] ch. 16:15. [g] Gal. 1:24; 1 Pet. 2:9. [h] Prov. 18:10; 1 Pet. 1:5; Jude 1, 24. [i] Psa. 109:8; Acts 1:20. [j] ch. 15:18, 19. [k] Gal. 1:4. [l] Acts 15:9; Eph. 5:26; 2 Thess. 2:13. [m] Psa. 119:151. * Or, *truly sanctified*. [n] 1 Cor. 1:2, 30.

6. *I have manifested thy name;* thy whole character and attributes; for these are all comprehended in God's name. *The men;* his disciples, especially the apostles.

7. *All things—are of thee;* they understood the truth, which the Saviour had so often maintained against his persecutors, that all his mighty works were wrought not merely of himself, but in accordance with the commission he had received from the Father. Chap. 5:19, 30, 36; 7:28; 8:28, 54; 10:37, 38; 12:49.

8. *The words which thou gavest me;* the instructions which he was commissioned to impart.

9. *I pray for them;* his disciples. *Not for the world;* the wicked. He did not at this time pray for his enemies, but for his friends.

10. *I am glorified in them;* on their side, by their reception of me as a Saviour, and committing themselves and all their interests to my guidance and disposal; on my side, by the manifestation which I make in them of my power and love, in sanctifying them, giving them the victory over the world and Satan, and bringing them to glory everlasting.

11. *Through thine own name;* see note to verse 6.

12. *I kept them in thy name;* by the manifestation of thy character and will in my instructions and example. *Son of perdition;* Judas, whose ruin was foretold in the Scriptures. Psa. 109:8; Acts 1:20.

13. *My joy;* see note to chap. 15:11. *Fulfilled;* made perfect and lasting.

17. *Through thy truth;* by giving them right views of truth, and leading them to obey it.

19. *I sanctify myself;* consecrate and devote myself to my work, that they may be prepared and disposed to perform theirs.

20. *These;* apostles, or those who were then disciples. *Which shall believe;* all who should become his disciples and followers.

but for them also which shall believe on me through their word;
21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us:[a] that the world may believe that thou hast sent me.
22 And the glory which thou gavest me, I have given them;[b] that they may be one, even as we are one:
23 I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 Father, I will that they also whom thou hast given me, be with me where I am;[c] that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.
25 O righteous Father, the world hath not known thee:[d] but I have known thee, and these have known that thou hast sent me.[e]
26 And I have declared unto them thy name, and will declare *it;* that the love wherewith thou hast loved me may be in them, and I in them.

a Romans 12:5. b 2 Cor. 3:18. c 1 Thess. 4:17. d chap. 15:21; 16:3. e ch. 16:27; ver. 8.

21. *They all may be one;* Christ brings all his true disciples into an inward living union with himself and the Father, and thus makes them all one with each other. *That the world may believe that thou hast sent me;* the manifestation in believers of this inward union of love and holiness, first with the Father and the Son, and then with one another, is to the world the most convincing proof of the truth of Christ's mission.

22. *The glory;* given him as a reward for his labors and sacrifices as Mediator. *I have given them;* by participation and promise, in order to their complete and perfect union to him and one another, that the world might see the excellence of his religion, and be led to embrace it.

24. *With me where I am;* in heaven.

25. *Not known;* not known so as to love and obey him. *These;* his apostles and disciples.

26. *Declared unto them thy name;* made thee known to them. *Will declare it;* will more fully make thee known to them, to the increase of their love, union, and blessedness.

INSTRUCTIONS.

3. The knowledge of God and of Jesus Christ is as important to men as their eternal salvation. Hence, it is the duty of those who have this knowledge, to aid in imparting it to all people; and all laws, customs, and usages which tend to prevent this are wicked, and ought for ever to be done away.

8. The reception of the doctrines revealed, and the performance of the duties required by Jesus Christ, are evidences of our being given to him of the Father; they increase our knowledge of him and love to him as a Saviour, and awaken expectations which will not be disappointed, of dwelling with him for ever.

12. Those manifestations of God by which he makes known his character and will, the duty and blessedness of serving him, and the sin and misery of neglecting him, are means by which he keeps his people with his mighty power, through faith unto salvation. 1 Pet. 1:5.

14. There is a great difference between the spirit of the world and the spirit of Christ. One leads us to seek our chief good in earthly things, the other to seek it in learning and doing the will of God.

17. As divine truth is the great means of sanctification, the more clearly it is understood and the more faithfully it is obeyed, the more holy men will be, the more lovely will be their character, and the greater their usefulness and enjoyment.

23. Increasing union of views, affections, and efforts among the disciples of Christ, will furnish increasing evidence of the divine excellence of his religion, and lead increasing numbers to embrace it.

24. The death of Christians is in answer to the prayers of Christ, and for the purpose of removing them to the perfect and everlasting enjoyment of his presence in heaven.

A. D. 33.

CHAPTER XVIII.

1 Judas betrayeth Jesus. 6 The officers fall to the ground. 10 Peter smiteth off Malchus' ear. 12 Jesus is taken, and led unto Annas and Caiaphas. 15 Peter's denial. 19 Jesus examined before Caiaphas. 28 His arraignment before Pilate. 36 His kingdom. 40 The Jews ask Barabbas to be let loose.

WHEN Jesus had spoken these words, he went forth with his disciples over the brook Cedron,[a] where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place: for Jesus ofttimes resorted thither with his disciples.

3 Judas then, having received a band *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.[b]

4 Jesus therefore, knowing all things that should come upon him,[c] went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth.[d] Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, they went backward, and fell to the ground.[e]

7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*: if therefore ye seek me, let these go their way:[f]

9 That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.[g]

10 Then Simon Peter, having a sword, drew it, and smote the high-priest's servant, and cut off his right ear.[h] The servant's name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?[i]

12 Then the band and the captain and officers of the Jews took Jesus, and bound him,

13 And led him away to Annas first; for he was father-in-law to Caiaphas, which was the high-priest that same year.[k]

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.[k]

15 ¶ And Simon Peter followed Jesus,[l] and *so did* another disciple: that disciple was known unto the high-priest, and went in with Jesus into the palace of the high-priest.

16 But Peter stood at the door without. Then went out that other disciple which was known

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a 2 Sam. 15:23. b Matt. 26:47, etc.; Mark 14:43, etc.; Luke 22:47, etc. c ch. 10:17, 18; Acts 2:28. d Matt. 2:23; ch. 19:19. e Psalm 27:2; 40:14. f Isa. 53:6; Eph. 5:25. g chap. 17:12. h Matt. 26:51; Mark 14:47; Luke 22:49, 50. i Matt. 20:22; 26:39, 42. j Luke 3:2. k *And Annas sent Christ bound unto Caiaphas the high-priest*; ver. 24. l ch. 11:49, 50. l Matt. 26:58, etc.; Mark 14:54; Luke 22:54.

CHAPTER XVIII.

1. *These words;* the words of the wonderful prayer which he had just offered. *Cedron;* or Kidron, a torrent-bed which ran through the valley of Jehoshaphat, on the east side of Jerusalem, between the city and the mount of Olives. It has water only in the rainy season. 2 Sam. 15:23.

2–11. Jesus is betrayed. Matt. 26:47–56.

6. *Fell to the ground;* prostrated themselves before him under the influence of his divine power. This showed that they were completely in his power; had he seen fit, he could easily have escaped their hands, or summoned legions of angels to his rescue.

8. *These;* his disciples.

9. *Lost none;* chap. 17:12.

11. *The cup;* the sufferings which my Father hath appointed for me, shall I not endure them?

13, 14. Christ before Caiaphas. Chap. 11:49–52; Matt. 26:57.

15. *Another disciple;* supposed to be John, the writer of this gospel.

16. *Brought in Peter;* into the hall or court, which was a square space

unto the high-priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ The high-priest then asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, I spake openly to the world;[a] I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.[b]

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand,[*c] saying, Answerest thou the high-priest so?

23 Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?[d]

24 Now Annas had sent A. D. 33. him bound unto Caiaphas the high-priest.[e]

25 And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also *one* of his disciples? He denied *it*, and said, I am not.

26 One of the servants of the high-priest, being *his* kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him?

27 Peter then denied again; and immediately the cock crew.[f]

28 ¶ Then led they Jesus from Caiaphas unto the hall of judgment:[†g] and it was early; and they themselves went not into the judgment-hall, lest they should be defiled;[h] but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:[i]

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a Luke 4:15; ch. 7:14, 26, 28; 8:2. b Acts 26:26. * Or, *with a rod.* c Job 16:10; Jer. 20:2; Acts 23:2, 3. d 1 Pet. 2:19-23. e See verse 13. f Matt. 26:74; Mark 14:72; Luke 22:60; ch. 13:38. † Or, *Pilate's house.* g Matt. 27:2, etc.; Mark 15:1, etc.; Luke 23:1, etc. h Acts 10:28. i Gen. 49:10; Ezek. 21:27.

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open above, around which the palace was built. The chamber in which the trial of Jesus was going on was open in front, so that Peter could witness the trial, and Jesus could see Peter. Mark 14:66; Luke 22:61.

19. *Asked Jesus;* questioned him, as if he and the Sanhedrim needed information on these points.

20. *Openly;* Matt. 26:55.

21. *Ask them which heard me;* this was the legal and proper way of gaining evidence.

25–27. Peter's denial. Matthew 26:69–75.

28. *Hall of judgment;* the place where Pilate the Roman governor held his court. *Lest they should be defiled;* they would not enter this apartment of a Gentile, lest they should be unfitted to partake of the passover; so careful were they about contracting ceremonial pollution, while they were seeking to commit the most horrible crime. *But that they might eat the passover;* see note to chap. 13:1.

28–40. Christ before Pilate. Matt. 27:1–25.

30. *Malefactor;* an evil-doer, violater of law.

31. *Take ye him, and judge him;* see note to chap. 19:6. *Not lawful;* the power to put one to death had been taken away from the Jews by the Roman government; and this was the reason why they sought to have Pilate condemn him.

A. D. 33. 32 That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.[a]

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me:[b] what hast thou done?

36 Jesus answered, My kingdom is not of this world:[c] if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.[d]

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.[e] Every one that is of the truth heareth my voice.[f]

38 Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas.[g] Now Barabbas was a robber.

[a] Matt. 20:19; Luke 18:32, 33. [b] ch. 19:11; Acts 3:13. [c] Psalm 45:3, 6; Isa. 9:6, 7; Dan. 2:44; 7:14; Zech. 9:9; Luke 12:14; ch. 6:15; Rom. 14:17; Col. 1:13. [d] 1 Tim. 6:13. [e] Isa. 55:4; Rev. 1:5; 3:14. [f] ch. 8:47; 1 John 4:6. [g] Acts 3:14.

32. *The saying of Jesus;* crucifixion was a Roman punishment, while the Jewish punishment for the crime of which they accused him was that of stoning. Lev. 24:11, 15, 16. By taking him to the Roman governor, they fulfilled his own prediction concerning the manner of his death. Matt. 20:19.

33. *Art thou the King of the Jews?* this question was put in consequence of the Jews having charged him with pretending to be a king, which they said was rebellion against Cesar. Luke 23:2; John 19:12.

34. *Of thyself;* have you observed any thing treasonable in me; or do you ask this question in consequence of what others have told you?

35. *Am I a Jew?* as much as to say, Since I am not a Jew, I cannot be supposed to be acquainted with the controversy which thine own countrymen the Jews have with thee. I wish to hear from thine own mouth in respect to this charge of making thyself a king.

36. *Not of this world;* not an earthly kingdom.

37. *Art thou a king then?* a king of any sort? *Thou sayest;* this was equivalent to replying, I am a king. He then proceeded to show what kind of a king he was; one who came into the world to make known the truth, and to govern men not by force, but by spiritual influence. Pilate saw that his claims were no crime against the Roman government, and hence said,

38. *What is truth?* by this question Pilate manifested both his ignorance of our Lord's meaning, and his indifference in respect to His doctrine. *I find in him no fault;* this the Holy Ghost caused to be written on an imperishable record, that it might stand an eternal monument of the falsehood of the Jews, and the perfect innocence of Jesus Christ.

39. *Ye have a custom;* Matt. 27:15.

40. *Not this man, but Barabbas;* Pilate had asked them which they would have him set at liberty, Barabbas or Christ. Matt. 27:17. Barabbas was guilty of sedition, the crime which they wrongfully charged upon Jesus; he was also a robber and a murderer. Yet they preferred him to the Son of God, the Saviour of the world. Mark 15:7; Luke 23:19, 25.

INSTRUCTIONS.

1. By communing with God in prayer and supplication with thanksgiving, a man is prepared to go forth, in His name and strength, to any duties or trials to which he is called

CHAPTER XIX.

1 Christ is scourged, crowned with thorns, and beaten. 4 Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified. 23 They cast lots for his garments. 25 He commendeth his mother to John. 28 He dieth. 31 His side is pierced. 38 He is buried by Joseph and Nicodemus.

THEN Pilate therefore took Jesus, and scourged *him*.[a]

2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

3 And said, Hail, King of the Jews! and they smote him with their hands.

4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I A. D. 32 find no fault in him.[b]

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*.[c] Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

7 The Jews answered him, We have a law,[d] and by our law he ought to die, because he made himself the Son of God.[e]

8 ¶ When Pilate therefore heard that saying, he was the more afraid;

[a] Isa. 53:5; Matt. 20:19; 27:26, etc.; Mark 15:15, etc.; Luke 18:33. [b] ch. 18:38; ver. 6.

[c] Acts 3:13. [d] Lev. 24:16. [e] Matt. 26:65; ch. 5:18; 10:33.

4. The sufferings and death of Christ were all foreseen by him, and were perfectly voluntary. He carefully avoided committing himself to his enemies, or suffering them to take him before his time had come; but then he made no attempt to escape. He even went forth and met them, and committed himself to their disposal. He went as a lamb to the slaughter; as a sheep before her shearers is dumb, so he opened not his mouth. Isa. 53:7, 8; Acts 8:32, 35.

8. Such was the love of Christ to his disciples, and such his delight in their enjoyment, that he was more ready to save them from their enemies, than to save himself from the agonies of the cross.

14. The words of Scripture sometimes have a twofold meaning. They may express a meaning which the speaker had in his own mind; they may also express a more important meaning, intended by the Holy Spirit, though the speaker did not apprehend that meaning. Others may afterwards apprehend, and be more benefited by this meaning, than by that which the speaker had in his mind. Chap. 11:49–52.

22. Men may violate law, commit injustice, and act the part of tyrants, out of professed regard to the ministers and institutions of religion; and while instigated by the devil and their own evil passions, they may think that they are serving God. Chap. 16:2.

28. Men may be very scrupulous as to the observance of outward ceremonies, yet very reckless as to the commission of enormous crimes. No outward profession or inward experience is evidence of piety, unless it lead men to hate known sin, and have respect to all God's commandments. Psa. 66:18; 119:6.

36. The kingdom of Jesus Christ is a spiritual kingdom. He reigns by truth and love over the hearts and lives of men. The friends of truth obey his voice, and find in doing it great reward. 2 Cor. 4:2; Psa. 19:11.

CHAPTER XIX.

1–3. Christ scourged and mocked. Matt. 27:26–31; Mark 15:15–20.

1. *Scourged him*: apparently hoping by this punishment to satisfy the Jews. Compare Luke 23:22.

6. *Take ye him, and crucify him*; said in irony by Pilate, and so understood by the Jews. Compare chap. 18:31.

7. *We have a law*: Lev. 24:16. Pilate, having pronounced him not guilty of sedition, of which they had accused him, they went back to the charge of blasphemy, on which he had been condemned by the council. Matt. 26:63–66.

8. *He was the more afraid*: this was to Pilate a new charge. He saw

A. D. 33. 9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.[a]

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?[b]

11 Jesus answered, Thou couldest have no power *at all* against me, except it were given thee from above:[c] therefore he that delivered me unto thee hath the greater sin.[d]

12 And from thenceforth Pilate sought to release him; but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.[e]

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.[f]

14 And it was the preparation of the passover,[g] and about the sixth hour: and he saith unto the Jews, Behold your King!

15 But they cried out, Away with *him,* away with *him,* crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.[h]

16 Then delivered he him therefore unto them to be crucified.[i] And they took Jesus, and led *him* away.

17 And he bearing his cross went forth into a place called *the place* of a skull, which is called in the Hebrew, Golgotha:[j]

18 Where they crucified him, and two others with him, on either side one, and Jesus in the midst.[k]

19 ¶ And Pilate wrote a title,

[a] Psa. 38:13; Isa. 53:7; Matt. 27:12, 14; Phil. 1:28. [b] Dan. 3:14, 15. [c] Psalm 39:9; Luke 22:53; ch. 7:30. [d] Mark 14:44; ch. 18:3; Heb. 6:4-8; James 4:17. [e] Luke 23:2; Acts 17:7. [f] Prov. 29:25; Acts 4:19. [g] Matt. 27:62. [h] Gen. 49:10. [i] Matt. 27:25, etc.; Mark 15:15, etc; Luke 23:21, etc. [j] Matt. 27:33; Mark 15:21; Luke 23:26, 33. [k] Num. 15:36; Heb. 13:12.

that the Jews were resolved to kill him, though innocent; and as he claimed to be the Son of God, he was therefore more anxious to release him. His wife also had sent to him to have nothing to do with that just man, for she had suffered many things in a dream because of him. Matt. 27:19.

9. *Whence art thou?* what is thine origin, human or divine? *No answer;* Jesus had given all needful information about himself, and he did not think proper to add to it.

11. *Given thee from above;* the power of the civil magistrate is from God, and to God he is accountable for the use of it. *He that delivered me;* Caiaphas, as high priest, representing the Jewish council. *The greater sin;* guilty as Pilate was, the Jewish council was still more guilty. They had not only abused the power which God gave them, but were urging Pilate to abuse his; and they were doing it under greater light than he had.

12. *Not Cesar's friend;* Tiberius Cesar, then emperor of Rome. Finding that Pilate would not condemn Jesus for blasphemy, they returned to the former charge, of rebellion against the Roman government, and contended that if he released Jesus he was an enemy to Cesar. He might therefore be complained of to the emperor, who was a very jealous and cruel man; and he might thus lose his office, perhaps his life. This induced him to proceed with the trial.

13. *Sat down in the judgment-seat;* the place for passing sentence on criminals. He did this for the purpose of condemning Jesus. He loved his office more than his duty; and feared the loss of it more than the commission of judicial murder. *Pavement—Gabbatha;* an elevated place, paved with costly stones.

14. *The preparation;* the preparation for the next day, which was the Sabbath, and the great day of the Jewish Passover. Mark 15:42. *About the sixth hour;* not far from noon. Mark says the third hour, or nine o'clock in the morning. Mark 15:25. The whole proceedings took several hours, and the different evangelists refer to different periods of the transactions.

16-22. Christ crucified. Matthew 27:32-35.

and put *it* on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.[a]

20 This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latin.

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven[e] from the top throughout.[b]

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots.[c] These things therefore the soldiers did.

25 ¶ Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the *wife* of Cleophas,[f][d] and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved,[e] he saith unto his mother, Woman, behold thy son![f]

27 Then saith he to the A. D. 33. disciple, Behold thy mother![g] And from that hour that disciple took her unto his own *home*.[h]

28 ¶ After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.[i]

29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put *it* upon hyssop, and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, It is finished:[j] and he bowed his head, and gave up the ghost.[k]

31 ¶ The Jews therefore, because it was the preparation,[l] that the bodies should not remain upon the cross on the sabbath-day,[m] (for that sabbath-day was a high day,[n]) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood[o] and water.[p]

35 And he that saw *it* bare record,[q] and his record is true; and he knoweth that he saith true, that ye might believe.

36 For these things were done,

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[a] Matthew 27:37; Mark 15:26; Luke 23:38. [b] Or, *wrought*. [b] Exod. 39:22. [c] Psa. 22:18. [d] Or, *Clopas*. [d] Luke 24:18. [e] chap. 13:23. [f] ch. 2:4. [g] 1 Tim. 5:2. [h] ch. 16:32. [i] Psa. 69:21. [j] ch. 17:4. [k] Isa. 53:10, 12; Heb. 2:14, 15. [l] ver. 42. [m] Deut. 21:23. [n] Lev. 23:7, 8. [o] Heb. 9:22, 23; 1 John 5:6, 8. [p] 1 Pet. 3:21. [q] 1 John 1:1–3.

22. *I have written;* the meaning of this was, that what he had written he would not alter.

23–24. Christ's garments divided. Matt. 27:35; Psa. 22:18.

26. *The disciple;* John, chap. 13:23. *Thy son;* one who will henceforth treat thee as his mother, and supply thy wants.

28. *The scripture;* Psa. 69:21.

30. *It is finished;* his work of suffering for human salvation. *Gave up the ghost;* dismissed the soul from its connection with the body. Matt. 27:50.

31. *A high day;* a great day—one of peculiar solemnity. *Their legs might be broken;* to hasten their death, so that they might be taken from the cross before the Sabbath.

35. *He that saw it;* John. *Bare record;* to a fact that established beyond doubt the real death of Jesus.

36. *The scripture;* Exod. 12:46;

A. D. 33. that the scripture should be fulfilled, A bone of him shall not be broken.[a]

37 And again another scripture saith, They shall look on him whom they pierced.[b]

38 ¶ And after this, Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews,[c] besought Pilate that he might take away the body of Jesus: and Pilate *gave him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, which at the first came to Jesus by night,[d] and brought a mixture of myrrh and aloes,[e] about a hundred pounds *weight*.

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.[f]

41 Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore,[g] because of the Jews' preparation-*day*;[h] for the sepulchre was nigh at hand.

CHAPTER XX.

1 Mary cometh to the sepulchre; 3 so do Peter and John, ignorant of the resurrection. 11 Jesus appeareth to Mary Magdalene, 19 and to his disciples. 24 The incredulity, and confession of Thomas. 30 The scripture is sufficient to salvation.

THE first *day* of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.[i]

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved,[j] and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.[k]

4 So they ran both together: and the other disciple did outrun

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a Exod. 12:46; Num. 9:12; Psa. 34:20. b Psa. 22:16; Zech. 12:10; Rev. 1:7. c ch. 9:22; 12:42. d ch. 3:1, 2; 7:50. e 2 Chr. 16:14. f Acts 5:6.

g Isa. 53:9; 1 Cor. 15:4. h ver. 31. i Matt. 28:1, etc.; Mark 16:1, etc.; Luke 24:1, etc. j ch. 13:23; 19:26; 21:7, 21. k Luke 24:12.

Num. 9:12. *A bone of him shall not be broken*; these words, originally spoken of the paschal lamb, which was the type of Christ, were now fulfilled in the great antitype.

37. *Another scripture*; Zech. 12:10.

38–42 Christ's burial. Matthew 27:57–61.

39. *Nicodemus*; chap. 3:1, 2.

42. *Nigh at hand*; near the place where he was crucified.

INSTRUCTIONS.

8. Men who do, or consent to others' doing what they know to be wrong, are always liable to great and distressing fears. Conscience condemns them; and though it sometimes sleeps, it may at any moment awake and fill them with terror.

11. Judicial authority and power are gifts of God, for the use of which men are accountable to him; and injustice committed by magistrates under the cover of law, is among the most wicked of all transgressions.

23. The actions of wicked men, as well as of good men, are a fulfilment of the Scriptures. Though they mean not so, neither do their hearts think so, yet they are evidences to the truth of God's declarations, and that in due time they will all be accomplished. Isa. 10:7.

27. The duty of filial affection, and of the most ready and conscientious discharge of relative duties, was taught by Jesus Christ amidst the agonies of the cross; and no one can imitate him who is not kind to his mother, and who does not, as he has ability and she has need, provide for the supply of her wants.

36. The providences of God are so ordered as to be a fulfilment of his word; and both unite in proclaiming that his counsel shall stand, and that he will do all his pleasure. Isa. 46:10.

CHAPTER XX.

1. *Mary Magdalene*; Matt. 28 1.
2. *The other disciple*; John.

Peter,[a] and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying;[b] yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin that was about his head,[c] not lying with the linen clothes, but wrapped together in a place by itself.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.[d]

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood without at the sepulchre weeping: and as she wept she stooped down *and looked* into the sepulchre,

12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.[e]

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus A. D. 33. said, she turned herself back, and saw Jesus standing,[f] and knew not that it was Jesus.[g]

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.[h]

16 Jesus saith unto her, Mary.[i] She turned herself,[j] and saith unto him, Rabboni, which is to say, Master.

17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren,[k] and say unto them, I ascend unto my Father,[l] and your Father;[m] and *to* my God,[n] and your God.[o]

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.[p]

19 Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.[q]

20 And when he had so said, he

[a] Luke 13:30. [b] chap. 19:40. [c] ch. 11:44. [d] Psa. 16:10; Acts 2:25–31; 13:34, 35. [e] Mark 16:5. [f] Matt. 28:9; Mark 16:9. [g] Luke 24:16, 31; ch. 21:4. [h] Song 3:2. [i] Isa. 43:1; ch. 10:3. [j] Song 3:4. [k] Psa. 22:22; Rom. 8:29; Heb. 2:11. [l] ch. 16:28. [m] Rom. 8:14, 15; 2 Cor. 6:18; Gal. 3:26; 4:6, 7. [n] Eph. 1:17. [o] Gen. 17:7, 8; Psa. 43:4, 5; 48:14; Isa. 41:10; Jer. 31:33; Ezek. 36:28; Zech. 13:9; Heb. 11:16; Rev. 21:3. [p] Matt. 28:10. [q] Mark 16:14; Luke 24:36; 1 Cor. 15:5.

8. *He saw, and believed;* that Jesus was risen from the dead. The fact that the grave-clothes had all been left in the tomb, arranged in an orderly manner, convinced him that the body of Jesus had not been taken away by friends or foes.

9. *For as yet they knew not;* as much as to say, They needed this evidence of sight to convince them, because they did not yet understand the Scriptures. *The scripture;* Psa. 2:7; Acts 13:33; Psalm 16:9, 10; Acts 2:25–31; Psa. 110:1; Acts 2:32–36.

15. *Supposing him to be the gardener;* the keeper of the garden in which the body of Jesus was buried. Matt. 27:60.

17. *Touch me not;* when Christ met the two women, Matt. 28:9, they came and held him by the feet, and worshipped him. Mary might now be approaching for this purpose. But Jesus wished her without delay to go and tell his disciples that he was risen from the dead. She would have opportunity before his ascension for all proper expressions of her regard for him.

19. *The same day at evening:* the first day of the week, which was from that time, and has ever since been observed as the Lord's day, the Christian Sabbath. Verse 26; Acts 20:7; 1 Cor. 16:2; Rev. 1:10.

20. *He showed unto them his hands;*

A. D. 33. showed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.[a]

21 Then said Jesus to them again, Peace *be* unto you:[b] as *my* Father hath sent me, even so send I you.[c]

22 And when he had said this, he breathed on *them*, and saith unto them, Receive ye the Holy Ghost:[d]

23 Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.[e]

24 ¶ But Thomas, one of the twelve, called Didymus,[f] was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.[g]

26 ¶ And after eight days again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.[h]

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust *it* into my side;[i] and be not faithless, but believing.[j]

28 And Thomas answered and said unto him, My Lord and my God.[k]

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.[l]

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:[m]

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God;[n] and that believing ye might have life through his name.[o]

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a Ch. 16:22. b ch. 14:27. c Matt. 28:19; ch. 17:18; 2 Tim. 2:2; Heb. 3:1. d Acts 2:4, 38. e Matt. 16:19; 18:18. f chap. 11:16. g Psalm 78:11, 32. h Isa. 26:12. i 1 John 1:1. j 1 Tim. 1:14. k Psalm 118:28; ch. 5:23; 1 Tim. 3:16. l 1 Pet. 1:8. m ch. 21:25. n Luke 1:4. o ch. 3:15, 16; 5:24; 10:10; 1 Pet. 1:9.

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to convince them that he was certainly raised from the dead.

21. *Send I you;* to proclaim the gospel, and make known the way of salvation.

22. *Receive ye the Holy Ghost;* this was to fit them for their work.

23. *Remit—retained;* the same power and authority are here conferred equally upon all the apostles, and no one is in any respect raised above another. The power conferred was, under the teaching of the Holy Ghost, to declare the way in which men can be pardoned, sanctified, and saved. Matt. 16:19; 18:18.

24. *Thomas;* chap. 11:16.

25. *Except I shall see;* this shows how difficult it was to convince even the disciples that Jesus had risen from the dead.

26. *After eight days;* on the next Lord's day.

27. *Reach hither thy finger;* this showed that Jesus knew what Thomas had said.

28. *My Lord and my God;* this was addressed to Jesus Christ, and was commended by him as a just expression of true faith.

29. *Blessed are they;* they who like Thomas believe in Christ, and though they have not seen him, acknowledge him as their Lord and their God.

30. *Signs;* miracles in proof of his divinity, and his resurrection from the dead.

31. *Ye might believe;* exercise living faith in Christ, and through this faith be justified, sanctified, and saved.

INSTRUCTIONS.

1. Believing woman, last at the cross and first at the tomb, has often manifested quenchless love for the Redeemer, and dauntless courage in his cause.

11. We are often distressed and weep at that which springs from and is the manifestation of infinite love, and which will best promote the glory of God and the everlasting good of men.

CHAPTER XXI.

1 Christ appearing again to his disciples was known of them by the great draught of fishes. 12 He dineth with them: 15 earnestly commandeth Peter to feed his lambs and sheep; 18 foretelleth him of his death; 22 rebuketh his curiosity touching John. 25 The conclusion.

AFTER these things Jesus showed himself again to the disciples at the sea of Tiberias; and on this wise showed he *himself.*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee,[a] and the *sons* of Zebedee,[b] and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered A. D. 33. into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was Jesus.[c]

5 Then Jesus saith unto them, Children,* have ye any meat?[d] They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.[e]

7 Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him,*

[a] Ch. 1:45. [b] Matt. 4:21. [c] ch. 20:14. * Or, *Sirs.* [d] Luke 24:41. [e] Luke 5:4-7.

14. Christ is often much nearer to us, and much better acquainted with our condition, than we imagine; and he can easily so manifest himself that our weeping shall be turned to joy, and our mourning to praise.

16. After his resurrection, Christ first showed himself to Mary Magdalene, out of whom he had cast seven devils; not to Mary his mother. He would not by word or deed do any thing to countenance the superstitious reverence and idolatrous worship which has since been offered to the Virgin.

19. From the resurrection of Christ to the present time, his people have assembled for public worship on the first day of the week, and while thus assembled he has often manifested himself to them as he does not to the world, and kindly spoken peace to their souls.

20. Christ appealed to and admitted the correctness of the judgment of our senses. To these the evidences of his miracles and of his resurrection were addressed. By these it was known with perfect certainty, that his miracles were real, and his resurrection true; by these also it is known, with equal certainty, that the doctrine of transubstantiation is false.

22. Jesus Christ, by his Spirit, will furnish his ministers for the discharge of all the duties to which he calls them; and they may at all times with affectionate confidence look to him for all needed aid.

28. Jesus Christ approves of being addressed by his people as their Lord and their God. The more they become acquainted with him, the deeper is their conviction that this is his true character, and the more do both affection and duty lead them thus to adore him. Chap. 5:23.

31. As the object of God in causing his truth to be written and printed was, that men might believe and be saved, all should be taught, and should be disposed to read it. It was given in this form to promote the salvation of men, and is often rendered effectual by the Holy Spirit for this purpose. It should therefore, without hinderance and without delay, be circulated among all people.

CHAPTER XXI.

1. *Sea of Tiberias;* the same as the sea of Galilee and the lake of Gennesaret. Matt. 4:18; 26:32; 28:10; Mark 14:28; 16:7.

2. *Of his disciples;* Matthew 4:21; 10:2-4.

5. *Meat;* the word in the original means something eaten with bread, as flesh or fish.

7. *That disciple;* John. *Was naked;* without his outer garment, as was common with fishermen.

A. D. 33. for he was naked, and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.

9 As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, a hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh, and taketh bread, and giveth them, and fish likewise.[a]

14 This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.[b]

15 ¶ So when they had dined, Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these?[c] He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.[d]

16 He saith to him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.[e]

17 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me?[f] And he said unto him, Lord, thou knowest all things;[g] thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee,[h] and carry *thee* whither thou wouldest not.[i]

19 This spake he, signifying by what death he should glorify God.[j] And when he had spoken this, he saith unto him, Follow me.[k]

20 Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

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a Acts 10:41. b ch. 20:19, 26. c Matt. 26:33, 35. d Isaiah 40:11; Jer. 3:15; Ezek. 34:2-10; Acts 20:28; 1 Pet. 5:2, 4. e Heb. 13:20; 1 Pet. 2:25. f Lam. 3:33. g ch. 16:30. h Acts 21:11. i ch. 13:36; Acts 12:3, 4. j 2 Pet. 1:14. k Num. 14:24; 1 Sam. 12:20; Matt. 19:28; ch. 12:26.

8. *Two hundred cubits;* about twenty rods.

9. *A fire of coals—fish;* which had been miraculously provided by the Lord.

12. *Dine;* the original word was applied to a meal taken in the early part of the day.

14. *The third time;* the third time that he appeared to the apostles when together.

15. *More than these?* more than the other disciples, as Peter had intimated that he did. Matt. 26:33; John 13:37. *Lambs;* the tender and feeble followers of Christ the great and good Shepherd. Chap. 10:11-16.

16. *Sheep;* more advanced Christians.

17. *Peter was grieved;* the thrice repeated question reminded him of his thrice repeated denial of his Lord. *Feed;* communicate spiritual instruction and take care of their souls. Acts 20:28.

18. *Girdedst thyself;* he was at liberty to go and come at pleasure. *Stretch forth thy hands;* in crucifixion. *Gird thee;* bind thee for execution. The binding, though coming before crucifixion, is named after it.

19. *Signifying;* pointing out beforehand. *Follow me;* in an emphatic sense, Follow me not only as my disciple, but in my crucifixion also.

20. *Whom Jesus loved;* chap. 13:23-26.

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come,[a] what *is that* to thee? follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple A. D. 33. which testifieth of these things, and wrote these things: and we know that his testimony is true.[b]

25 And there are also many other things which Jesus did,[c] the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.[d] Amen.

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a Matt. 25:31; Rev. 1:7; 22:20. b ch. 19:35; 3 John 12. c chap. 20:30. d Amos 7:10.

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21. *Lord, and what shall this man do?* in what way shall he die?

22. *That he tarry;* that he stay on the earth and not die. *Till I come;* words designedly left indefinite. Our Lord's providential coming in the destruction of Jerusalem seems to have been referred to. *What is that to thee?* it is none of thy business, nothing about which you should concern yourself.

23. *Should not die;* a tradition from the days of the apostles, which was not true. *If I will that he tarry till I come;* it was the business of Christ to direct with regard to the length of John's life, and the manner of his death, and not the business of Peter. It would do him no good to be informed, and Christ would not encourage him in making useless inquiries.

24. *This is the disciple;* John, the writer of this gospel.

25. *The world itself could not contain;* this is a strong expression, designed to convey the idea that if all which Christ said and did were written, the books would be very many, much too numerous for the highest usefulness to men.

INSTRUCTIONS.

3. Our wants are to be supplied through our own voluntary and active instrumentality. Due attention to worldly concerns is required, and is acceptable to Jesus Christ. When rightly employed in secular business, men are serving him as really as when employed in religious duties, and will equally meet his approbation.

6. For success in our worldly business we are dependent upon God; and whenever we receive earthly blessings it is from him, who openeth his hand and suppliteth the wants of every living thing. Psa. 145:15, 16.

14. When ministers of Christ follow his directions, they will have abundant evidence of the truth of all his declarations: so that in addressing others on the great concerns of salvation, they may speak of what they know, and testify to what they have seen of the manifestations of his power and grace.

17. The most important of all qualifications for a minister of the gospel, and for the right discharge of all duties, is love to Jesus Christ; and those who possess and rightly manifest this, may expect to be rendered eminently useful to themselves and their fellow-men.

19. No ardency of devotion to the cause of Christ, and no degree of usefulness will secure his servants from great trials, or even from violent death; but no trials will come upon them except under the direction of God, and such as will best prepare them to glorify and enjoy him.

22. Every man should mind his own proper business; while he should be careful not to neglect his appropriate concerns, he should be equally careful not to intermeddle with the concerns of others.

25. Men may speak and write too much, even about religion. Their usefulness depends not so much on the amount of what is spoken or written, as on its fitness and propriety. "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

THE

ACTS OF THE APOSTLES.

From Luke's introduction to the Acts of the Apostles, we learn that the work was composed after the completion of his gospel, chap. 1:1. He appears as the travelling companion of Paul, chap. 16:10–17; and again from chap. 20:5, to the end of the book. He brings down the history of the apostle's labors and sufferings to the close of the second year of his imprisonment in Rome, ch. 28:30. The most probable reason why the narrative breaks off there is, that this was the date of its publication—that is, about A. D. 63 or 65. What has been said of Luke's gospel applies also to the present work. It was composed, if not under Paul's immediate superintendence, at least with his full knowledge and approbation; and has ever been received by Christians as an authentic account of the apostolic age of the church. Though the book is entitled the "Acts of the Apostles," it does not contain the complete history of the labors of any one apostle, much less of the whole body of them. In the first two chapters we have an account of the choice of Matthias to fill the place of Judas, and of the inauguration of the Christian dispensation by the outpouring of the Holy Spirit on the day of Pentecost. Of the following ten chapters, the sixth and seventh contain an account of the choice of the seven primitive deacons, and in connection with this, of the martyrdom of Stephen. A part of the eighth chapter relates the labors of Philip the evangelist, and a part of the ninth, the conversion of Paul. The remainder of these chapters is almost wholly occupied with an account of the labors of Peter, either alone or in company with John. Of the sixteen chapters that follow, 13–28, the fifteenth relates the decision of the apostles and elders respecting the attempt

to impose circumcision and the law of Moses upon the gentile converts. All the rest is devoted to the labors of the great apostle of the Gentiles. Hence it appears that more than three-fourths of the book is occupied with the history of Peter and Paul. It did not please the wisdom of God to give us much information respecting the doings of the other apostles. But the record which we have is sufficient to give us a clear insight into the spirit which animated the primitive Christians, the divine power that accompanied their labors, and the persecutions which they suffered from a world lying in wickedness. It is a record from which the servants of Christ have drawn abundant instruction and encouragement in all past ages, and from which they will continue to do so till the end of time.

CHAPTER I.

1 Christ, preparing his apostles to the beholding of his ascension, gathereth them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it; by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9 After his ascension they are warned by two angels to depart, and to set their minds upon his second coming. 12 They accordingly return, and giving themselves to prayer, choose Matthias apostle in the place of Judas.

THE former treatise have I made,[a] O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up,[b] after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:[c]

3 To whom also he show- A. D. 33. ed himself alive after his passion by many infallible proofs,[d] being seen of them forty days, and speaking of the things pertaining to the kingdom of God:

4 And being assembled together[e] with *them*, commanded them that they should not depart from Jerusalem,[e] but wait for the promise of the Father, which, *saith he*, ye have heard of me.[f]

5 For John truly baptized with water;[g] but ye shall be baptized with the Holy Ghost not many days hence.[h]

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at

[a] Luke 1:1-4, etc. [b] Luke 24:51; ver. 9; 1 Tim. 3:16. [c] Matt. 28:19; Mark 16:15-18. [d] Luke 24:15; John ch. 20, 21. [e] Or *eating together*. [f] John ch. 14, 15, 16. [g] Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33. [h] ch. 2:4; 10:45; 11:15.

CHAPTER I.

1. *The former treatise;* the gospel of Luke. The book of Acts was written by Luke, and addressed to the same individual to whom he addressed his gospel. Luke 1:3. *Began both to do and teach:* the meaning is, that he has given Jesus' works and teachings from the beginning.

2. *The day in which he was taken up;* taken up to heaven. Luke 24:51.

3. *His passion:* his suffering, especially on the cross.

4. *The promise;* the promise of the Holy Spirit. *Heard of me;* John 14:16, 26; 15:26; 16:7-13.

5. *John truly baptized with water.* Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33.

6. *Restore again the kingdom;* the

A. D. 33. this time restore again the kingdom to Israel?[a]

7 And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power.[b]

8 But ye shall receive power, after that the Holy Ghost is come upon you:[*] and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.[c]

9 And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10 And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel;[d]

11 Which also said, Ye men of Galilee,[e] why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.[f]

12 Then returned they unto Jerusalem from the mount called Olivet,[g] which is from Jerusalem a sabbath-day's journey.

13 And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alphæus, and Simon Zelotes, and Judas *the brother* of James.[h]

14 These all continued with one accord in prayer and supplication, with the women,[i] and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of *the* names together were about a hundred and twenty,)

16 Men *and* brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas,[j] which was guide to them that took Jesus.[k]

17 For he was numbered with us,[l] and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity;[m] and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, Aceldama, that is to say, The field of blood.

20 For it is written in the book of Psalms, Let his habitation be

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a Jer. 1:26; Dan. 7:27; Matt. 24:3, 4. b Matt. 24:36; 1 Thess. 5:1, 2. * Or, *the power of the Holy Ghost coming upon you.* c Matt. 28:19; Luke 24:47-49. d John 20:12. e chap. 2:7; 13:31. f John 14:3; 1 Thess. 4:16. g Luke 24:52. h Luke 6:13-16. i Luke 23:49, 55; 24:10. j Psa. 41:9; John 13:18. k Matt. 26:47; John 18:3. l Luke 6:16. m Matt. 27:5-10; 2 Pet. 2:15.

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temporal kingdom, by delivering the Jews from the power of the Romans.

7. *The times or the seasons;* for the establishment of earthly kingdoms. The words contain a general rebuke of that curiosity which engages men in vain questions about the times and seasons of God's providential dealings with men.

8. *Ye shall receive power;* he turns away their thoughts from these vain inquiries to the spiritual office and work for which they are about to be furnished from on high.

10. *Two men;* angels in the form of men. Luke 24:4; John 20:12.

11. *So come;* come to judgment. Matt. 26:64; Rev. 1:7.

12. *A sabbath-day's journey;* a little less than a mile.

14. *Mary the mother of Jesus;* this is the only time she is mentioned after the resurrection of Christ, and she was with other redeemed sinners supplicating God for mercy.

16. *This scripture;* that quoted in verse 20.

18. *This man purchased;* he was the occasion of purchasing, as it was purchased with the money which he received for betraying Christ. *Falling headlong;* he first hanged himself, Matt. 27:5, and then fell as here mentioned.

20. *The book of Psalms;* Psa. 69:25; 109:8. *Bishopric;* office.

desolate, and let no man dwell therein:[a] and, His bishopric[*] let another take.[b]

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,[c]

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas,[d] who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*,[e] show whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth A. D. 33. their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

CHAPTER II.

1 The apostles, filled with the Holy Ghost, and speaking divers languages, are admired by some, and derided by others. 14 Whom Peter disproving, and showing that the apostles spake by the power of the Holy Ghost, that Jesus was risen from the dead, ascended into heaven, had poured down the same Holy Ghost, and was the Messias, a man known to them to be approved of God by his miracles, wonders, and signs, and not crucified without his determinate counsel and foreknowledge: 37 he baptizeth a great number that were converted. 41 Who afterwards devoutly and charitably converse together; the apostles working many miracles, and God daily increasing his church.

AND when the day of Pentecost was fully come,[f] they were all with one accord in one place.[g]

[a] Psa. 69:25. [*] Or, *office*, or *charge*. [b] Psa. 109:8. [c] Luke 10:1, 2; John 15:27. [d] chap. 15:22. [e] Jer. 17:10; Rev. 2:23. [f] Lev. 23:15. [g] ch. 1:14.

22. *From the baptism of John;* the time when Christ entered on the duties of his public ministry.

24. *Which knowest the hearts of all:* this is the peculiar prerogative of God, 1 Chron. 28:9; Psa. 139:1, 23; Jer. 17:10; John 2:24, 25; 21:17; Rev. 2:18, 23; and yet this prayer was evidently addressed to Christ.

25. *His own place;* his appropriate abode; that for which he was fitted; the place of torment. Matt. 25:46; 26:24.

INSTRUCTIONS.

3. As the resurrection of Christ was a demonstration of his Messiahship, and of the truth and justice of his claims, God has given to those who have the Bible infallible evidence of the absolute certainty of that great event.

7. The more eagerly good men pry into what is not revealed, and what God did not design that they should know, the more likely they will be to misapprehend and neglect what he has revealed, and what deeply concerns both themselves and their fellow-men. It is therefore the dictate of wisdom always to remember, that secret things belong unto God, and things revealed to us and our children. Deut. 29:29.

11. The certainty that Jesus Christ will come to judgment should lead every man to continue in the faithful discharge of his appropriate duties, that when the Saviour shall appear he may be found ready, and lift up his head with joy, knowing that his eternal redemption has come.

14. The fact that Mary the mother of Jesus attended with others, when they met to implore divine mercy, is evidence that she, as well as they, needed mercy; that she was a sinner, and like other sinners could be saved only through the rich grace of God in Jesus Christ.

20. Men may be as free and accountable, as praiseworthy or blameworthy in doing what the Bible declared before they were born that they would do, as if it had said nothing about them.

25. In the future world every man will go to the place for which he is prepared. To be prepared for heaven, he must in this world be heavenly in temper and conduct. If he is not, his place in the next world will be in hell. Psa. 9:17; Matt. 5:30; 10:28; Luke 16:23; Rev. 20:14.

CHAPTER II.

1. *Pentecost;* this signifies the fif-

A. D. 33. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.[a]

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4 And they were all filled with the Holy Ghost,[b] and began to speak with other tongues, as the Spirit gave them utterance.[c]

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad,[*] the multitude came together, and were confounded,[†] because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galilæans?[d]

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.[e]

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?[f]

13 Others mocking, said, These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.[g]

16 But this is that which was spoken by the prophet Joel,[h]

17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh:[i] and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

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[a] Ch. 4:31. [b] ch. 1:5. [c] Mark 16:17; ch. 10:46. [*] Gr. *when this voice was made.* [†] Or, *troubled in mind.* [d] ch. 1:11. [e] 1 Cor. 12:10, 28. [f] ch. 17:20. [g] 1 Thess. 5:7. [h] Joel 2:28–32. [i] Isa. 44:3; Ezek. 36:27.

tieth, and was the name of the feast which was celebrated on the fiftieth day from the second day of the Jewish passover.

3. *Cloven tongues like as of fire;* in the form of tongues divided, and in appearance like fire, which rested upon each of the apostles.

4. *Filled with the Holy Ghost;* received his miraculous gifts. *Speak with other tongues;* in various other languages, which they had not before known.

5. *Dwelling;* sojourning during the feast of Pentecost. *Every nation;* a general expression for people of various countries, as mentioned in ver. 9–11.

6. *The multitude—were confounded;* astonished, and thrown into great perplexity.

8. *How hear we;* we Parthians, Medes, and Elamites hear each in his own tongue.

10. *Proselytes;* Gentiles who had been converted to the Jewish religion.

11. *The wonderful works of God;* with respect to his Son.

14. *The eleven;* the eleven apostles.

15. *The third hour;* nine o'clock in the morning, too early for them to be affected with strong drink. This was also the hour of morning worship, and devout Jews were not accustomed to take food or drink till after that time.

16. *This is that;* a fulfillment of Joel 2:28–32. Peter does not quote the exact words of Joel, but the sense.

17. *Last days;* in the time of the Messiah; under the gospel dispensation. *See visions—dream dreams;* these are mentioned as among the ways in which God reveals his will to men. Matt. 2:13.

18 And on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy:[a]

19 And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke:

20 The sun shall be turned into darkness, and the moon into blood,[b] before that great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.[c]

22 Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs,[d] which God did by him in the midst of you, as ye yourselves also know:[e]

23 Him, being delivered by the determinate counsel and foreknowledge of God,[f] ye have taken, and by wicked hands have crucified and slain:[g]

24 Whom God hath raised up, having loosed the pains of death:[h] because it was not possible that he should be holden of it.[i]

25 For David speaketh A. D. 30. concerning him, I foresaw the Lord always before me: for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.[j]

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet,[k] and knowing that God had sworn with an oath to him,[l] that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;[m]

31 He seeing this before,[n] spake of the resurrection of Christ, that his soul was not left in hell,

[a] Chap. 21:4, 9, 10; 1 Cor. 12:10. [b] Mark 13:24; 2 Pet. 3:7, 10. [c] Psa. 86:5; Rom. 10:13; 1 Cor. 1:2; Heb. 4:16. [d] John 14:10, 11; Heb. 2:4. [e] John 15:24. [f] Luke 22:22; 24:44; ch. 3:18. [g] Matt. 27:1; ch. 5:30. [h] Luke 24:1; chap. 13:30, 34; 1 Cor. 6:14; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; Heb. 13:20; 1 Pet. 1:21. [i] John 10:18. [j] Psalm 16:8–11. [k] Or, *I saw.* [l] 2 Sam. 23:2. [m] Heb. 6:17. [n] 2 Sam. 7:12, 13; Psa. 132:11. [n] 1 Pet. 1:11, 12.

18. *Shall prophesy;* proclaim the will of God, and make known future events. Acts 21:9–11.

19. *I will show wonders;* such as are described, or referred to, in Matt. 24:29–42; Luke 21:25–36.

20. *Sun—turned into darkness;* the sun and moon were emblems of the civil government of the Jews, which should be overthrown and destroyed before that great and notable day, when the Lord should appear for the salvation of his friends and the destruction of his enemies. Compare notes to Matthew, chap. 24.

21. *Call on the name of the Lord;* Rom. 10:12–14; 1 Cor. 1:2; 2 Tim. 2:22.

23. *Him, being delivered;* Matthew 26:53–56; Luke 22:22; 24:46; John 18:37; 19:11.

24. *It was not possible;* that Jesus should continue in the grave, consistently with the fulfillment of God's determination to raise him up, as foretold by David. Psa. 16:8–11.

25. *Him;* the Messiah. *I foresaw the Lord;* saw the Lord before my eyes, as an object of continual trust.

26. *In hope;* in hope of a resurrection, without corruption in the grave.

27. *Hell;* this word here does not mean, as it often does, the place of endless torment; but the place or state of the dead. *Thy Holy One;* Jesus Christ.

28. *Full of joy;* the joy of the Messiah, in view of his certain resurrection and ascension to heaven.

30. *Sworn with an oath;* 2 Samuel 7:12–29; Psa. 89:3, 4, 35–37; 132:11; Luke 1:32, 33. *Of the fruit of his loins;* of his descendants. *To sit on his throne;* rule over the people of God.

A. D. 32. neither his flesh did see corruption.

32 This Jesus hath God raised up,[a] whereof we all are witnesses.[b]

33 Therefore being by the right hand of God exalted,[c] and having received of the Father the promise of the Holy Ghost,[d] he hath shed forth this which ye now see and hear.[e]

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.[f]

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.[g]

37 ¶ Now when they heard *this*, they were pricked in their heart,[h] and said unto Peter and to the rest of the apostles, Men *and* brethren, what shall we do?[i]

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.[j]

39 For the promise is unto you, and to your children,[k] and to all that are afar off,[l] *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 ¶ Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

42 And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.[m]

43 And fear came upon every soul: and many wonders and signs were done by the apostles.[n]

44 And all that believed were to-

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a Ver. 24. b Luke 24:48. c ch. 5:31; Phil. 2:9. d John 16:7, 13; ch. 1:4. e chap. 10:45; Eph. 4:8. f Psa. 110:1; Matt. 22:44. g Psa. 2:2, 6-8; Zech. 13:1; John 8:36; chap. 5:31.

h Zech. 12:10. i ch. 9:6; 16:30. j Luke 24:47; ch. 3:19. k Joel 2:28. l Eph. 2:13, 17. m 1 Cor. 11:2; Heb. 10:25. n Mark 16:17.

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33. *The promise*; John 14:26; 15:26; 16:7, 13–15. *This*; their power to speak in various languages.

34. *Sit thou on my right hand*; be exalted, and thine enemies all subdued. Psa. 110:1; Matt. 22:42–46.

36. *House of Israel*; the Jewish nation. *Lord*; John 17:2; 1 Cor. 8:6; Eph. 1:20–23.

37. *Heard this*; that they had crucified the Messiah, the Lord of glory. *Pricked in their heart*; convicted of sin and deeply distressed. *What shall we do?* to be saved from the guilt and punishment of sin.

38. *Repent*; hate and forsake sin. *Be baptized*; in profession of their faith in Christ, and their consecration to his service. *The gift of the Holy Ghost*; the Holy Spirit, to enlighten their minds, purify their hearts, and fit them to know and do the will of God.

39. *The promise*; the promised influences of the Holy Spirit, and of pardon and salvation through repentance and faith in the Redeemer. *Afar off*; distant nations, Gentiles as well as Jews. *Shall call*; by the preaching of his gospel, and leading them to embrace it.

40. *Save yourselves*; by forsaking your sins and believing on the Messiah, deliver yourselves from the guilt and ruin of this perverse and wicked generation. Matt. 11:16–19; 12:39; 16:4; 23:34–38.

41. *They that gladly received his word*; they who believed what Peter had said, and were disposed to comply with his directions. *Were added*; added to the company of believers.

42. *Continued steadfastly*; in their attendance upon, reception of, and obedience to the teaching of the apostles; in Christian communion with one another, and united prayer and supplication for blessings on themselves and their fellow-men.

43. *Fear came*; on account of the great things which God had done and enabled the apostles to do.

44. *All things common*; so far as their mutual wants required. They

gether, and had all things common;[a]

45 And sold their possessions and goods, and parted them to all *men*, as every man had need.[b]

46 And they, continuing daily with one accord in the temple, and breaking bread from house to house,* did eat their meat with gladness and singleness of heart,

47 Praising God, and having favor with all the people.[c] And the Lord added to the church daily such as should be saved.[d]

[a] Ch. 4:32, 34. [b] Isaiah 58:7; 2 Cor. 9:1, 9; 1 John 3:17. * Or, *at home*. [c] Luke 2:52;

did not establish a community of goods by any formal arrangement, but in the fulness of Christian love the rich sold their possessions and goods, that distribution might be made to such as needed aid.

46. *They, continuing;* unitedly to frequent the temple at the daily hours of prayer, and joyfully partaking of bread at each other's houses, with sincere and upright hearts.

47. *Favor with all;* general favor. *The church;* the company of believers. *Saved;* from eternal ruin, through repentance of sin and faith in Jesus Christ.

INSTRUCTIONS.

4. When Christians are united in waiting upon God by prayer and supplication, they may expect in due time to receive abundantly of his blessings; and to be furnished by his Spirit for the various duties to which they are called.

13. Opposers of the work of God show the weakness and wickedness of their cause, by the measures which they adopt, and the means they use to support it. When drunkenness shall teach men new languages, opposers of the gospel may be wise; till then they will be, in the sense of the Bible, fools.

21. Prayer to God is as important to every individual as the salvation of his soul.

23. Men may be very guilty in accomplishing what God has purposed. Genesis 50:20; Isa. 10:5-7; Acts 4:27, 28.

CHAPTER III. A. D. 33.

1 Peter preaching to the people that came to see a lame man restored to his feet, 12 professeth the cure not to have been wrought by his or John's own power or holiness, but by God, and his Son Jesus, and through faith in his name: 13 withal reprehending them for crucifying Jesus. 17 Which because they did through ignorance, and that thereby were fulfilled God's determinate counsel, and the scriptures; 19 he exhorteth them by repentance and faith to seek remission of their sins, and salvation in the same Jesus.

NOW Peter and John went up together into the temple at the hour of prayer,[e] *being* the ninth *hour*.

2 And a certain man lame from

Rom. 14:18. [d] ch. 5:14; 11:24. [e] Psa. 55:17; Dan. 6:10.

31. David in the Psalms often spoke of himself in language which applied also to Jesus Christ; the Holy Ghost thus spoke by him, and made known what should take place in future times. Psalm 22:1-31; 110:1-7.

37. When the Holy Ghost accompanies the preaching of the gospel he convinces men of their sins, and leads them to ask, "What must we do to be saved?" And when they are instructed what to do, he inclines them to do it.

40. It is the duty of men to save themselves from eternal ruin by repenting of their sins, believing on Jesus Christ, and privately and publicly consecrating themselves to his service.

47. When Christians manifest that they are sincere and earnest in the cause of Christ; are united in affections and efforts; are joyful in the Lord, and strive to do good as they have opportunity to all, it may be expected that religion will prosper, and many be added to the church of such as shall be saved.

CHAPTER III.

1. *Ninth hour;* three o'clock in the afternoon. The Jews had daily three hours of prayer, the third, sixth, and ninth, or at nine, twelve, and three o'clock. Dan. 6:10; Psa. 55:17.

2. *Called Beautiful;* this was a very splendid gate on the east side of the temple, near to Solomon's porch John 10:23.

A. D. 33. his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful,[a] to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk.[b]

7 And he took him by the right hand, and lifted *him* up: and immediately his feet and ankle bones received strength.

8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.[c]

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's,[d] greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?[e]

13 The God of Abraham, and of Isaac, and of Jacob,[f] the God of our fathers,[g] hath glorified his Son Jesus;[h] whom ye delivered up, and denied him in the presence of Pilate,[i] when he was determined to let *him* go.[j]

14 But ye denied the Holy One[k] and the Just,[l] and desired a murderer to be granted unto you;

15 And killed the Prince[*] of life, whom God hath raised from the dead;[m] whereof we are witnesses.[n]

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did *it*, as *did* also your rulers.[o]

18 But those things which God

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[a] John 9:8. [b] ch. 4:10. [c] Isa. 35:6. [d] John 10:23, ch. 5:12. [e] 2 Cor. 3:5. [f] Matt. 22:32. [g] chap. 5:30, 31. [h] John 17:1; Eph. 1:20-22; Phil. 2:9-11; Heb. 2:9; Rev. 1:5, 18. [i] John 19:15. [j] Matt. 27:17-25; Luke 23:16-23. [k] Psa. 16:10; Luke 1:35. [l] chap. 7:52; 22:14. [*] Or, *Author*; John 1:4; 1 John 5:11. [m] Matt. 28:9-6; Eph. 1:20. [n] ch. 2:32. [o] Luke 23:34; John 16:3; 1 Cor. 2:8.

6. *Such as I have;* the power, namely, to cure him of his lameness. *In the name of Jesus Christ;* when the Saviour wrought miracles, the power existed in himself. He performed them in his Father's name only in the sense that the Father had sent him to do them. John 5:30; 10:25. But when the apostles wrought miracles the power was wholly in Christ, and they obtained the exercise of it through faith in him. Compare verses 12, 16.

13. *Glorified his Son;* by showing in his resurrection and ascension that he was the Messiah, and that his claim to be divine was just.

14. *Denied the Holy One;* Psa. 16:10; Acts 2:27; Matt. 27:16-26.

16. *His name;* his power. *Faith—hath given him this perfect soundness;* faith was the means, Peter the instrument, and Christ the cause of the cure.

17. *Through ignorance;* they did not know when they crucified him, that he was the Messiah. They ought to have known it; and had they rightly improved their means of knowledge, they would have known it. But they hated him, and rejected the light, because their deeds were evil. John 15:24, 25; 3:20; Luke 23:34; Acts 13:27; 1 Cor. 2:8; 1 Tim. 1:13.

18. *Christ should suffer;* Psa. 16:10, 11; 22:15-18; 69:1-21; Isa. 53:3-10; Dan. 9:26.

before had showed by the mouth of all his prophets, that Christ should suffer,[a] he hath so fulfilled.

19 Repent ye therefore,[b] and be converted,[c] that your sins may be blotted out,[d] when the times of refreshing shall come from the presence of the Lord;[e]

20 And he shall send Jesus Christ,[f] which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things,[g] which God hath spoken by the mouth of all his holy prophets since the world began.[h]

22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto A. D. 33. you.

23 And it shall come to pass, *that* every soul which will not hear that Prophet, shall be destroyed from among the people.[i]

24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers,[j] saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.[k]

26 Unto you first,[l] God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.[m]

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a Luke 24:44; chap. 26:22, 23. b chap. 2:38. c Isa. 1:16-20; Joel 2:13. d Isa. 43:25. e Jer. 21:23-27; Zeph. 3:14-20; Rev. 21:1. f chap. 1:11; Heb. 9:28. g Matt. 17:11. h Luke 1:70.

i Deut. 18:15-19. j Rom. 9:4; 15:8. k Gen. 22:18. l Matt. 10:5; Luke 24:47. m Isaiah 59:20; Matt. 1:21; Titus 2:11-14.

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19. *Be converted;* turn from all your sins to the love and service of God. *When the times of refreshing shall come;* the connection of these words with the following verses shows that their primary reference must be to that great season of refreshing when Christ shall come again from heaven to judge his enemies, and give rest to his people. 2 Thess. 1:7-10. Of this, the spiritual refreshments which he now gives through the outpouring of his Spirit are types and earnests. At that great day of refreshing, the sins of all who are found in Christ will be publicly blotted out, and they received with him to glory.

20. *Which before was preached;* proclaimed in the Old Testament scriptures, and afterwards more plainly made known by himself and his disciples. But another reading of the original is, "which was before ordained for you;" namely, to come as your Messiah, suffer, and be glorified. Compare chap. 2:23; 1 Pet. 1:20.

21. *Times of restitution;* when Christ shall appear in his glory, establish his kingdom as foretold in the Scriptures, and reward every man according to his works. Matt. 25:31-46.

22. *Moses truly said;* Deut. 18:15-19. *Like unto me;* Christ was like unto Moses in being appointed of God to make known his will, and being a divinely commissioned leader of his people.

23. *Will not hear that Prophet;* will not obey the Messiah.

24. *Samuel;* 2 Sam. 7:16, 25, 29.

25. *Which God made with our fathers;* Gen. 12:3; 18:18; 22:18; Gal. 3:16.

26. *Unto you first;* the Jews. Isa. 59:20; Matt. 10:5, 6; Luke 24:47; John 1:11.

INSTRUCTIONS.

1. Those who love God will love stated seasons for prayer, and will be disposed, as they have opportunity, daily to observe them. In prayer they commune with their greatest and best friend, and become more and more partakers of his excellence and joy.

6. All persons may be useful. If they cannot do good in one way, they may in another; and true religion will lead them to do it. They will make efforts for this purpose, and depend upon the power and grace of Christ for success.

12. Good men, when their efforts to be useful succeed, will not ascribe it to their own wisdom, power, or goodness, but to the grace and pow-

A. D. 33. CHAPTER IV.

1 The rulers of the Jews offended with Peter's sermon, 4 (though thousands of the people were converted that heard the word,) imprison him and John. 5 After, upon examination Peter boldly avoucheth the lame man to be healed by the name of Jesus, and that by the same Jesus only we must be eternally saved, 13 they command him and John to preach no more in that name, adding also threatening, 23 whereupon the church fleeth to prayer. 31 And God, by moving the place where they were assembled, testified that he heard their prayer; confirming the church with the gift of the Holy Ghost, and with mutual love and charity.

AND as they spake unto the people, the priests, and the captain* of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.[a]

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit, many of them which heard the word believed;[b] and the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high-priest,[c] and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high-priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?[d]

8 Then Peter, filled with the Holy Ghost,[e] said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth,[f] whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is the stone which was set at naught of you builders, which is become the head of the corner.[g]

12 Neither is there salvation in any other: for there is none other name under heaven given among men,[h] whereby we must be saved.[i]

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* Or, *ruler.* a Matt. 22:23; ch. 23:8. b ch. 2:24. c John 18:13. d Matt. 21:23. e ch. 7:55. f ch. 3:6, 16. g Psa. 118:22; Isa. 28:16; Matt. 21:42. h Psalm 45:17. i chap. 10:43; 1 Tim. 2:5, 6.

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er of Christ, and they will give him the glory.

16. Not only the manner in which Christ wrought miracles, but the manner in which the apostles wrought them and spoke of them, was adapted to lead men to view Christ as the author of those miracles, and to unite in honoring him as they honor the Father. John 5:23.

19. By repentance and conversion, through the merits and grace of Christ, sin may be pardoned, and men delivered from its power and punishment. All therefore to whom he is made known, are bound thus to secure these inestimable blessings.

CHAPTER IV.

1. *The captain;* of the guard near the temple. *Sadducees;* Matt. 22:23.

3. *In hold:* in prison, or under guard, for safe-keeping. *Eventide;* evening.

4. *The number;* who had believed.

5. *Rulers;* members of the Sanhedrim, or great council of the Jewish nation, which consisted of about seventy persons, and had the general superintendence of public affairs.

6. *Annas;* he had been high-priest, and was father-in-law to Caiaphas, who was high-priest at that time. *Of the kindred;* relations.

7. *They asked;* by whose authority and power Peter and John had cured the lame man.

10. *By the name of Jesus Christ of Nazareth;* by his authority and power.

11. *The stone;* Psalm 118:22; Isa. 28:16; Matt. 21:42.

12. *Salvation;* Acts 10:43; 1 Tim. 2:5, 6.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men,[a] they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.[b]

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men; for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem, and we cannot deny *it*.[c]

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.[d]

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.[e]

20 For we cannot but speak the things which we have seen and heard.[f]

21 So when they had further threatened them, they let A. D. 33. them go, finding nothing how they might punish them, because of the people: for all *men* glorified God for that which was done.

22 For the man was above forty years old, on whom this miracle of healing was showed.

23 ¶ And being let go, they went to their own company,[h] and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is:[i]

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.[j]

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,[k]

28 For to do whatsoever thy hand and thy counsel determined before to be done.[l]

29 And now, Lord, behold their

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a Matt. 11:25; 1 Cor. 1:27. b chap. 19:36. c John 11:47. d ch. 5:40. e ch. 5:29. f Jer. 20:9; ch. 22:15; 1 John 1:1, 3. g Matt. 21:26; chap. 5:26. h chap. 2:44–46. i 2 Kings 19:15. j Psalm 2:1, 2. k Luke 23:1–8, etc. l Prov. 21:30; Isa. 46:10; 53:10; ch. 3:18.

13. *Unlearned and ignorant;* men in private life who had not been instructed in the schools, or by the doctors of the law. *Took knowledge of them, that they had been with Jesus;* recognized them as persons whom they had seen among the followers of Jesus.

14. *Nothing against it;* they could not deny the reality or greatness of the miracle, or the truth of what Peter had said.

17. *It;* the knowledge of the miracle and its author.

19. *Judge ye;* God required them to speak; the council forbade them. Which ought they to obey?

20. *We cannot;* they could not obey their rulers, and yet do right; neither can any man, when rulers command what God forbids.

21. *Because of the people;* should they punish the apostles, they feared that the people would rise, and give them trouble.

23. *Their own company;* the company of believers.

25. *The heathen rage;* Psa. 2:1, 2.

27. *Hast anointed;* set apart, and consecrated to be the Saviour of men. *Herod, and Pontius Pilate;* Luke 23:1–12.

28. *Determined before;* Acts 2:23; 3:18.

A. D. 33. threatenings: and grant unto thy servants, that with all boldness they may speak thy word,[a]

30 By stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.[b]

31 ¶ And when they had prayed, the place was shaken where they were assembled together; [c] and they were all filled with the Holy Ghost, and they spake the word of God with boldness.[d]

32 And the multitude of them that believed were of one heart and of one soul: [e] neither said any *of them* that aught of the things which he possessed was his own; but they had all things common.[f]

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: [g] and great grace was upon them all.[h]

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet: [i] and distribution was made unto every man according as he had need.[j]

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation,) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

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a Ver. 13, 31; chap. 14:3; 2 Cor. 3:12; Eph. 6:19. b ch. 2:43; 5:12. c ch. 2:2, 4; 16:26. d ver. 29. e Rom. 15:5, 6; 2 Cor. 13:11; Phil. 2:2; 1 Pet. 3:8. f ch. 2:44. g Luke 1:45, 49; ch. 1:8, 22. h John 1:16. i ver. 37; chap. 5:2. j ch. 2:45; 6:1.

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30. *Stretching forth thy hand;* exerting thy power.

32. *Had all things common;* see note to chap. 2:44.

33. *Great grace;* much favor and assistance from God were granted them.

34. *Neither was there any among them that lacked;* that lacked a supply of their wants, though many were far from home, and had not with them the means of support.

35. *As he had need;* for the supply of his present necessities.

36. *Cyprus;* an island in the northeastern part of the Mediterranean. Acts 13:4; 15:39.

INSTRUCTIONS.

3. When the gospel is faithfully preached, and multitudes embrace it, its opposers are greatly grieved. If they have power, they often attempt to stop its progress by force. But truth cannot be bound or imprisoned: and the imprisoning of those who proclaim it, is often the occasion of its wider extension and more abundant success.

10. The change produced in a man by the influences of the Holy Spirit is truly wonderful. He who followed Christ "afar off," and trembled at the voice even of a maid-servant, can now face undismayed the assembled dignitaries of the nation, and without faltering charge them with the commission of the most outrageous crime, the crucifixion of the Son of God, the Saviour of a lost world.

16. Wicked men continue to oppose the cause of Christ without any good reason, and when they can with truth say nothing against it.

19. Human laws which require men to disobey God are of no obligation, and should not be obeyed.

24. In seasons of trial the friends of God unbosom themselves to him, and find him to be a very present and all sufficient helper; able to do exceeding abundantly above all that they ask or think, so that they can add their testimony to that of ten thousand thousand, "Blessed are all they that put their trust in him." Psa. 2:12.

28. The enemies of God, in all their efforts to obstruct the progress of his cause, are doing only what he, for the wisest and best reasons, determined to suffer them to do, and what he will overrule for the highest good of his people. Rom. 8:28.

35. Union to Christ by believing in him, produces union among his people, and leads them to delight in doing good, as they have opportunity, to all, and especially to those

CHAPTER V.

1 After that Ananias and Sapphira his wife for their hypocrisy at Peter's rebuke had fallen down dead, 12 and that the rest of the apostles had wrought many miracles, 14 to the increase of the faith, 17 the apostles are again imprisoned, 19 but delivered by an angel bidding them to preach openly to all; 21 when, after their teaching accordingly in the temple, 29 and before the council, 33 they are in danger to be killed, through the advice of Gamaliel, a great counsellor among the Jews, they be kept alive, 40 and are but beaten; for which they glorify God, and cease no day from preaching.

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.[a]

3 But Peter said, Ananias, why hath Satan filled thy heart to lie to* the Holy Ghost,[b] and to keep back *part* of the price of the land?[c]

4 While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thy heart? thou hast not lied unto men, but unto God.[d]

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.[e]

6 And the young men A. D. 33. arose, wound him up,[f] and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord?[g] behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost:[h] and the young men came in and found her dead, and carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.[i]

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people;[j] (and they were all with one accord in Solomon's porch.

13 And of the rest durst no man join himself to them:[k] but the people magnified them.[l]

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a Chap. 4:34, 37. * Or, *to deceive.* b Luke 22:3; ver. 9. c Num. 30:2; Deut. 23:21; Eccl. 5:4. d Psa. 139:4. e Psa. 64:9; ver. 10, 11.

f John 19:40. g Psa. 50:18; ver. 3. h ver. 5. i ch. 2:43. j ch. 4:30; Rom. 15:19; Heb. 2:4. k John 12:42. l ch. 4:21.

who are of the household of faith. Gal. 6:10.

CHAPTER V.

2. *His wife—being privy to it;* secretly knowing and concurring in the design of keeping back a part of the price for which they sold the land, while they professed to bring the whole.

3. *The Holy Ghost;* who was present with the apostles, and under whose direction they acted.

4. *While it remained;* before he sold it. *In thine own power;* at his disposal. It was optional with him to give it to the apostles or not, as he chose. There was no constraint or compulsion in this matter, but it was entirely voluntary. *Unto God;* by lying to the Holy Ghost, who was with the apostles, they lied unto God; for he was God.

5. *Gave up the ghost;* instantly died.

6. *Wound him up;* in cloths, as was then the custom for burial.

8. *Answered;* said. *So much;* the sum that Ananias had brought, as if it were the whole price of the land.

9. *Tempt the Spirit of the Lord;* by trying to deceive him. *Carry thee out;* and bury thee, as they did thy husband.

13. *Of the rest;* of those outside of the Christian body. *Durst no man join himself;* that is, according to some, in a hypocritical way, like Ananias and Sapphira. But perhaps the meaning is, that the multitude without the church were so

A. D. 33. 14 And believers were the more added to the Lord, multitudes both of men and women;[a]

15 Insomuch that they brought forth the sick into the streets,* and laid *them* on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits;[b] and they were healed every one.[c]

17 ¶ Then the high-priest rose up, and all they that were with him, (which is the sect of the Sadducees,[d]) and were filled with indignation,*

18 And laid their hands on the apostles, and put them in the common prison.[e]

19 But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.[f]

21 And when they heard *that*, they entered into the temple early in the morning, and taught. But the high-priest came, and they that were with him, and called the council together, and all the senate of the children of Israel,[g] and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now, when the high-priest and the captain of the temple and the chief priests heard these things,[h] they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people,[i] lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high-priest asked them,

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[a] Chap. 2:47. * Or, *in every street.* [b] Mark 16:17, 18; John 14:12. [c] Jas. 5:16. [d] chap. 4:1, 2. * Or, *envy.* [e] chap. 12:5-7; 16:23-27. [f] Exod. 24:3; John 6:63, 68; 17:8. [g] ch. 4:5, 6. [h] ch. 4:1. [i] Matt. 21:26.

overawed by the death of these two persons, that, for the present, no one dared openly to connect himself with the Christian body under the charge of the apostles. This may have been no permanent hinderance to the increase of the church, but only a salutary check promotive of its purity, while the work of conversion went on among the people. *Magnified them;* regarded and spoke of them with great respect.

14. *The more;* greater numbers in consequence received the gospel, being persuaded that it was from God.

15. *Beds and couches;* beds were used by the rich, and couches by the poor.

17. *They that were with him;* who agreed with him, especially the Sadducees, who denied the possibility of a resurrection. If Christ was indeed risen, as the apostles affirmed, it proved their doctrine false; and hence the bitterness of their opposition.

20. *The words of this life;* the way of eternal life through faith in Jesus Christ.

21. *The senate of the children of Israel;* men of age and influence, called elsewhere elders of the Jews, and the estate of the elders. Chap. 4:5; 22:5; 25:15.

24. *The chief priests;* these were the heads of the twenty-four courses into which the priests were divided. 1 Chron. 24; 2 Chron. 8:14; Luke 1:5. *Whereunto this would grow;* what would be the effects of it.

26. *They;* the officers. *The people;* those who favored the apostles.

28 Saying, Did not we straitly command you that ye should not teach in this name? [a] and behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.[b]

29 ¶ Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.[c]

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.[d]

31 Him hath God exalted [e] with his right hand *to be* a Prince [f] and a Saviour,[g] for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; [h] and *so is* also the Holy Ghost,[i] whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*,[j] and took counsel to slay them.

34 Then stood there up one in the council, a Pharisee, named Gamaliel,[k] a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days A. D. 33 rose up Theudas,[*] boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed [l] him, were scattered, and brought to naught.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; [l] and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to naught:[m]

39 But if it be of God, ye cannot overthrow it;[n] lest haply ye be found even to fight against God.[o]

40 And to him they agreed: and when they had called the apostles, and beaten *them*,[p] they commanded that they should not speak in the name of Jesus,[q] and let them go.

41 ¶ And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.[r]

[a] Chap. 4:18. [b] Matt. 27:25; chap. 2:23, 36; 3:15; 7:52. [c] chap. 4:19. [d] Gal. 3:13; 1 Pet. 2:24. [e] Phil. 2:9. [f] Isa. 9:6. [g] Matt. 1:21. [h] Luke 24:48. [i] ch. 2:4. [j] ch. 7:54. [k] ch. 22:3.

[*] In the third year before the account called Anno Domini. [l] Or, believed. [l] Luke 13:1, 2. [m] Prov. 21:30; Isa. 8:10; Matt. 15:13. [n] Job 34:29; 1 Cor. 1:25. [o] ch. 9:5; 23:9. [p] Matt. 10:17. [q] ch. 4:18. [r] Matt. 5:12; 2 Cor. 12:10; Phil. 1:29; Jas. 1:2; 1 Pet. 4:13-16.

28. *This name;* the name of Jesus. *Bring this man's blood upon us;* prove us guilty of murdering him.

29. *Obey God;* he commanded them to preach; the rulers forbade it.

30. *On a tree;* the cross. Gal. 3:13; 1 Pet. 2:24.

31. *To give repentance;* by sending down the Holy Spirit, convincing men of sin, and leading them to hate and forsake it.

32. *These things:* the resurrection of Christ, his ascension to heaven, and his giving repentance and pardon. *The Holy Ghost;* by his miraculous powers and his sanctifying effects.

33. *Cut to the heart;* enraged, filled with wrath. Chap. 7:54.

34. *A doctor of the law;* an interpreter and teacher of the divine law. Chap. 22:3.

36. *Somebody;* a person of eminence and distinction, a leader of the people.

37. *Days of the taxing;* the taxing of the Jews by the Roman government. *Drew away much people;* he contended that the taxing of Jews by a heathen government was unlawful, and many followed him.

38. *This counsel or this work;* the work in which the apostles were engaged.

40. *They agreed;* so far as not further to pursue measures for putting them to death, though they scourged them, and again commanded them not to preach.

41. *Counted worthy;* to be treated

A. D. 33. 42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.[a]

CHAPTER VI.

1 The apostles, desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men. 5 Of whom Stephen, a man full of faith, and of the Holy Ghost, is one. 12 Who is taken of those whom he confounded in disputing, 13 and afterwards falsely accused of blasphemy against the law and the temple.

AND in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews,[b] because their widows were neglected in the daily ministration.[c]

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.[d]

3 Wherefore, brethren, look ye out among you seven men of honest report,[e] full of the Holy Ghost and wisdom, whom we may appoint over this business.[f]

4 But we will give ourselves continually to prayer, and to the ministry of the word.[g]

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost,[h] and Philip,[i] and Prochorus, and Nicanor, and

[a] 2 Tim. 4:2. [b] ch. 9:29; 11:20. [c] ch. 4:35. [d] Exod. 18:17-26. [e] ch. 16:2; 1 Tim. 3:7, 8. [f] Deut. 1:13. [g] 1 Tim. 4:15. [h] ch. 11:24. [i] ch. 8:5, 26; 21:8.

somewhat as Christ was, on account of their attachment to him and zeal in his cause. This was an evidence of their likeness and devotion to him. Like him, they despised the shame, and rejoiced in the prospect of coming glory.

INSTRUCTIONS.

3. Lying is a great sin. Those who practise it are influenced by Satan, and imitate his example.

10. Sometimes known, deliberate wickedness is visited upon the sinner by immediate divine judgments; and no person, when he commits known iniquity, can be sure that it will not be so visited on him; and if it should not be, no impenitent transgressor will ultimately escape. Prov. 11:21; 19:5.

14. The Holy Spirit may make the destruction of some the occasion of the salvation of others. When it is seen that the wicked do not live out half their days, and that the wages of sin is death, many may be led to forsake sin and live. Psa. 55:23; Rom. 6:23.

20. Rulers sometimes forbid what God commands, and thus make it the duty of men to disobey them in order to obey him.

28. Men often shrink from taking the responsibility of their own actions, and are filled with indignation at the statement of the truth concerning them.

33. When the exhibition of truth torments men, it is evident that they must experience a great change, or their torment will be eternal; for Jehovah is a God of truth, and the progress of his government will be developing and illustrating the truth for ever.

41. It is not in the power of the wicked to destroy the happiness of the righteous. They can destroy themselves, but cannot prevent a single individual who loves and trusts in Jesus Christ, from for ever shouting with the heavenly host, "Alleluia; for the Lord God omnipotent reigneth." Rev. 19:6.

CHAPTER VI.

1. *Grecians;* in the original Hellenists, that is, Jews, whether by descent or conversion to the Jewish religion, who used the Greek language. *Daily ministration;* daily distribution to the poor.

2. *The twelve;* the twelve apostles, Matthias having been elected after the death of Judas. *Not reason;* not reasonable or proper.

3. *Honest report;* men of integrity and good reputation.

4. *Prayer—ministry of the word;* the appropriate duties of their office.

5. *Multitude;* the multitude of believers who were collected on the occasion. *Proselyte of Antioch;* a Gentile of that city, who had embraced the Jewish, and afterwards the Christian religion.

Timon, and Parmenas, and Nicolas a proselyte of Antioch;[a]

6 Whom they set before the apostles: and when they had prayed,[b] they laid *their* hands on them.[c]

7 And the word of God increased;[d] and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.[e]

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen.

10 And they were not able to resist the wisdom and the spirit by which he spake.[f]

11 Then they suborned A. D. 33. men,[g] which said, We have heard him speak blasphemous words against Moses and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, that this Jesus of Nazareth shall destroy this place,[h] and shall change the customs[i] which Moses delivered us.[i]

15 And all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel.[j]

[a] Rev. 2:6, 15. [b] ch. 1:24. [c] ch. 9:17; 13:3; 1 Tim. 4:14; 5:22; 2 Tim. 1:6. [d] Isa. 55:11; ch. 12:24; 19:20. [e] Psa. 132:9, 16; John 12:42.

[f] Luke 21:15. [g] 1 Kings 21:10, 13; Matt. 26:59, 60. [h] Dan. 9:26. [i] Or, *rites*. [j] chap. 25:8. [j] Exod. 34:30, 35.

6. *Laid their hands on them;* in token of seeking for them the divine blessing, and consecrating them to their work.

7. *The word of God increased;* was preached, and embraced by greater numbers.

9. *Libertines;* libertines were properly persons, or the children of persons who had been enslaved, and were afterwards made free. In the present case Jewish libertines are meant, of whom there were great numbers, the descendants of those who had been carried as captives to Rome, and afterwards set free. The various classes of persons mentioned had each in Jerusalem a synagogue or place of worship. Matt. 6:5. *Disputing with Stephen;* about the truth of what he declared.

10. *Not able;* he, being assisted by the Holy Ghost, was superior to them, and they were not able to answer his arguments. Matt. 10:19, 20; Luke 21:15.

11. *Suborned men;* got them to testify falsely.

14. *The customs;* the Jewish ceremonies.

15. *The face of an angel;* benignant, calm, dignified, and resplendent.

INSTRUCTIONS.

2. It is not proper that ministers of the gospel should be drawn off from their appropriate work to attend to secular concerns. The more exclusively they are devoted to the preaching of the gospel and the discharge of religious duties, the more they will promote their own best interests, and those of their fellowmen. 1 Tim. 4:15.

7. When ministers of the gospel are wholly and earnestly devoted to their appropriate duties, and are assisted by brethren in the church who are pious, wise, able, and active in doing good, religion will generally prosper: and not only many of the common people, but of the educated, intelligent, and influential, may be expected to embrace it.

10. No array of numbers, learning, or talents, can fairly meet or refute the arguments which prove the Christian religion to be from God. Its truth is demonstrated by evidence which, if it be rightly apprehended, and the heart is sincere, will carry universal conviction. No one can reject it without showing that he is either ignorant or wicked.

12. Men who reject the Christian

A. D. 33. CHAPTER VII.

1 Stephen, permitted to answer to the accusation of blasphemy, 2 showeth that Abraham worshipped God rightly, and how God chose the fathers 20 before Moses was born, and before the tabernacle and temple were built; 37 that Moses himself witnessed of Christ; 44 and that all outward ceremonies were ordained according to the heavenly pattern, to last but for a time; 51 reprehending their rebellion, and murdering of Christ the Just One, whom the prophets foretold should come into the world. 54 Whereupon they stone him to death, who commendeth his soul to Jesus, and humbly prayeth for them.

THEN said the high-priest, Are these things so?

2 And he said, Men, brethren, and fathers, hearken:[a] The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran,

3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.[b]

4 Then came he out of the land of the Chaldeans, and dwelt in Charran:[c] and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.[d]

6 And God spake on this wise, That his seed should sojourn in a strange land;[e] and that they should bring them into bondage, and entreat *them* evil four hundred years.[f]

7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.[g]

8 And he gave him the covenant of circumcision:[h] and so *Abraham* begat Isaac, and circumcised him the eighth day;[i] and Isaac *begat* Jacob;[j] and Jacob *begat* the twelve patriarchs.[k]

9 ¶ And the patriarchs, moved with envy, sold Joseph into Egypt:[l] but God was with him,[m]

10 And delivered him out of all his afflictions, and gave him favor and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.[n]

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction;[o] and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.[p]

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.[q]

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.[r]

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a Chap. 22:1. b Gen. 12:1. c Gen. 12:5. d Gen. 13:15. e Gen. 15:13, 16. f Exod. 12:40, 41. g Exod. 3:12. h Gen. 17:9-11. i Gen. 21:1-4. j Gen. 25:26. k Gen. 29:32, etc.

l Gen. 37:28; Psa. 105:17. m Gen. 39:2, 21. n Gen. 41:40. o Gen. 41:54. p Gen. 42:1, 2. q Gen. 45:4, 16. r Gen. 46:27; Deut. 10:22.

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religion, and have power, are apt to oppose those who embrace it, especially if they are zealous and successful in its propagation. They sometimes contend that the interests of the state require this; and ecclesiastics, clothed with secular authority, and destitute of the spirit of Christ, are often among the most fierce and malignant of persecutors.

CHAPTER VII.

1. *So;* as his accusers had said.

2. *Mesopotamia;* this word means between two rivers; it was the country which lay between the Tigris and the Euphrates. In this region was Ur of the Chaldees, where lived Terah, the father of Abraham. *Charran;* called in the Old Testament Haran. Gen. 11:31. This was also in Mesopotamia.

5. *He;* God. *Promised that he would give it to him;* Genesis 12:7; 13:14-18.

6. *Sojourn in a strange land;* Egypt. Gen. 15:13-16.

14. *Threescore and fifteen;* seventy-

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor, *the father* of Sychem.[a]

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,[b]

18 Till another king arose, which knew not Joseph.

19 The same dealt subtlely with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.[c]

20 In which time Moses was born,[d] and was exceeding fair,[e] and nourished up in his father's house three months:

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.[e]

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.[f]

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.[g]

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was op- A. D. 33. pressed, and smote the Egyptian:

25 For[†] he supposed his brethren would have understood how that God by his hand would deliver them; but they understood not.

26 And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbor wrong thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of mount Sina, an angel of the Lord in a flame of fire in a bush.[h]

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.[i] Then Moses trembled, and durst not behold.

[a] Josh. 24:32. [b] Exod. 1:7–9. [c] Exod. 1:22. [d] Exod. 2:2, etc. [e] Or, *fair to God.* [e] Exod. 2:10. [f] Luke 24:19. [g] Exod. 2:11, etc. [†] Or, *Now.* [h] Exod. 3:2, etc. [i] Matt. 22:32; Heb. 11:16.

five. The number stated in Genesis as coming with Jacob into Egypt is sixty-six. Jacob, with Joseph and his two sons who were already there, and the five grandsons of Joseph mentioned in 1 Chron. 7:14–23, are supposed to make the seventy-five. See note to Gen. 46:27.

16. *Were carried;* the fathers were carried: Joseph and others were carried and buried in Sychem, called in the Old Testament Shechem, which was near to Samaria, in a piece of ground bought by Jacob of the sons of Emmor, called in the Old Testament Hamor. Gen. 33:18, 19; Josh. 24:32. Jacob was buried in the field of Machpelah, which was purchased by Abraham of the sons of Heth. Gen. 23:4–20; 49:29, 30; 50:13. In what way the name of Abraham became connected with the purchase at Sychem is not known.

17. *The time of the promise;* the time for its fulfilment. Gen. 12:7; 15:14–16; 22:17. *The people grew;* Exod. 1:7–9.

30. *An angel of the Lord;* who was Jehovah himself. He is spoken of in Exod. 23:20, 21, as one in whom is God's name, and who has power to pardon sin. He is, therefore, with reason supposed to be the same as "the Word" that "was in the beginning with God," and "was God."

A. D. 33. 33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.[a]

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by the hand of the angel which appeared to him in the bush.[b]

36 He brought them out, after that he had showed wonders and signs in the land of Egypt,[c] and in the Red sea, and in the wilderness forty years.[d]

37 ¶ This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me;*[e] him shall ye hear.[f]

38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina,[g] and *with* our fathers:[h] who received the lively oracles to give unto us:[i]

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.[j]

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.[k]

42 Then God turned, and gave them up to worship the host of heaven;[l] as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?[m]

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

44 ¶ Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking† unto Moses, that he should make it according to the fashion that he had seen.[n]

45 Which also our fathers that came after[l] brought in with Jesus into the possession of the Gentiles,[o] whom God drave out before the face of our fathers, unto the days of David;[p]

46 Who found favor before God,[q] and desired to find a tabernacle for the God of Jacob.[r]

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[a] Joshua 5:15; Eccl. 5:1. [b] Exodus 14:19; Num. 20:16. [c] Exod. chap. 7, 8, 9, 10, 11, 14. [d] Exod. 16:35. * Or, *as myself.* [e] Deut. 18:15, 18; chap. 3:22. [f] Matt. 17:5. [g] Exod. 19:3, 17. [h] Isa. 63:9; Gal. 3:19; Heb. 2:2. [i] Deut. 5:27, 31; John 1:17; Rom. 3:2. [j] Exod. 32:1.

[k] Deut. 9:16; Psalm 106:19, 20. [l] Deut. 4:19; 2 Kings 17:16; Psa. 81:12; Jer. 19:13. [m] Amos 5:25, 26. † Or, *who spake.* [n] Exodus 25:40; 26:30; Heb. 8:5. ‡ Or, *having received.* [o] Josh. 3:14. [p] Neh. 9:24; Psa. 44:2; 78:55. [q] 1 Sam. 16:1. [r] 1 Chr. 22:7.

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38. *He;* Moses. Exod. 19:3–25.

42. *Gave them up;* Psa. 81:12. *It is written;* Amos 5:25–27. *Have ye offered to me;* that is, to me alone. The answer is, No; ye mingled with my worship that of your idols. See note to Amos 5:26.

43. *Moloch—Remphan;* idol gods. Stephen does not quote the exact words of the prophet, but following the Septuagint, gives the sense, as in verses 48, 49, and in other places.

44. *The tabernacle;* a sacred tent, or movable structure, used before the erection of the temple for religious services, at the door of which God made communications to the people. Exodus 29:42, 43; 25:8, 9, 40; Heb. 8:5.

45. *Jesus;* Joshua. Jesus in Greek is the same as Joshua in Hebrew. Josh. 1:1, 2; Heb. 4:8; Josh. 11:23.

46. *Tabernacle;* this is a different word from that which is translated tabernacle in verse 44, and here means a permanent structure, or fixed habitation. 2 Samuel 7:2–7; 1 Chron. 22:7–19.

47 But Solomon built him a house.[a]
48 Howbeit, the Most High dwelleth not in temples made with hands; [b] as saith the prophet,
49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest? [c]
50 Hath not my hand made all these things?
51 Ye stiff-necked [d] and uncircumcised in heart and ears, [e] ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye.
52 Which of the prophets have not your fathers persecuted? [f] and they have slain them which showed before of the coming of the Just One; [g] of whom ye have been now the betrayers and murderers:
53 Who have received the law by the disposition of angels, [h] and have not kept *it*.
54 ¶ When they heard these things, they were cut to the heart, [i] and they gnashed A. D. 33. on him with *their* teeth.
55 But he, being full of the Holy Ghost, [j] looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,
56 And said, Behold, I see the heavens opened, [k] and the Son of man standing on the right hand of God. [l]
57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,
58 And cast *him* out of the city, [m] and stoned *him*: and the witnesses laid down their clothes at a young man's feet, [n] whose name was Saul. [o]
59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit. [p]
60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. [q] And when he had said this, he fell asleep.

a 1 Kings 6:1, etc.; 8:20. b 1 Kings 8:27; ch. 17:24. c Isa. 66:1, 2. d Exod. 32:9; Isa. 48:4. e Lev. 26:41; Jer. 9:26; Rom. 2:28, 29. f 2 Chr. 36:16; 1 Thess. 2:15. g chap. 3:14. h Gal. 3:19. i ch. 5:33. j ch. 6:5. k Ezek. 1:1. l Dan. 7:13. m Luke 4:29; Heb. 13:12, 13. n ch. 6:13. o ch. 8:1, 3; 22:20. p Psalm 31:5; Luke 23:46. q Matt. 5:44; Luke 23:34.

51. *Stiff-necked;* unwilling to bow to the authority or regard the voice of God. *Resist the Holy Ghost;* by refusing to follow his directions. *As your fathers did, so do ye;* he comes now to the application of his narrative, in which he has made prominent the disobedience of the people to Moses, and their attachment to idolatry in the wilderness, verses 35, 39–43; as much as to say, As your fathers treated Moses, so do you treat that Prophet like unto Moses, of whom he prophesied.

52. *The Just One;* Jesus Christ. Acts 3:14; 2 Chron. 36:16; Matthew 26:66; 27:20–26; John 19:12–18.

53. *The disposition;* the ministration. Deut. 33:2; Gal. 3:19; Heb. 2:2.

54. *Cut to the heart;* exceedingly enraged.

57. *Stopped their ears;* as if unwilling to hear words which they affected to regard as blasphemous.

58. *The witnesses laid down their clothes;* the false witnesses mentioned in chap. 6:13. They, according to the law, were to cast the first stones; and they laid aside their upper garments, that they might do this with greater effect. Lev. 24:14–16; Deut. 17:7. *Saul;* this is the first mention of him who was afterwards the great apostle of the Gentiles.

59. *Calling upon—and saying, Lord Jesus;* the word God is not in the original, as its being printed in italics shows. The prayer was offered to Jesus Christ, and it was the custom of the Christians in the days of the apostles to pray to him. Luke 23:42, 43; Acts 9:21; 22:16; 1 Cor. 1:2.

60. *This sin;* the sin of murdering him on account of his friendship to Christ. Matthew 5:44; Luke 23:34. *Fell asleep;* peacefully died, and was received to glory by Jesus Christ, to whom he prayed.

INSTRUCTIONS.

2. Opposers of religion who make inquiries about it, should be treated with courtesy and kindness. In answering their questions, we should

A. D. 31.

CHAPTER VIII.

1 By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preached, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people; 14 Peter and John come to confirm and enlarge the church; where, by prayer and imposition of hands giving the Holy Ghost, (a when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocrisy and covetousness, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach and baptize the Ethiopian eunuch.

AND Saul was consenting unto his death.[a] And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havoc of the church, entering into every house, and haling men and women, committed *them* to prison.[c]

4 Therefore they that were scattered abroad went everywhere preaching the word.

5 Then Philip went down to the city of Samaria,[d] and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake,[e] hearing and seeing the miracles which he did.[f]

7 For unclean spirits, crying with

[a] Chap. 7:58. b ch. 11:19. c ch. 26:10, 11; Gal. 1:13. d ch. 6:5. e 2 Chr. 30:12. f John 4:41, 42.

endeavor to enlighten their minds with regard to Jesus Christ, that we may lead them to believe in him. 2 Tim. 2:25.

17. God's promises and threatenings all have a set time for their accomplishment; and when that time approaches, his providences will be so ordered as to secure their exact and perfect fulfilment. Hab. 2:3; Matt. 24:35.

27. Persons who are most evidently in the wrong are generally the most forward and earnest in opposing those who would set them right; and the best endeavors to persuade men to live in peace are often met with insolence, reproach, and contempt.

35. In obscurity and retirement God often prepares men for the discharge of great and momentous public duties; and when the proper time arrives, he so orders events that they cannot, without rebelling against him, refuse to leave their retirement and enter upon the responsibilities and toils of public life.

49. Men may so idolize a time, a place, or an outward form of worship, as entirely to unfit them to worship him who is a Spirit "in spirit and in truth," and lead them violently to oppose and bitterly to persecute those who maintain that none but spiritual worshippers can at any time or in any place or form be accepted of him.

51. The manner in which the Holy Ghost and those who have been under his influence have in all ages been treated, shows a deep-rooted enmity in the human heart against God. Hence the necessity taught by Jesus Christ in John 3:3, and the duty inculcated in Job 22:21; Ezek. 18:31; Acts 3:19; 2 Cor. 5:20.

58. Men may be very scrupulous in some respects in the observance of forms of law, while in others they grossly violate both its letter and its spirit; and forms of law, as well as professions of religion, may be prostituted to the commission of flagrant injustice and atrocious crimes.

59. The Holy Spirit leads those who are under his influence to pray to Jesus Christ, and ask of him the richest blessings, not only for themselves and their friends, but also for their bitterest enemies, and for all their fellow-men. In thus honoring him as they honor the Father, they glorify him on earth, and prepare to dwell with him in heaven.

CHAPTER VIII.

1. *Was consenting;* concurred in putting Stephen to death.

3. *Made havoc;* furiously assaulted and laid waste. *Haling;* or hauling, dragging by force.

4. *The word;* the word of God, the gospel.

5. *Philip;* one of the seven first deacons. Chap. 6:5.

loud voice, came out of many that were possessed *with them:* [a] and many taken with palsies,[b] and that were lame,[c] were healed.

8 And there was great joy in that city.

9 But there was a certain man, called Simon, which beforetime in the same city used sorcery,[d] and bewitched the people of Samaria, giving out that himself was some great one:[e]

10 To whom they all gave heed,[f] from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.[g]

12 But when they believed Philip,[h] preaching the things concerning the kingdom of God, and the name of Jesus Christ,[i] they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs[*] which were done.

14 ¶ Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 For as yet he was fallen upon none of them:[j] only they were baptized in the name of the Lord Jesus.[k]

17 Then laid they *their* hands on them, and they received the Holy Ghost.[l]

18 ¶ And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,[m]

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.[n]

21 Thou hast neither part nor lot in this matter:[o] for thy heart is not right in the sight of God.[p]

22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thy heart may be forgiven thee.[q]

23 For I perceive that thou art in the gall of bitterness,[r] and *in* the bond of iniquity.[s]

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.[t]

[a] Mark 16:17. [b] Mark 2:3–11; ch. 9:33, 34. [c] Matt. 11:5. [d] ch. 13:6; Rev. 22:15. [e] ch. 5:36; 2 Tim. 3:2, 5. [f] 2 Cor. 11:19. [g] Gal. 3:1. [h] ver. 37; ch. 2:41. [i] chap. 1:3. [*] Gr. *signs and great miracles.* [j] chap. 19:2. [k] chap. 2:38; 10:48; 19:5, 6; 1 Cor. 1:13. [l] chap. 6:6; Heb. 6:2. [m] 1 Tim. 6:5. [n] 2 Kings 5:15, 16; Matt. 10:8; ch. 10:45; 11:17. [o] Josh. 22:25. [p] Psalm 78:36, 37; Ezek. 14:3. [q] Dan. 4:27; 2 Tim. 2:25. [r] Jer. 4:18; Heb. 12:15. [s] Psa. 116:16; Prov. 5:22; Isa. 28:22. [t] Exod. 8:8; Num. 21:7; 1 Kings 13:6; Job 42:8; Jas. 5:16.

9. *Sorcery;* deceptive arts, pretending to foretell future events. *Bewitched;* amazed them, filled them with astonishment. It is the word which in verse 13 is translated wondered.

10. *The great power of God;* endowed with supernatural power.

13. *Believed;* the miracles which he witnessed seem to have convinced him of the reality of the divine power that accompanied the gospel, though he had very false ideas respecting it, and soon showed that he did not love God nor his truth.

15. *The Holy Ghost;* his miraculous influences, so that they might work miracles.

19. *This power;* he supposed that, should he receive it, he might enrich or exalt himself.

20. *Thy money perish;* a strong expression of abhorrence of his selfishness, criminality, and danger.

21. *In this matter;* in the blessings of the gospel, and the work in which Peter and John were engaged.

23. *The gall of bitterness—the bond of iniquity;* in the most loathsome bondage to sin.

24. *None of these things;* the punishments threatened.

A. D. 34. 25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza,[a] which is desert.

27 And he arose and went: and behold, a man of Ethiopia,[b] a eunuch of great authority under Candace queen of the Ethiopians,[c] who had the charge of all her treasure, and had come to Jerusalem for to worship,[d]

28 Was returning; and sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.[e]

30 And Philip ran thither to *him*, and heard him read the prophet Esaias: and said, Understandest thou what thou readest?[f]

31 And he said, How can I, except some man should guide me?[g] And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.[h]

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture,[i] and preached unto him Jesus.[j]

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?[k]

37 And Philip said, If thou believest with all thy heart, thou mayest.[l] And he answered and said, I believe that Jesus Christ is the Son of God.[m]

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip,[n] that the eunuch saw him no more: and he went on his way rejoicing.[o]

a Josh. 15:47. b Zeph. 3:10. c Isa. 56:3-5. d 2 Chr. 6:32, 33. e Isaiah 65:24; Hos. 6:3. f Matt. 13:23, 51; Eph. 5:17. g Psalm 25:9; Rom. 10:14. h Isaiah 53:7, 8. i Luke 24:27. j ch. 18:28. k ch. 10:47. l Mark 16:16; ver. 12. m John 11:27; 1 Cor. 12:3; 1 John 4:15. n 1 Kings 18:12; Ezek. 3:12, 14. o Psalm 119:14, 111.

25. *Many villages;* through which they passed on their way to Jerusalem.

26. *Gaza;* a city about sixty miles south-west of Jerusalem, towards Egypt. *Which is desert;* these words are supposed by some to refer to the city as having been recently laid waste. But they more probably point out the road which Philip was to take, as that one, of two or more, which ran through a desert region.

27. *Ethiopia;* a country south of Egypt. *To worship;* this showed that he was either a Jew or a proselyte to the Jewish religion.

29. *The Spirit;* the Holy Spirit.

32. *The scripture which he read;* Isa. 53:7, 8.

33. *In his humiliation;* this quotation is from the Septuagint, or Greek version of the Old Testament, which was probably the one that he used. *Judgment;* justice was denied him, and he was unrighteously put to death. Yet he lives in glory, and innumerable multitudes will eternally adore him. *Who shall declare his generation?* see note to Isa. 53:8.

35. *Preached unto him Jesus;* showed him that it was Jesus of whom the prophet spoke, and pointed out the way of salvation through him.

37. *With all thy heart;* if you are heartily convinced that Jesus is the

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

CHAPTER IX.

1 Saul, going towards Damascus, 4 is stricken down to the earth. 10 Is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him; 29 so do the Grecians, but he escapeth both. 31 The church having rest, Peter healeth Eneas of the palsy, 36 and restoreth Tabitha to life.

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord,[a] went unto the high-priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this way,[*] whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:[b]

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?[c]

[a] Ch. 8:3; Gal. 1:13. [*] Gr. *the way.* [b] ch. 22:6; 26:13; 1 Cor. 15:8. [c] Matt. 25:40, 45.

Messiah, and trust in him for salvation. *I believe;* I receive him as my Saviour.

40. *Azotus;* a city called in the Old Testament Ashdod, about thirty miles north of Gaza. 1 Sam. 5:1. *Cesarea;* a city on the Mediterranean, about sixty miles north-west of Jerusalem.

INSTRUCTIONS.

4. The efforts of wicked men to stop the progress of the gospel are often overruled for its advancement; and yet their wickedness is as great, and without repentance their punishment will be as dreadful, as if their actions had not been overruled for good.

12. When the gospel is faithfully preached, and accompanied by the influences of the Holy Spirit, men of all classes embrace it. They may have followed artful deceivers, and been sunk in spiritual darkness and death; yet when they believe and follow Him who is the light of the world, they forsake their blind guides, and walk no longer in darkness, but have the light of life.

22. Men may greatly displease God in their thoughts, as well as in their words and actions. Each one should therefore keep his heart with all diligence, and pray, "Cleanse thou me from secret faults," as well as, "Keep me back from presumptuous sins;" that not only the words of his mouth, but the meditations of his heart may be acceptable in the sight of God our strength and Redeemer.

23 Men whose great object is self-exaltation have very erroneous views of the nature of true religion, and of the character of those who possess it; when many profess religion, such men sometimes unite with them, but afterwards by their conduct show that their professions were false, and that they have no love to the gospel, and no part in its blessings.

35. When persons wish to know the will of God for the purpose of doing it, and in order to this are in the habit of searching the Scriptures, God, in his providence, will enlighten them; and the knowledge of Christ which he communicates to a single individual may, in its influence, be felt through kingdoms and to future ages.

CHAPTER IX.

1. *High-priest;* he was president of the Sanhedrim or great Jewish council, and signed letters in their name and with their authority.

2. *Damascus;* a city of Syria, about a hundred and twenty miles north-east of Jerusalem. *To the synagogues;* to the elders or rulers of the synagogues in Damascus, giving him full power to act in the matter, and requiring their cooperation. *Any of this way;* the way of the Lord—any of his disciples. *Might bring them bound unto Jerusalem;* to be tried by the Jewish council and punished. This would require the cooperation not only of the synagogues in Damascus, but of the civil authorities also, which was often granted upon solicitation.

A. D. 35. 5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *it is* hard for thee to kick against the pricks.[a]

6 And he trembling and astonished said, Lord, what wilt thou have me to do?[b] And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.[c]

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias;[d] and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house of Judas for *one* called Saul, of Tarsus: for behold, he prayeth,

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:[e]

14 And here he hath authority from the chief priests[f] to bind all that call on thy name.[g]

15 But the Lord said unto him, Go thy way: for he is a chosen vessel unto me,[h] to bear my name before the Gentiles,[i] and kings,[j] and the children of Israel:[k]

16 For I will show him how great things he must suffer for my name's sake.[l]

17 And Ananias went his way, and entered into the house; and putting his hands on him,[m] said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in

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a Ch. 5:39. b ch. 16:30. c Dan. 10:7. d ch. 22:12. e 1 Tim. 1:13. f ver. 21. g 1 Cor. 1:2; 2 Tim. 2:22. h chap. 13:2; Rom. 1:1; 1 Cor. 15:10; Gal. 1:15; Eph. 3:7, 8. i Rom. 11:13; Gal. 2:7, 8. j chap. 25:23, etc. k ch. 26:17, etc. l chap. 20:23; 2 Cor. 11:23–27; 2 Tim. 3:11, 12. m ch. 8:17.

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5. *The Lord;* the Lord Jesus Christ. Ver 17, 27; 1 Cor. 9:1; 15:8. *Hard;* painful and useless. *Pricks;* sharp irons or points at the end of a staff or goad with which they drove cattle. It was a proverbial expression, to denote that a person's efforts against others would only injure himself.

7. *Stood speechless, hearing a voice, but seeing no man;* by comparing the present account with chap. 22:9, we learn that Saul's companions heard a voice and saw a light; but that they neither understood what was said to Saul, nor saw the person of Jesus.

8. *He saw no man;* being blinded by the glory of that light. Chap. 22:11.

9. *Three days;* this meant till the third day, or one whole day and a part of two others. Matthew 12:40; 16:21.

11 *Tarsus,* the capital of Cilicia, a province of Asia Minor. *He prayeth;* this indicated the change he had experienced.

12. *A vision;* designed to prepare Saul for his interview with Ananias.

14. *Call on thy name;* the name of the Lord Jesus. Christians in the days of the apostles were distinguished by this. 1 Cor. 1:2; 2 Tim. 2:22.

15. *A chosen vessel—to bear my name;* I have selected him to make me and my salvation known to Jews and Gentiles. Gal. 1:15–17.

16. *He must suffer;* 2 Cor. 11:23–28.

17. *That appeared unto thee in the way;* that Saul saw the person of the Lord Jesus is implied in what is said of his companions, that they saw no man; and is affirmed by Ananias here and in chap. 22:14. Paul, moreover, mentions it as a necessary qualification of an apostle. 1 Cor. 9:1.

the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.[a]

18 And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.[b]

20 And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed,[c] and said, Is not this he that destroyed them which called on this name in Jerusalem,[d] and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength,[e] and confounded the Jews which dwelt at Damascus, proving that this is very Christ.[f]

23 ¶ And after that many days were fulfilled, the Jews took counsel to kill him:[g]

24 But their laying wait was known of Saul. And they watched the gates day and night to kill him.[h]

25 Then the disciples took him by night, and let *him* down by the wall in a basket.[i]

26 And when Saul was come to Jerusalem,[j] he assayed to join himself to the disciples: A. D. 37. but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him,[k] and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.[l]

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.[m]

30 *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea and Galilee and Samaria,[n] and were edified;[o] and walking in the fear of the Lord,[p] and in the comfort of the Holy Ghost,[q] were multiplied.[r]

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole:[s] arise, and make thy bed. And he arose immediately.

a Ch. 2:4. b ch. 26:20; Gal. 1:17. c Gal. 1:13, 23. d ch. 8:3. e Psa. 84:7. f ch. 18:28. g ch. 23:12; 25:3. h Psalm 21:11; 37:32, 33; 2 Cor. 11:26, etc. i Josh. 2:15. j Gal. 1:18.

k ch. 4:36. l ver. 20-22. m ver. 23. n Psa. 94:13; Zech. 9:1; chap. 8:1. o Rom. 14:19. p Psalm 86:11; Col. 1:10. q John 14:16, 17. r Zech. 8:20-22. s ch. 3:6, 16; 4:10.

20. *The Son of God;* the Messiah foretold by the prophets.

21. *This name;* the name of the Lord Jesus.

22. *Very Christ;* the true Messiah.

23. *Many days;* a part of this time he spent in Arabia, a country south and east of Judea. Gal. 1:15-18.

26. *Assayed;* attempted.

27. *Barnabas;* chap. 4:36.

29. *Grecians;* Jews and proselytes who spoke the Greek language. Chap. 6:1.

30. *Cesarea;* chap. 8:40. *Tarsus;* his native city. Verse 11.

31. *Judea and Galilee and Samaria;* the three divisions into which Palestine, or the Holy Land, was divided. *Edified;* strengthened and advanced in knowledge and piety.

32. *Lydda;* a town in Judea a few miles south-east of Joppa.

34. *Maketh thee whole;* cureth thee. Peter was careful to show that this miracle was wrought not by his power, but by the power of Christ.

A. D. 38. 35 And all that dwelt at Lydda and Saron[a] saw him, and turned to the Lord.[b]

36 ¶ Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did.[c]

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay[†] to come to them.

39 Then Peter arose and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.[d]

40 But Peter put them all forth,[e] and kneeled down, and prayed; and turning *him* to the body said, Tabitha, arise.[f] And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her *his* hand, and lifted her up; and when he had called the saints and widows, he presented her alive.[g]

42 And it was known throughout all Joppa; and many believed in the Lord.[h]

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

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[a] 1 Chr. 5:16. [b] chap. 11:21; 2 Cor. 3:16. [c] *Or, Dea*, or *Roe*. [d] 1 Tim. 2:10; Titus 2:7, 14. [†] Or, *be grieved*. [d] Eccl. 9:10. [e] Matt. 9:25. [f] Mark 5:41, 42; John 11:43. [g] 1 Kings 17:23. [h] John 12:11.

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35. *Saron;* a fruitful region between Joppa and mount Carmel, called in the Old Testament Sharon. 1 Chron. 5:16; 27:29; Isaiah 33:9; 35:2; 65:10.

38. *Joppa;* a town on the Mediterranean, about forty-five miles north-west of Jerusalem. *Tabitha;* a Syriac word, meaning the same as the Greek word Dorcas. Both were applied originally to the gazelle, an animal of great beauty.

42. *Believed in the Lord;* the Lord Jesus, whom Peter preached, and by whose power he wrought this miracle.

INSTRUCTIONS.

1. Men of great talents, superior religious advantages, and extensive learning, may be so opposed to Jesus Christ as to wish to destroy all, both men and women, who believe in him. Acts 22:4, 5; 26:9–11.

4. Wicked men in persecuting Christians are persecuting Christ. But he can reveal himself to them in such a manner as to fill them with deep consternation, and lead them without reserve to give up themselves and all their interests to his guidance and disposal. Acts 22:6, 7; 26:12–20.

6. In persecuting Christians, men injure not only others, but also themselves; and the further they proceed, the more they find that the way of transgressors is hard.

11. When men offer from the heart supplications to God, he is ready to visit them in mercy; and to those who understand his character and ways, it is always encouraging to learn concerning any one, that he prays.

20. No man knows, when he starts on a journey, what will take place before he returns. He may be called to pass through scenes and to discharge duties totally different from what he expected. A man's heart deviseth his way, but the Lord directeth his steps. Proverbs 16:9.

Persecutors may become preachers, and those who went out to murder, return to save.

23. Wicked men are often disposed to use violence against those who differ from them in religion. They will favor a man who is openly hostile to Christ; but if he believes on him, they are ready to put him to death.

39. Persons who are very benevolent and useful in life, will be affectionately remembered, and greatly lamented in death; and all their works performed from love to God and to men, will meet a gracious and abundant reward.

CHAPTER X.

1 Cornelius a devout man, 5 being commanded by an angel, sendeth for Peter; 11 who by a vision 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized.

THERE was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian *band*,

2 A devout *man*,[a] and one that feared God with all his house,[b] which gave much alms to the people,[c] and prayed to God always.[d]

3 He saw in a visiou evidently, about the ninth hour of the day, an angel of God coming in to him,[e] and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.[f]

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner,[g] whose house is by the seaside: he shall tell thee A. D. 41. what thou oughtest to do.[h]

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour:[i]

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance,

11 And saw heaven opened,[j] and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:

12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord;

a Ch. 8:2; 22:12. b Gen 18:19; Psa. 101:2-7; Eccl. 7:18; ch. 18:8. c Psa. 41:1. d Psa. 119:2; Prov 2:3-5. e Heb. 1:14. f Isa. 45:19.

g ch. 9:43. h ch. 11:14 i ch. 11:5, etc. j ch. 7:56; Rev. 19:11.

CHAPTER X.

1. *Cesarea;* chap. 8:40. *Centurion;* captain of a hundred men. He was a Gentile and uncircumcised, chap. 11:3, but a sincere worshipper of God. *Italian band;* a band of Roman soldiers from Italy.

3. *Ninth hour;* three o'clock in the afternoon; one of the hours of daily prayer.

4. *For a memorial;* remembered, noticed with approbation.

5. *Joppa;* chap. 9:36.

6. *What thou oughtest to do;* Cornelius had true faith in God according to the present measure of his light, and his prayers were answered in the reception of fuller light. Matt. 13:12.

9. *House-top;* the tops of the houses were flat, and pious people often resorted to them for meditation and prayer. *Sixth hour;* twelve o'clock; with many, one of the stated hours of prayer. Psa. 55:17; Dan. 6:10.

10. *Trance;* a state in which he became insensible to external objects, and absorbed in what was presented to his mind.

11. *Knit;* fastened together. *Let down to the earth;* from heaven, to signify that the offer is made to the apostle by God himself.

12. *All manner of four-footed beasts—and fowls of the air;* clean and unclean alike.

13. *Kill, and eat;* he rightly understands the words to mean, kill and eat any one of the animals contained in the collection, without distinction of clean and unclean.

14. *Common;* not set apart as pure. The reference is, of course, to the Jewish distinction of clean and unclean animals.

A. D. 41. for I have never eaten any thing that is common or unclean.[a]

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common.[b]

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house,[c] and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him,[d] Behold, three men seek thee.

20 Arise therefore,[e] and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye are come?

22 And they said, Cornelius the centurion,[f] a just man, and one that feareth God, and of good report among all the nation of the Jews,[g] was warned from God by a holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.[h]

24 And the morrow after they entered into Cesarea. And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I[i] myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but[j] God hath showed me that I should not call any man common or unclean.[k]

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,[l]

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.[m]

32 Send therefore to Joppa, and call hither Simon, whose surname

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a Lev. 11:2, etc.; 20:25; Deut. 14:3, etc.; Ezek. 4:14. b Matt. 15:11, ver. 28; Romans 14:14, etc.; 1 Cor. 10:25; 1 Tim. 4:4. c chap. 9:43. d ch. 11:12. e ch. 13:7. f ver. 1, etc. g ch. 22:12; Heb. 11:2. h ver. 45. i ch. 14:14, 15; Rev. 19:10; 22:9. j John 4:9. k ch. 15:9, 2; Eph. 3:6. l Matt. 28:3; ch. 1:10. m Dan. 10:12; ver. 4, etc.; Heb. 6:10.

15. *Hath cleansed;* declared no longer unclean for food. Under this symbol of the abolition of the Jewish distinction of clean and unclean animals, is signified the breaking down of "the middle wall of partition" between Jews and Gentiles, and the admission of the latter to common privileges with Israelites.

16. *Thrice;* three times, in order to make a deeper impression on Peter's mind, and prepare him to preach the gospel to Jews and Gentiles alike.

19. *The Spirit;* the Holy Spirit.

20. *Doubting nothing;* not doubting the lawfulness of going to Cornelius, though he was a Gentile.

22. *Words;* words of instruction.

24. *Kinsmen;* relatives.

25. *Worshipped;* prostrated himself before him.

26. *A man;* only a man.

28. *Unlawful;* viewed by the Jews as improper. *God hath showed me;* in the vision which he had seen.

29. *Gainsaying;* making objection.

is Peter; he is lodged in the house of *one* Simon a tanner by the seaside: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.[a]

34 ¶ Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:[b]

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.[c]

36 The word which *God* sent unto the children of Israel, preaching peace by Jesus Christ:[d] he is Lord of all:[e]

37 That word, *I say*, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power:[f] who went about doing good,[g] and healing all that were oppressed of the devil;[h] for God was with him.[i]

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem;[j] whom they slew and hanged on a tree:

40 Him God raised up the A. D. 41. third day,[k] and showed him openly;

41 Not to all the people,[l] but unto witnesses chosen before of God,[m] *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people,[n] and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.[o]

43 To him give all the prophets witness,[p] that through his name whosoever believeth in him shall receive remission of sins.[q]

44 ¶ While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.[r]

45 And they of the circumcision which believed were astonished, as many as came with Peter,[s] because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues,[t] and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized,[u] which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

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a Deut. 5:27. b Deut. 10:17; 2 Chr. 19:7; Job 34:19; Rom. 2:11; Gal. 2:6; 1 Pet. 1:17. c Romans 2:13, 27; 3:22, 29; 10:12, 13; Eph. 2:13-18. d Isa. 57:19; Col. 1:20. e Psa. 24:7-10; Matt. 28:18; Romans 14:9; 1 Cor. 15:27; Eph. 1:20-22; 1 Pet. 3:22; Rev. 17:14. f Luke 4:18; Heb. 1:9. g Matt. 12:15. h 1 John 3:8.

34. *No respecter of persons;* he accepts and blesses all pious persons, whatever their nation or condition.

36. *The word;* the gospel or way of salvation through Jesus Christ.

37. *That word—ye know;* they had some general knowledge of the life and works of Christ.

38. *Anointed Jesus;* set him apart, and furnished him to be the Saviour of men.

39. *A tree;* the cross.

42. *Quick;* the living.

44. *Fell on all them;* endowed them with miraculous powers, and enabled them to speak in languages which they had never learned. Matt. 3:11; chap. 2:2–4.

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i John 3:2. j Luke 24:48; ch. 2:32. k Matt. 28:1, 2. l John 14:22; 20, 21. m John 15:16. n Matt. 28:19, 20. o John 5:22, 27; ch. 17:31; 2 Cor. 5:10; 1 Peter 4:5. p Luke 24:27, 44; John 5:39. q John 3:14–17; Romans 10:11. r ch. 4:31. s Ver. 23. t ch. 2:4. u ch. 8:12.

45. *They of the circumcision;* the brethren that accompanied him from Joppa. verse 23.

48. *In the name of the Lord,* in public acknowledgment of their receiving him as their Saviour, and becoming his disciples.

INSTRUCTIONS.

4. A beneficent disposition is greatly increased by the habit of daily prayer. Both united, and springing from love to God and to men, form

A. D. 41.

CHAPTER XI.

1 Peter, being accused for going in to the Gentiles, 5 maketh his defence, 18 which is accepted. 19 The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them. 26 The disciples there are first called Christians. 27 They send relief to the brethren in Judea in time of famine.

AND the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,[a]

3 Saying, Thou wentest in to men uncircumcised,[b] and didst eat with them.[c]

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying:[d] and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them,[e] nothing doubting. Moreover these six brethren accompanied me,[f] and we entered into the man's house:

13 And he showed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and all thy house shall be saved.[g]

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.[h]

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a Chap. 10:23, 28; Gal. 2:12. b chap. 10:28. c Gal. 2:12. d chap. 10:9, etc. e John 16:13; ch. 10:19; 15:7. f ch. 10:23. g Psa. 19:7-11; John 6:63, 68. h ch. 2:4.

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an offering which, through grace, is peculiarly acceptable to God.

9. When God is about to call his people to the discharge of special duties, he often in a special manner prepares them; and though at the time they may not see the reasons, or understand the meaning of his dealings, the subsequent dispensations of his providence may clearly reveal them.

26. As Peter was only man, he would not receive any homage or respect, except what was proper for other men. Those who claim more, on account, as they say, of being his successors, manifest a spirit totally different from his.

33. When people are assembled with a real desire to hear from ministers of the gospel all which God has commanded them to preach, it is an evidence that he is about abundantly to bless them. While the minister is preaching, the Holy Ghost often so influences their minds as to lead them to glorify God.

CHAPTER XI.

1. *The Gentiles;* those to whom Peter preached at the house of Cornelius.

2. *They—of the circumcision;* the believing Jews. *Contended with him;* found fault with him for associating with, and preaching the gospel to Gentiles, called, in verse 3, the uncircumcised. They had not yet apprehended the great truth communicated to Peter in the vision at Joppa, that the gospel of Christ knows no distinction between Jews and Gentiles.

12. *Six brethren;* the believing Jews who went with Peter from Cesarea to Joppa. Chap. 10:23, 45.

11. *All thy house;* all his family.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water;[a] but ye shall be baptized with the Holy Ghost.[b]

17 Forasmuch then as God gave them the like gift as *he did* unto us,[c] who believed on the Lord Jesus Christ, what was I, that I could withstand God?[d]

18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.[e]

19 ¶ Now they which were scattered abroad upon the persecution that arose about Stephen,[f] travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.[g]

20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians,[h] preaching the Lord Jesus.

21 And the hand of the Lord was with them:[i] and a great number believed, and turned unto the Lord.[j]

22 ¶ Then tidings of these A. D. 42 things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas,[k] that he should go as far as Antioch.

23 Who, when he came, and had seen the grace of God, was glad, and exhorted them all,[m] that with purpose of heart they would cleave unto the Lord.[n]

24 For he was a good man, and full of the Holy Ghost and of faith:[o] and much people was added unto the Lord.[p]

25 Then departed Barnabas to Tarsus,[q] for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people.[r] And the disciples were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.[s]

28 And there stood up one of them named Agabus,[t] and signified by the Spirit that there should be great dearth throughout all

[a] Matt. 3:11; John 1:26, 33; ch. 1:5. [b] Isa. 44:3; Joel 2:28. [c] ch. 15:8, 9. [d] Rom. 9:20. [e] Rom. 10:12, 13; 15:9, 16. [f] chap. 8:1. [g] Matt. 10:6. [h] ch. 6:1; 9:29. [i] Luke 1:66. [j] ch. 15:19; 1 Thess. 1:9. [k] ch. 9:27. [l] 3 John 4. [m] ch. 13:43; 14:22. [n] Psalm 17:3; Prov. 23:15, 26; 2 Cor. 1:17. [o] ch. 6:5. [p] ver. 21. [q] ch. 9:27, 30. [r] Or, ix. [s] Matt. 23:19. [t] ch. 21:10.

16. *The Lord;* the Lord Jesus, chap. 1:5.

17. *Withstand God:* resist the clear indications of his will.

18. *They held their peace:* being convinced that Peter did right. *Repentance unto life;* that which, through the grace of God, secures eternal life.

19. *Phenice;* or Phœnicia, a province on the coast north of Palestine, the chief cities of which were Tyre and Sidon. *Cyprus;* an island in the north-east part of the Mediterranean sea. *Antioch;* a city of Syria, about three hundred miles north of Jerusalem, on the river Orontes, not far from the Mediterranean.

20. *Cyrene;* a province and city in the north part of Africa. *Grecians;* Jews speaking the Greek language. But another reading of the original is *Greeks;* that is, Gentile Greeks. This latter is to be preferred.

21. *The hand of the Lord was with them;* he accompanied their preaching with divine power.

22. *Sent forth Barnabas:* for the purpose of assisting the brethren in preaching the gospel.

23. *The grace of God;* the great success God had given the preaching of the gospel in the conversion of sinners. *With purpose of heart;* that with a steady, hearifelt purpose they would continue to obey Christ.

25. *Tarsus;* Paul's native city. Chap. 9:11.

26. *Assembled themselves:* for public worship. *With the church;* the disciples of Christ.

27. *Prophets:* a class of inspired teachers in the primitive church. 1 Cor. 12:28; 14; Ephes. 4:11, 12. They unfolded the doctrines of the gospel under the illumination of the Holy Ghost, and sometimes foretold future events. Compare ch. 21:10, 11.

28. *Signified by the Spirit;* made

A. D. 43. the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:[a]

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.[b]

CHAPTER XII.

1 King Herod persecuteth the Christians, killeth James, and imprisoneth Peter; whom an angel delivereth upon the prayers of the church. 20 In his pride taking to himself the honor due to God, he is stricken by an angel, and dieth miserably. 24 After his death, the word of God prospereth.

NOW about that time, Herod the king stretched forth *his* hands* to vex certain of the church.

2 And he killed James the brother of John with the sword.[c]

3 And because he saw it pleased the Jews,[d] he proceeded further to take Peter also.[e] Then were the days of unleavened bread.[f]

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing† of the church unto God for him.

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a Romans 15:26; 1 Cor. 16:1; 2 Cor. 9:1, 2.
b ch. 12:25. * Or, *began.* c Matt. 4:21; 20:23.
d ch. 24:27. e John 21:18. f Exod. 12:14, 15.

† Or, *instant and earnest prayer was made;* 2 Cor. 1:11; Eph. 6:18, 19; 1 Thess. 5:17; Jas. 5:16.

known, under the influence of the Holy Spirit. *Dearth;* famine. *Claudius Cesar;* he was the fifth Roman emperor, and reigned from A. D. 41 to 54. This famine took place as predicted, and is particularly noticed by Josephus, the Jewish historian. Antiq., chap. 2, sec. 5.

30. *Elders;* leading men in the churches.

INSTRUCTIONS.

2. The church at Jerusalem claimed and exercised the right of private judgment in matters of religion. They had no idea of being satisfied with the conduct of Peter, unless he would give them good reasons for it; and he had no idea that they ought to be satisfied in any other way. He therefore candidly and fully stated the reasons which had satisfied his own mind, and these, through the divine blessing, satisfied theirs. Hence, it is evident that he did not claim, and that they did not believe him to be pope, or to possess those prerogatives which have been assumed by his pretended successors.

18. Though it is the duty of men to repent, that they may receive forgiveness of sins, yet all are so wicked that none will repent unless led to do it by the Holy Spirit. In this sense repentance, when exercised, is the gift of God.

21 When the Lord accompanies the preaching of the gospel with his divine power, multitudes will believe it and turn from their sins. Hence, his presence and power should always be sought by preachers and all who desire the success of the gospel.

24. Though it is the power of God which makes the gospel the means of salvation, yet goodness, faith, and fidelity are no less needful in ministers, than if they were to be the sole cause of their success.

29. An experimental reception of the gospel produces a benevolent disposition, a desire to do good to all, especially to the friends of Christ. The proper measure of contributions and efforts is the ability which God gives.

CHAPTER XII.

1. *Herod;* Herod Agrippa, grandson of Herod the Great, mentioned in Matt. 2:1. *Vex;* trouble, persecute.

2. *James;* one of the sons of Zebedee, Matt. 4:21, called James the greater, or senior, to distinguish him from James the less, or younger, who was the son of Alpheus. See introduction to the epistle of James. Matt. 10:3; Mark 15:40.

3. *The days of unleavened bread;* the passover. Exodus 12:12–17; Luke 22:1.

4. *Four quaternions;* four compa-

6 And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And behold, the angel of the Lord came upon *him*, and a light shined in the prison: [a] and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands. [b]

8 And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out and followed him; and wist not that it was true which was done by the angel; [c] but thought he saw a vision. [d]

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

A. D. 44.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, [e] and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews. [f]

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. [g]

13 And as Peter knocked at the door of the gate, a damsel came to hearken, [*] named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou

[a] Psalm 37:32, 33; ch. 5:19. [b] chap. 16:26. [c] Psalm 126:1. [d] ch. 10:3, 17. [e] 2 Chr. 16:9; Psa. 34:7; Dan. 3:28; 6:22; Heb. 1:14. [f] Psa. 33:18, 19; 97:10; 2 Cor. 1:10; 2 Peter 2:9. [g] ver. 5. [*] *Or, to ask who was there.*

nies of four soldiers each; making, in all, sixteen. One company guarded him three hours, and was then relieved by another. *Easter;* the passover. Easter is supposed to have been originally the name of a heathen feast, which occurred in the month of April. It was afterwards applied to the Jewish feast of the passover, which occurred about the same time. Tyndal, in his translation of the Bible into English in 1526, used this word instead of passover, and our English translators in 1611 retained it in their version. But there was no Christian feast called Easter in the days of Peter. And the word Pascha which is here translated Easter, means passover, and should have been so translated. *Bring him forth;* for trial and condemnation.

6. *Would have brought him;* was about to bring him. *Same night;* the night before the day of his intended execution. *Between two soldiers, bound with two chains;* each wrist was chained, after the Roman manner, to the wrist of the adjacent soldier.

7. *His chains fell;* in a miraculous way.

8. *Gird thyself;* it was then customary to put a girdle around the body when about to walk. *Sandals;* these covered the soles of the feet, and were fastened by strings or straps. *Thy garment;* the mantle, or outer garment.

9. *Wist not;* knew not. *That it was true;* that it was a real event, as distinguished from a vision.

10. *Ward:* this word generally means a prison, but here it means the first and second guard, who seem to have been prevented in a supernatural way from seeing him. *Iron gate;* which led out of the prison to the city. *Of his own accord:* of itself, without human aid.

11. *Was come to himself;* became conscious that what had happened was a reality and no vision.

12. *John—Mark;* the writer of "The Gospel according to Mark," and the companion of Paul and Barnabas. Verse 25.

15. *Art mad:* deranged, or bereft of reason. *His angel:* his guardian angel, who they thought had at-

A. D. 44. art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.[a]

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison.[b] And he said, Go show these things unto James, and to the brethren. And he departed, and went into another place.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ And Herod was highly displeased* with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus the king's chamberlain† their friend, desired peace; because their country was nourished by the king's *country*.[c]

21 And upon a set day, Herod, arrayed in royal apparel, sat, upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.[d]

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ But the word of God grew and multiplied.[e]

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry,‡ and took with them John, whose surname was Mark.

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[a] Matt. 18:10. [b] Psa. 66:16; ch. 13:16. * Or, *bare a hostile mind, intending war.* † Or, *that was over the king's bedchamber.* [c] Ezek. 27:17. [d] Jude 16. [e] Col. 1:6. ‡ Or, *charge*; ch. 11:29, 30.

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tended him, and come in his form, to make known something concerning him.

17. *Unto James;* not James the son of Zebedee, who had been slain. Verse 2. He is the same James that is mentioned in chap. 15:13; 21:18; and is generally regarded to have been James the less, the son of Alpheus. In Galatians, Paul names among the apostles seen by him on his first visit to Jerusalem, "James the Lord's brother." Chap. 1:19. Afterwards he names, chapter 2:9, "James, Cephas, and John," as "pillars" of the church in Jerusalem. Whether one and the same person is mentioned in these two passages, is a question about which learned men are not agreed. See introduction to the epistle of James. *Went into another place;* to avoid the rage of Herod.

19. *The keepers;* those to whose care Peter had been committed. *Cesarea;* chap. 8:40.

20. *Tyre and Sidon:* two cities of Phœnicia, on the Mediterranean, north of Cesarea. *The king's chamberlain;* the officer who had the care of his bedchamber. *Was nourished;* supplied with grain and other provisions.

22. *Gave a shout;* flattered him with boisterous applause, as if he were more than human.

23. *Gave not God the glory;* he did not rebuke their impious flattery, but was glad to be called a god, and receive divine honors.

24. *Grew and multiplied;* the gospel was more successful, and the number of believers greatly increased.

25. *Barnabas and Saul returned from Jerusalem;* they returned to Antioch. *Their ministry;* the service for which they were sent. Chapter 11:30.

INSTRUCTIONS.

2. No degree of piety or usefulness can always save Christians from persecution, or from sudden and violent death. Yet the wicked, while they thus seek to destroy the people of God, are often made instrumental in delivering them from all trouble, and putting them into

CHAPTER XIII.

1 Paul and Barnabas are chosen to go to the Gentiles. 7 Of Sergius Paulus, and Elymas the sorcerer. 14 Paul preacheth at Antioch, that Jesus is Christ. 42 The Gentiles believe; 45 but the Jews gainsay and blaspheme; 46 whereupon they turn to the Gentiles. 48 As many as were ordained to life believed.

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod* the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.a

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away.

4 ¶ So they, being sent forth by the Holy Ghost, departed unto Selencia; and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

* Or, *Herod's foster-brother.* a Num. 8:14; ch. 9:15; Rom. 1:1; Gal. 1:15; 1 Tim. 2:7.

immediate possession of the joys of heaven.

5. In all seasons of trial the people of God have an unfailing support To him they may apply with full assurance that he deeply sympathizes in their trials, and in the best time and way will grant them all needed aid.

15. It is sometimes difficult for Christians to believe the answers of their own prayers, though God has said that he is more ready to give blessings to those who ask him, than earthly parents are to give food to their children. Yet when he actually gives them, they are so speedy and abundant, that his people are astonished, and tempted to ascribe his mercies to almost any thing, rather than his gracious interposition in answer to their prayers.

22. Noisy flattering applause of public speakers is adapted to injure them. It tends to feed their pride, lead them to forget their dependence on God, and prevent them from giving glory to him.

23. Jehovah is a jealous God. Those who claim or consent to receive honors due only to him, or to assume any of his prerogatives, he views with peculiar abhorrence. Yet Jesus Christ received divine honors, and pronounces those blessed who bestow them. In him the Father is well pleased, and he commands all the angels in heaven to worship him. Of course he must be God. John 1:1; Heb. 1:8; 1 John 5:20.

CHAPTER XIII.

1. *Cyrene;* chapter 11:20. *Herod:* not the Herod spoken of in the preceding chapter, but his uncle, Herod Antipas, who is mentioned in Luke 3:1, 19.

2. *Ministered to the Lord;* were engaged in divine worship. *Separate:* set apart. *The work;* the work of missionaries to the places afterwards mentioned.

3. *Laid their hands on them:* the mode of setting them apart to their work.

4. *Selencia;* a seaport at the mouth of the river Orontes, about fifteen miles from Antioch.

5. *Salamis;* a city in the south-east part of Cyprus. *John to their minister;* John whose surname was Mark, as their assistant.

6. *Paphos;* a city on the west side of Cyprus. *Sorcerer:* a magician, or fortune-teller; one who pretended to foretell future events. *Bar-jesus:* meaning, son of a man named Jesus, or Joshua.

7. *Deputy;* that is, the proconsul; the title borne by those governors of provinces that were appointed by

A. D. 45. 8 But Elymas the sorcerer, (for so is his name by interpretation,) withstood them,[a] seeking to turn away the deputy from the faith.

9 Then Saul, who also *is called* Paul, filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtlety and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them,[b] returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day,[c] and sat down.

15 And after the reading of the law and the prophets,[d] the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, if ye have any word of exhortation for the people,[e] say on.

16 Then Paul stood up, and beckoning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers,[f] and exalted the people when they dwelt as strangers in the land of Egypt,[g] and with a high arm brought he them out of it.[h]

18 And about the time of forty years suffered he their manners[i] in the wilderness.[j]

19 And when he had destroyed seven nations in the land of Canaan,[j] he divided their land to them by lot.[k]

20 And after that, he gave *unto them* judges about the space of four hundred and fifty years, until Samuel the prophet.[l]

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[a] 2 Tim. 3:8. [b] chap. 15:38. [c] chap. 18:4. [d] ver. 27. [e] Heb. 13:22. [f] Deut. 7:6, 7. [g] Psa. 105:23. [h] Exod. 13:14, 16. [i] Gr. etrophophoresen, perhaps for etrophophoresen, *bore*, or *fed them, as a nurse heareth*, or *feedeth her child*; Deut. 1:31, according to the Seventy; and so Chrysostom. [j] Exodus 16:35. [j] Deut. 7:1. [k] Josh. 14:1, etc. [l] Judg. 2:16.

the Roman senate. *Prudent;* intelligent, wise, candid.

8. *Elymas;* apparently an Arabic word meaning wise or learned, that is, in the arts of sorcery. *Turn away the deputy;* prevent his embracing the gospel.

9. *Paul;* his Hebrew name was Saul. This is the first time he is called Paul; but after this, he is always called by this name.

10. *Child of the devil;* like him in temper and conduct. *Pervert;* misrepresent, and turn men away from the truth.

11. *The hand of the Lord;* he will visit thee in judgment.

12. *Doctrine of the Lord;* not merely the doctrine, but the divine power accompanying it. Compare Mark 1:27.

13. *Loosed;* set sail, departed. *Perga in Pamphylia;* Pamphylia was a province in the south part of Asia Minor, and Perga was its capital. *John departing from them;* an act which Paul strongly disapproved. Chap. 15:38.

14. *Antioch in Pisidia;* so called, to distinguish it from Antioch in Syria. Pisidia was a province north of Pamphylia, on the borders of which was Antioch.

15. *Law and the prophets;* portions of both which were read in the synagogue on the Sabbath.

16. *Give audience;* hearken.

17. *With a high arm;* with great power, and in a wonderful manner.

18. *Suffered he their manners;* bore with their provocations and sustained their lives; or according to another reading, bore or fed them as a nurse a child, as it is in the margin.

19. *Seven nations;* Josh. 3:10; 11:8.

21 And afterward they desired a king:[a] and God gave unto them Saul the son of Cis,[b] a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him,[c] he raised up unto them David to be their king;[d] to whom also he gave testimony, and said, I have found David the *son* of Jesse, a man after mine own heart,[e] which shall fulfil all my will.

23 Of this man's seed hath God, according to *his* promise,[f] raised unto Israel a Saviour, Jesus:[g]

24 When John had first preached, before his coming, the baptism of repentance to all the people of Israel.[h]

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.[i]

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets A. D. 45 which are read every sabbath-day, they have fulfilled *them* in condemning *him*.[j]

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.[k]

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,[l]

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son; this day have I begotten thee.[m]

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies[*] of David.

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a 1 Sam. 8:5. b 1 Sam. 10:1. c 1 Sam. 31:6. d 2 Sam. 5:3. e 1 Sam. 13:14. f Psa. 132:11. g Matt. 1:21. h Matt. 3:1-11. i Matt. 10:6. j Luke 24:20, 44. k chap. 1:3. l Rom. 4:13. m Psa. 2:7. * Gr. *ta osia, holy, or just things*: which word the Seventy, both in the place of Isa. 55:3, and in many others, use for that which is in the Hebrew, *mercies*.

21. *Cis;* in Greek, is the same as Kish in Hebrew. 1 Sam. 9:1; 10:1.

22. *Gave testimony;* 1 Sam. 13:14; 16:1–12; Psa. 89:20.

25. *His course;* course of service, his ministry. *Not he;* not the Messiah. John 1:20; Matt. 3:11.

26. *The word of this salvation;* the offer of salvation through faith in Jesus Christ.

27. *Because they knew him not;* did not know him to be the Messiah. *The voices of the prophets;* they did not understand the true meaning of the prophecies. *They have fulfilled them;* by crucifying Christ, they did what the prophets had foretold.

28. *No cause of death;* no crime.

31. *Them which came up;* his apostles and others.

32. *The promise which was made unto the fathers;* of the Messiah and his salvation.

33. *This day have I begotten thee;* the resurrection of Christ from the dead was the great public manifestation of him as the Son of God; the act by which he was "declared to be the Son of God with power." Rom. 1:4.

34. *The sure mercies of David;* the sure mercies promised to David, Isa. 55:3; namely, that God would never remove his mercy from him, but that his throne should be established for ever. 2 Samuel 7:12–17. This promise is fulfilled in the resurrection of Jesus Christ the Son of David, and his exaltation to universal dominion.

A. D. 45. 35 Wherefore he saith also in another *psalm*, Thou shalt not suffer thy Holy One to see corruption.[a]

36 For David, after he had served his own generation by the will of God,[*] fell on sleep, and was laid unto his fathers, and saw corruption:[b]

37 But he, whom God raised again, saw no corruption.[c]

38 ¶ Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:[d]

39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.[e]

40 Beware therefore, lest that come upon you, which is spoken of in the prophets:

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.[f]

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.[†]

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God.[g]

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.[h]

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you:[i] but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.[j]

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.[k]

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.[l]

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul

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[a] Psalm 16:10. [*] Or, *after he had in his own age served the will of God.* [b] 1 Kings 2:10. [c] ch. 2:24. [d] Dan. 9:24; Luke 24:47; [e] John 3:12. [f] Isa. 53:1; Hab. 1:5; Rom. 3:28; 8:3. [†] Isa. 29:14; Hab. 1:5. [†] Or, *in the week between*, or *in the sabbath between.* [g] ch. 14:22; Heb. 6:11, 12; 12:15. [h] chap. 18:6. [i] Matt. 10:6; Luke 24:47; Rom. 1:16. [j] Deut. 32:21; Matt. 21:43; Rom. 10:19. [k] Isa. 49:6. [l] chap. 2:47; Rom. 8:30.

35. *Another psalm*; Psa. 16:10.

39. *Could not be justified*; Romans 3:20; Heb. 9:8-28.

40. *Which is spoken of in the prophets*; Hab. 1:5. The apostle follows the Greek version of the Seventy, which agrees for substance with the Hebrew.

41. *A work*; a work of desolating judgment; namely, the overthrow of the land by foreign enemies.

43. *Religious proselytes*; Gentiles who had embraced the Jewish religion. *In the grace of God*; in the profession and practice of the gospel.

46. *Necessary*; in order to obey the command and fulfil the appointment of God. Luke 24:47. *Judge yourselves unworthy*; show yourselves unfit longer to receive even the offer of salvation. *We turn to the Gentiles*; we devote ourselves to the work of preaching the gospel to the heathen.

47. *Saying*; Isa. 49:6. *Be for salvation*; be a Saviour. *Unto the ends of the earth*; to all people.

48. *Ordained to eternal life*; Rom. 8:28-30; 2 Thess. 2:13; 1 Pet. 1:2.

50. *Devout*; devout in the observance of the Jewish law.

and Barnabas,[a] and expelled them out of their coasts.

51 But they shook off the dust of their feet against them,[b] and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.[c]

CHAPTER XIV.

1 Paul and Barnabas are persecuted from Iconium. 8 At Lystra Paul healeth a cripple, whereupon they are reputed as gods. 19 Paul is stoned. 21 They pass through divers churches, confirming the disciples in faith and patience. 26 Returning to Antioch, they report what God had done with them.

AND it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. A. D. 46.

3 Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.[d]

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.[e]

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They were aware of *it*, and fled unto Lystra and Derbe,[f] cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet,

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a 2 Timothy 3:11. b Mark 6:11; Luke 9:5; chap. 18:6. c Matthew 5:12; 1 Thessa. 1:6. d Mark 16:20; Hebrews 2:4. e chap. 28:24. f Matt. 10:23.

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51. *Shook off the dust;* in token of abhorrence of their wickedness. Mark 6:11. *Iconium;* a city of Lycaonia, a province north-east of Pisidia.

INSTRUCTIONS.

2. True ministers of Christ are prepared for, and called to their work by the Holy Ghost. This, however, does not supersede the necessity, or lessen the propriety, in order to their greatest usefulness, of their being set apart with prayer and the laying on of hands.

6. Teachers of falsehood and pretenders to superior power are always afraid of the faithful preaching of the gospel. So far as it is embraced and followed, their influence will be gone; they therefore misrepresent and oppose it, slander those who preach it, and in various ways seek to prevent men from receiving it.

10. A correct and extensive knowledge of history, especially the history of the church, is of great importance to ministers of the gospel. To show what God has done in his providence, as well as what he has said in his word, is a means of communicating to men a knowledge of his character and will, and presenting the motives to love and obey him.

27. Men who do not understand the meaning of the Bible, and who malignantly persecute those who obey it, may nevertheless, in their opposition, be fulfilling its predictions, and thus adding to the evidences of its divine origin, and of the truth of its declarations.

39. By believing in Christ, men may be accepted and treated as righteous; but they are so wicked, that none will believe, unless God by his Spirit lead them to do it.

48. When any believe in Christ, it shows that they were from the beginning "chosen to salvation, through sanctification of the Spirit and belief of the truth;" the glory therefore of every thing good in them, and of all the good done or enjoyed by them, belongs to God

CHAPTER XIV.

3. *Gave testimony;* proved the truth of what they taught, by enabling them in his name to work miracles.

6. *Lystra and Derbe;* cities of Lycaonia, a province of Asia Minor.

A. D. 46. being a cripple from his mother's womb,[a] who never had walked:

9 The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,[b]

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.[c]

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.[d]

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.[e]

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes,[i] and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you,[g] and preach unto you that ye should turn from these vanities[h] unto the living God,[i] which made heaven, and earth, and the sea, and all things that are therein:[j]

16 Who in times past suffered all nations to walk in their own ways.[k]

17 Nevertheless he left not himself without witness,[l] in that he did good, and gave us rain from heaven,[m] and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul,[n] drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many,[o] they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith,[p] and that we must through much tribulation enter into the kingdom of God.[q]

23 And when they had ordained

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a Chap. 3:2. b Matt. 9:28, 29. c Isa. 35:6. d ch. 28:6. e Dan. 2:46. f Matt. 26:65. g ch. 10:26; Jas. 5:17; Rev. 19:10. h 1 Sam. 12:21; 1 Kings 16:13; Jer. 14:22; Jonah 2:8; 1 Cor. 8:4. i 1 Thess. 1:9. j Gen. 1:1; Psalm 33:6; 146:6; Rev. 14:7. k Psalm 81:12; ch. 17:30. l Rom. 1:20. m Job 5:10; Psa. 147:8; Matt. 5:45. n 2 Cor. 11:25. o Or, *had made many disciples.* p ch. 13:43. q Rom. 8:17; 2 Tim. 3:12.

9. *Faith to be healed;* confidence in the power of Christ, by means of Paul, to heal him.

11. *Speech of Lycaonia;* the language of that province.

12. *Jupiter;* considered by the Greeks and Romans as the greatest of their gods. *Mercurius;* regarded as the god of eloquence.

13. *Before their city;* in front of their city was a temple dedicated to Jupiter. *Garlands;* wreaths of flowers, with which they decorated the victims to be offered in sacrifice.

14. *Rent their clothes;* in token of their abhorrence of such sacrifices.

15. *Men of like passions;* frail, sinful, dying men. *These vanities;* the worship of false and imaginary gods.

16. *All nations;* the gentile world. *Their own ways;* ways of idolatry and wickedness, without a written revelation.

17. *Witness;* evidences of his existence, power, and goodness.

19. *Persuaded the people;* persuaded them that Paul and Barnabas were bad men, and deceivers.

22. *Confirming the souls;* instructing and establishing them in the faith and practice of the gospel.

23. *Ordained them elders;* set apart

them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia:

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.[a]

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them,[b] and how he had opened the door of faith unto the Gentiles.[c]

28 And there they abode long time with the disciples.

CHAPTER XV. A. D. 51.

1 Great dissension ariseth touching circumcision. 6 The apostles consult about it. 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.

AND certain men which came down from Judea taught the brethren,[d] *and said,* Except ye be circumcised after the manner of Moses,[e] ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.[f]

3 And being brought on their way by the church,[g] they passed through Phenice and Samaria,

a Ch. 13:1, 3; 15:40. b ch. 15:4. c 1 Cor. 16:9; 2 Cor. 2:12; Rev. 3:8. d Gal. 2:12.

e Lev. 12:3; John 7:22. f Gal. 2:1. g Rom. 15:24; 1 Cor. 16:6, 11; 3 John 6.

persons to take the care, oversight, and instruction of the churches.

24. *Pamphylia;* on their way back towards Antioch in Syria, from which they went. Chap. 13:1.

25. *Attalia;* a seaport in Pamphylia from which they could sail to Antioch.

26. *The work which they fulfilled:* the missionary work to which they had been appointed, chap. 13:2, 3.

27. *The church;* the disciples at Antioch. *Opened the door of faith unto the Gentiles;* prepared the way to preach to them the gospel, and led them to embrace it.

INSTRUCTIONS.

1. In preaching, the manner, as well as the matter, is important; and it should be the earnest desire, the fervent prayer, and the diligent effort of every minister of the gospel, so to speak that multitudes of all classes shall, through the grace of God, be led to believe.

4. When great numbers embrace the gospel, those who continue to reject it are often filled with wrath against those who preach it. The community is divided. A part join the friends, and a part the enemies of Christ, and great commotions follow. These results wicked men attribute to the gospel; but they spring from opposition to it and the opposers, not the faithful preachers of the gospel, are responsible for the evils thus occasioned.

15. Faithful ministers of the gospel will be careful to let none think of them as any thing more than men, of like infirmities with other men; and if they are instrumental of good, they will inculcate upon all that the glory belongs wholly to God.

23. Churches need officers to take the oversight of them, to instruct them, and labor for their spiritual good: and it is proper that they should be set apart to this work, that the influences of the Holy Spirit should be sought for them, and they be particularly commended to his gracious guidance and care.

27. Correct accounts of the manner in which God has delivered his people from trials, and crowned their labors with his blessing, are very useful. They lead Christians to put greater confidence in him, to pray more earnestly for spiritual blessings, and with increased fidelity use the means which are needful to obtain them.

CHAPTER XV.

1. *Certain men;* Jews who had become Christians. *The brethren;* the Christians at Antioch. *The manner of Moses;* as taught by him.

A. D. 52. declaring the conversion of the Gentiles:[a] and they caused great joy unto all the brethren.[b]

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.[c]

5 But there rose up certain[*] of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.[d]

6 ¶ And the apostles and elders came together for to consider of this matter.[e]

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.[f]

8 And God, which knoweth the hearts,[g] bare them witness, giving them the Holy Ghost, even as *he did* unto us;

9 And put no difference between us and them, purifying their hearts by faith.[h]

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples,[i] which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved,[j] even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.[k]

13 ¶ And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me.

14 Simeon hath declared how God at the first did visit the Gentiles,[l] to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is

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a Ch. 14:27. b Luke 15:7, 10. c ch. 21:19. * Or, *rose up*, said they, *certain*, etc. d ver. 1. e Matt. 18:20. f Matt. 16:18, 19; chap. 10:20.

g chap. 1:24. h Heb. 9:13, 14; 1 Peter 1:22, i Gal. 5:1. j Rom. 3:24; Eph. 2:8; Titus 3:4, 5. k ch. 14:27. l Luke 2:31, 32.

5. *The Pharisees;* though converted to Christianity, they still retained their attachment to many rites and ceremonies of the Jewish dispensation.

7. *By my mouth should hear the word of the gospel:* Peter was the first who preached the gospel to the Gentiles, and thus opened the way for their admission into the Christian church. Acts 10:34–48.

8. *Bare them witness;* testified to their acceptance.

9. *By faith;* by believing in Christ.

10. *Tempt ye God;* by acting against the manifestations of his will. *A yoke;* the burdensome rites and ceremonies of the Jewish religion.

11. *Even as they;* Jews as well as Gentiles must be saved, not by works, or the observance of rites and ceremonies, but through grace, by faith in Jesus Christ.

13. *James;* see note to chap. 12:17.

14. *Simeon;* the Hebrew mode of spelling Simon, meaning Simon Peter. Verse 7.

15. *The prophets;* they had foretold that the gospel should be preached to the Gentiles as well as Jews. Isa. 2:2–4; 49:6; Amos 9:11, 12.

16. *I—will build again the tabernacle of David;* here representing David's royal family, which, after the Babylonish captivity, fell into obscurity. It was rebuilt in the person of Christ, the son of David according to the flesh, and the true heir to David's throne. Luke 1:32, 33. The apostle in this quotation follows the Greek translation of the Seventy.

17. *Upon whom my name is called;* who are called Jehovah's people.

called, saith the Lord, who doeth all these things.[a]

18 Known unto God are all his works from the beginning of the world.[b]

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:[c]

20 But that we write unto them, that they abstain from pollutions of idols,[d] and *from* fornication,[e] and *from* things strangled, and *from* blood.[f]

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.[g]

22 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas surnamed Barsabas,[h] and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner: The apostles and elders and brethren *send* greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia.

24 Forasmuch as we have heard, that certain which went out from us have troubled you with A. D. 52 words,[i] subverting your souls, saying, *Ye must* be circumcised, and keep the law;[j] to whom we gave no *such* commandment:[k]

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul:

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.[l]

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.[*]

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things;[m]

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication:[n] from which if ye keep yourselves,[o] ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, they rejoiced for the consolation.[†]

[a] Amos 9:11, 12. [b] Num. 23:19; Isa. 46:10. [c] 1 Thess. 1:9. [d] Exodus 20:4, 5; 1 Cor. 8:1, etc.; 10:28; Rev. 2:14, 20; 9:20. [e] 1 Cor. 6:9, 18; Col. 3:5; 1 Thess. 4:3. [f] Lev. 17:14; Deut. 12:16, 23. [g] ch. 13:15, 27. [h] ch. 1:23. [i] ver. 1; Gal. 5:12. [j] Gal. 5:4. [k] Gal. 2:4. [l] chaps. 13:50; 14:19. [*] Gr. *word.* [m] Rev. 2:24. [n] ver. 20. [o] 2 Cor. 11:9; James 1:27; 1 John 5:21; Jude 20, 21. [†] Or, *exhortation.*

18. *Known unto God are all his works from the beginning of the world;* as much as to say, The calling of the Gentiles into the church is in accordance with God's purpose from the beginning. Why then throw hinderances in their way?

19. *Sentence;* opinion, or judgment. *That we trouble not them;* by imposing upon them Jewish ceremonies.

20. *Pollutions of idols;* from using meats offered in sacrifice to idols, or in any way conniving at idolatry. *Fornication;* a sin which was exceedingly common among the Gentiles, and against which they needed a special warning. *Things strangled;* animals killed by strangling without the shedding of their blood. The eating of blood was forbidden by the ancient law. Genesis 9:4-6; Lev. 17:10-14. From the reading of the law in the synagogue on the Sabbath, verse 21, this was known to the Jews; and should Christians use blood, it would unnecessarily prejudice the Jews against the gospel.

24. *Troubled you with words, subverting your souls;* compare the manner in which Paul speaks of these men in Gal. 2:4. They had subverted their souls by inculcating error, and turning them from the truth. *The law;* the ritual law of Moses.

28. *Seemed good to the Holy Ghost;* the apostles, elders, and brethren, in their consultations on this subject, were under the influence of the Holy Spirit, and by him were led to a right result.

31. *They rejoiced for the consolation;* which the letter contained.

A. D. 53. 32 And Judas and Silas, being prophets also themselves, exhorted the brethren with many words, and confirmed *them*.[a]

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.[b]

34 Notwithstanding, it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord,[c] *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.[d]

38 But Paul thought not good to take him with them, who departed from them from Pamphylia,[e] and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.[f]

41 And he went through Syria and Cilicia, confirming the churches.[g]

CHAPTER XVI.

1 Paul having circumcised Timothy, 7 and being called by the Spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison doors are opened. 31 The jailer is converted, 37 and they are delivered.

THEN came he to Derbe and Lystra: [h] and behold, a certain disciple was there, named

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a Chap. 14:22. b 1 Cor. 16:11; 2 John 10. c chap. 13:4, etc. d ch. 12:12, 25; Col. 4:10. e ch. 13:13. f ch. 14:26; 20:32. g ch. 16:5. h ch. 14:6.

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32. *Prophets;* chap. 11:27.

36. *Every city;* in which they had preached in their missionary tour. Chap. 13, 14.

37. *John—Mark;* his mother was a sister of Barnabas. Col. 4:10.

38. *Who departed;* chap. 13:13.

39. *Cyprus;* the native place of Barnabas. Chap. 4:36.

41. *Confirming the churches;* strengthening and establishing them in the faith and practice of the gospel.

INSTRUCTIONS.

5. The errors of men are not all at once removed by their conversion; they need further instruction, observation, and experience, as well as the continued teaching of the Holy Spirit. But if they are really born of God, and use proper means, he will enlighten them; and as they see their errors they will renounce them, and become more and more conformed in faith and practice to his revealed will.

15. The better Christians understand and obey the Bible, the more clearly they will see that they should receive and love one another as brethren, even as Christ receives and loves them.

19. In the primitive church, Peter had no preëminence above James and the other apostles. He alone did not send out a letter to the brethren in Antioch, nor did James, or any, or all the apostles do it. They consulted with the elders and brethren, and sent out the epistle in the name of all united. This course seemed good not only to them, but also to the Holy Ghost. Verse 28.

31. A right understanding of the will of God and a disposition to follow it, give great joy to his people. It is a powerful means of extending his kingdom, increasing the number of his subjects, and hastening the time when all shall know him from the least to the greatest.

39. Contentions among ministers and Christians, while they often show their weakness and wickedness, and are exceedingly injurious to the cause of Christ, are sometimes manifestly overruled to the furtherance of the gospel, and the wider and more rapid extension of his kingdom.

CHAPTER XVI.

1. *Derbe and Lystra;* chap. 14:6.

Timotheus,[a] the son of a certain woman which was a Jewess,[b] and believed; but his father *was* a Greek:

2 Which was well reported of by the brethren that were at Lystra and Iconium.[c]

3 Him would Paul have to go forth with him; and took and circumcised him[d] because of the Jews which were in those quarters:[e] for they knew all that his father was a Greek.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.[f]

5 And so were the churches established in the faith,[g] and increased in number daily.

6 Now when they had gone throughout Phrygia and the region of Galatia,[h] and were forbidden of the Holy Ghost to preach the word in Asia,[i]

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.[j]

9 And a vision appeared to Paul in the night: There stood A. D. 52 a man of Macedonia,[k] and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavored to go into Macedonia,[l] assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi,[m] which is the chief[*] city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And on the sabbath[†] we went out of the city by a river-side, where prayer was wont to be made;[n] and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened,[o] that she attended unto the things which were spoken of Paul.

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[a] Ch. 19:22; Rom. 16:21; 1 Cor. 4:17. [b] 2 Tim. 1:5. [c] ch. 6:3; 1 Tim. 5:10; Heb. 11:2. [d] Gal. 2:3–8; 5:1–3. [e] 1 Cor. 9:20. [f] ch. 15:28, 29. [g] ch. 15:41. [h] Gal. 1:2; 1 Pet. 1:1. [i] Amos 5:11, 12; 1 Cor. 12:11; Rev. 1:4, 11. [j] 2 Cor. 2:12; 2 Tim. 4:13. [k] ch. 10:30. [l] 2 Cor. 2:13. [m] Phil. 1:1. [*] Or, *the first*. [†] Gr. *sabbath-day*. [n] ch. 21:5. [o] Luke 24:45.

3. *Circumcised him;* this Paul did, not because it was needful to salvation, but to prevent the Jews from being prejudiced against Timothy as a preacher of the gospel.

4. *The decrees;* the decision to which the apostles and brethren at Jerusalem had come. Chap. 15:29.

6. *Phrygia;* this was the central and largest province in Asia Minor. *Galatia;* a province east of Phrygia. *Asia;* this word here, and in other places in the New Testament, refers to proconsular Asia, of which Ephesus was the capital.

7. *Mysia;* north-west of Phrygia. *Assayed;* attempted. *Bithynia;* a province east of Mysia, and north of Phrygia. *The Spirit;* the Holy Spirit.

8. *Troas;* a city near the site of ancient Troy, on the north part of the Ægean sea, which separates Asia Minor from Europe.

9. *Macedonia;* a country in the south-east of Europe.

10. *We;* from this it appears that Luke, the writer of this book, accompanied Paul. Compare chap. 20:5, etc. *Assuredly gathering;* being convinced.

11. *Samothracia;* an island in the north part of the Ægean sea. *Neapolis;* a seaport of Macedonia.

12. *Philippi—a colony:* inhabited by Roman citizens, and enjoying special privileges. This was the first introduction of the gospel into Europe.

14. *Thyatira;* a city of Lydia, a province in Asia Minor. *Worshipped God;* was a proselyte to the Jewish religion. *Whose heart the Lord opened;* inclined to believe what Paul preached.

A. D. 53. 15 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*.[a] And she constrained us.

16 ¶ And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination[*] met us,[b] which brought her masters much gain by soothsaying:[c]

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God,[d] which show unto us the way of salvation.[e]

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her.[f] And he came out the same hour.[g]

19 ¶ And when her masters saw that the hope of their gains was gone,[h] they caught Paul and Silas, and drew *them* into the market-place[†] unto the rulers,[i]

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,[j]

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them,[k] they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 ¶ And at midnight Paul and Silas prayed,[l] and sang praises unto God:[m] and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken:[n] and immediately all the doors were opened, and every one's bands were loosed.[o]

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm:[p] for we are all here.[q]

29 Then he called for a light, and sprang in, and came trembling,[r] and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?[s]

31 And they said, Believe on the

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a Heb. 13:2. * Or, *Python.* b 1 Sam. 28:7. c chap. 19:24. d Gen. 14:18–22. e ch. 18:26; Heb. 10:20. f Mark 1:25, 34. g Mark 16:17. h chap. 19:24, 27. † Or, *court.* i Matt. 10:18. j 1 Kings 18:17; ch. 17:6. k 2 Cor. 6:5; 11:23, 25; 1 Thess. 2:2. l Jas. 5:13. m Psalm 34:1. n ch. 4:31. o Isaiah 42:7; ch. 5:19; 12:7, 10. p Eccl. 7:15–17. q Prov. 24:11, 12; 1 Thess. 5:15. r Jer. 5:22. s ch. 2:37; 9:6.

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16. *To prayer;* the place of prayer. *Spirit of divination;* an evil spirit, under the influence of which she professed to divine, that is, to reveal things beyond the reach of human knowledge. *Soothsaying;* professing to foretell future events.

18. *Being grieved;* at her debased and wretched condition, and the evil she might occasion. *In the name of Jesus Christ;* this showed that the author of this miracle was not Paul, but Christ.

19. *Hope of their gains;* the hope of making any more money in that wicked way.

21. *Customs—not lawful;* a new religion contrary to the Roman law.

24. *The inner prison;* from which it would be most difficult to escape. *Stocks;* wooden frames in which their feet were fastened.

26. *Bands;* chains, cords, or fetters by which they were confined.

27. *Would have killed himself;* to avoid the punishment of death, to which those were liable who allowed prisoners to escape. Compare chap. 12:19.

30. *To be saved;* from sin, and the wrath of a justly offended God.

31. *Thy house;* thy family.

Lord Jesus Christ, and thou shalt be saved,[a] and thy house.[b]

32 And they spake unto him the word of the Lord, and to all that were in his house.[c]

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them,[d] and rejoiced,[e] believing in God with all his house.

35 ¶ And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto A. D. 53. them, They have beaten us openly uncondemned, being Romans,[f] and have cast *us* into prison; and now do they thrust us out privily? nay, verily; but let them come themselves and fetch us out.[g]

38 And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them,[h] and brought *them* out, and desired *them* to depart out of the city.[i]

40 And they went out of the prison, and entered into *the house of* Lydia:[j] and when they had seen the brethren, they comforted them, and departed.

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a Hab. 2:4; John 3:16, 36; 6:47; ch. 13:39.
b chap. 2:39.
c Rom. 1:14, 16.
d Luke 5:29.
e Rom. 5:11.
f chap. 22:25.
g Deu. 6:18, 19; Matt. 10:16.
h Exod. 11:8; Rev. 3:9.
i Matt. 8:34.
j ver. 14.

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35. *Sergeants;* the lictors who attended on the magistrates, and executed their commands.

37. *Being Romans;* having a right to the privileges of Roman citizens, whom it was unlawful thus to scourge and imprison. *Let them come;* this would be a public acknowledgment by the magistrates that they had done wrong.

39. *Besought them;* to overlook the injustice which had been done them, and to depart.

40. *Comforted them;* by recounting the goodness of God, and encouraging them to love and trust in him.

INSTRUCTIONS.

3. Christian wisdom will lead men to do, in some circumstances, what it will lead them to refuse to do under others. It is not enough that a thing is not forbidden: to be justified in doing it, we must also have reason to believe that it will be useful—that it is not only lawful, but also expedient. 1 Cor. 6:12; 10:23.

14. Whenever men believe on Jesus Christ, and are disposed to obey him, it is evidence that the Lord has renewed their hearts by his Spirit. To him, therefore, not to them, or those who have preached the gospel, belongs the glory.

16 Men are often more anxious to know their fortunes than their duty. They more earnestly seek and more liberally pay for specious delusions and lying vanities, than for substantial realities and momentous truth.

19. Under the influence of Satan, persons may pretend to foretell future events, and to exercise supernatural power; but when Christ delivers them from the snares of Satan, such pretensions will cease.

20. Many are greatly troubled when Satan is prevented from helping them to make money; and earnestly contend that the prosecution of their wicked employment is essential to the public good.

25. It is not in the power of the wicked to make the righteous unhappy, or prevent their rejoicing with exceeding joy.

30. To a convicted sinner, the most important of all things is salvation from sin and hell. To obtain it, he must do something; and the business of a minister is, to show him what he must do, set before him the motives, and look to the Holy Ghost to lead him to do it.

37. It is sometimes right and wise to claim the protection of civil law; to appeal from the judgment of inferior magistrates to higher tribunals, and let all know that the

A. D. 53.

CHAPTER XVII.

1 Paul preacheth at Thessalonica, 4 where some believe, and others persecute him. 10 He is sent to Berea, and preacheth there. 13 Being persecuted at Thessalonica, 15 he cometh to Athens, and disputeth, and preacheth the living God to them unknown, 34 whereby many are converted to Christ.

NOW when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them,[a] and three sabbath-days reasoned with them out of the scriptures,

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead;[b] and that this Jesus, whom I preach[*] unto you, is Christ.

4 And some of them believed,[c] and consorted with Paul and Silas;[d] and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason,[e] and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down are come hither also;[f]

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar,[g] saying that there is another king, *one* Jesus.

8 And they troubled the people and the rulers of the city,[h] when they heard these things.

9 And when they had taken security of Jason, and of the others, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto Berea:[i] who coming *thither*, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica,[j] in that they received the word with all readiness of mind,[k] and searched

[a] Luke 4:16; chap. 9:20; 13:5, 14. [b] Luke 24:26, 46; ch. 18:28; Gal. 3:1. [*] Or, *whom, said he, I preach.* [c] ch. 28:24. [d] 2 Cor. 6:5; 1 Thess. 1:5, 6. [e] Rom. 16:21. [f] Luke 23:5; ch. 16:20. [g] Luke 23:2; John 19:12. [h] Matt. 2:3; John 11:48. [i] ch. 9:25; ver. 14. [j] Psa. 119:99, 100. [k] Jas. 1:21; 1 Pet. 2:2.

rights and privileges of citizens are not to be trampled on with impunity. Government is unfaithful to itself, to its subjects, and to God, if it fails to be a terror to evil-doers, and a praise and protection to those that do well.

CHAPTER XVII.

1. *Amphipolis;* the chief city of the first or eastern division of Macedonia. *Thessalonica;* the capital of the second division of Macedonia.

2. *The scriptures;* the Old Testament.

3. *Must needs have suffered;* the Scriptures foretold that the Messiah would suffer. His death was needful in order to their fulfilment, and to the salvation of men.

4. *Consorted with Paul and Silas;* joined them. *Devout Greeks;* gentile Greeks who had become acquainted with the true religion as revealed in the Old Testament, and were worshippers of Jehovah. The women also appear to have been of the same class. So also in verse 12.

5. *Moved with envy;* at the success of Paul and Silas. *Jason;* a relation of Paul, at whose house he and Silas stayed. Rom. 16:21.

7. *Do contrary to the decrees of Cesar;* are guilty of rebelling against him.

9. *Taken security of Jason;* exacted a bond of him, by which he was made responsible that no disturbance should be caused by the presence of Paul and Silas. In accordance with this they were immediately sent away.

10. *Berea;* a city of Macedonia south-west of Thessalonica.

11. *More noble;* more noble-minded—candid inquirers after truth. *Whether those things were so;* whether the things taught by Paul and Silas were true, in accordance with the Scriptures.

the scriptures daily,[a] whether those things were so.

12 Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.[b]

14 And then immediately the brethren sent away Paul to go as it were to the sea:[c] but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed,[d] they departed.

16 ¶ Now while Paul waited for them at Athens, his spirit was stirred in him,[e] when he saw the city wholly given to idolatry.[*]

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons,[f] and in the market daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him.[g] And A. D. 53. some said, What will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto Areopagus,[‡] saying, May we know what this new doctrine,[h] whereof thou speakest, *is?*

20 For thou bringest certain strange things to our ears:[i] we would know therefore what these things mean.

21 For all the Athenians and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.

22 ¶ Then Paul stood in the midst of Mars-hill,[§] and said, Ye men of Athens, I perceive that in all things ye are too superstitious.[‖]

23 For as I passed by, and beheld your devotions,[¶] I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God that made the world and all things therein,[k] seeing that

a Isa. 34:16; Luke 16:29; 24:44; John 5:39. b Luke 12:51. c Matt. 10:23. d chap. 18:5. e Psa. 119:136; 2 Pet. 2:8. * Or, *full of idols.* f ch. 8:2. g Col. 2:8. ‡ Or, *base fellow.* † Or, *Mars-hill*; it was the highest court in Athens.

h John 13:34; 1 John 2:7, 8. i Hosea 8:12. § Or, *the court of the Areopagites.* ‖ Jer. 50:38. ¶ Or, *gods that ye worship*; Gal. 4:8. k chap. 14:15.

15. *Athens*; the most distinguished city in Greece, and the seat of literature, philosophy, and the fine arts.

17. *Disputed*; reasoned with them concerning the Messiahship of Jesus Christ, the worship of the one living and true God, and the retributions of eternity.

18. *Epicureans*; from Epicurus their founder, who taught that pleasure is the chief good. *Stoics*; from stoa, a Greek word meaning a porch; because, in a structure so named, Zeno the founder of this sect taught his doctrines. Among these the two following were prominent: that all things are fixed by necessity, and that the chief good of mankind is in raising himself to a state of indifference to all earthly things.

19. *Areopagus*; that is, as the word means, Mars-hill; a rocky height in Athens, opposite the western end of the Acropolis, where the highest Athenian court was held.

22. *Too superstitious*; rather, very religiously inclined, very much disposed to honor the gods.

23. *Passed by*; passed through the city, and beheld the sacred places and objects. *To the unknown God*; or, as the inscription may also be rendered, To an unknown God. They not only worshipped all the gods that were known, but had an altar to one that was unknown. However this might have arisen, it showed the truth of what Paul said, that they were much inclined to honor the gods; and it furnished him with an admirable occasion of preaching to them the true God, who was to them "the unknown God."

24. *Dwelleth not in temples*, accord

A. D. 54. he is Lord of heaven and earth,[a] dwelleth not in temples made with hands;[b]

25 Neither is worshipped with men's hands, as though he needed any thing,[c] seeing he giveth to all life, and breath,[d] and all things;[e]

26 And hath made of one blood all nations of men for to dwell on all the face of the earth,[f] and hath determined the times before appointed,[g] and the bounds of their habitation;[h]

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:[i]

28 For in him we live, and move, and have our being;[j] as certain also of your own poets have said, For we are also his offspring.[k]

29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.[l]

30 And the times of this ignorance God winked at;[m] but now commandeth all men everywhere to repent:[n]

31 Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained;[o] *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 ¶ And when they heard of the resurrection of the dead,[p] some mocked: and others said, We will hear thee again of this *matter*.[q]

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

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a Matt. 11:25. b chap. 7:48. c Psalm 50:8. d Job 12:10; Zech. 12:1. e Rom. 11:36. f Mal. 2:10. g Psa. 31:15. h Isa. 45:21. i ch. 14:17. j Col. 1:17. k Titus 1:12. l Isa. 40:18, etc.

m Rom. 3:25. n Luke 24:47; Titus 2:11, 12. o Rom. 2:16. * Or, *offered faith.* p ch. 26:8. q Luke 14:18; ch. 24:25.

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ing to the heathen idea of a local and limited presence. He is not confined to any place, but fills all places.

26. *Hath made of one blood;* caused all men to spring from one family. *Times—bounds;* the countries where they should live, and the periods during which they should occupy them.

27. *Seek the Lord;* the object of God in creation and providence is, that men may know, worship, and enjoy him. This they may do, for he is everywhere present, sustaining, upholding, and governing all things.

28. *Your own poets;* Aratus of Cilicia, a Greek poet who lived more than three hundred years before, and Cleanthes, who lived about the same time, and was successor of Zeno the founder of the Stoics, both expressed the sentiment referred to; and Aratus expressed it in the very words which Paul quotes.

29. *We ought not to think;* that Jehovah is like material objects of any kind.

30. *Winked at;* suffered, bore with, and did not give them a written expression of his condemnation of these sins, or come out in judgment against them. *To repent;* of their idolatry and wickedness, and turn to the worship and service of the one only living and true God.

31. *That man;* Jesus Christ. *Ordained;* appointed for this purpose. *Assurance;* conclusive evidence.

32. *Some mocked;* they considered a resurrection impossible and absurd.

34. *Clave unto him;* believed his doctrines, and followed him as their teacher. *The Areopagite;* a member of the Areopagus, or Athenian court.

INSTRUCTIONS.

2. The sermons of ministers should not be mere exhortations, or addresses to the passions and imaginations of men, but should contain sound argument and conclusive reasoning—not merely asserting, but proving the great doctrines and duties of the gospel, and enforcing them upon the consciences and hearts of men.

5. Rejecters of truth and violators

CHAPTER XVIII.

3 Paul laboreth with his hands, and preacheth at Corinth to the Gentiles. 9 The Lord encourageth him in a vision. 12 He is accused before Gallio the deputy, but is dismissed. 14 Afterwards passing from city to city he strengtheneth the disciples. 24 Apollos, being more perfectly instructed by Aquila and Priscilla, 28 preacheth Christ with great efficacy.

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named Aquila,[a] born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them.

3 And because he was of the same craft, he abode with A. D. 54. them, and wrought:[b] for by their occupation they were tent-makers.

4 And he reasoned in the synagogue every sabbath,[c] and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia,[d] Paul was pressed in the spirit, and testified to the Jews *that* Jesus *was* Christ.[e]

6 And when they opposed themselves,[e] and blasphemed, he shook *his* raiment,[f] and said unto them, Your blood *be* upon your own heads;[g] I *am* clean: from henceforth I will go unto the Gentiles.

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[a] Rom. 16:3; 1 Cor. 16:19; 2 Tim. 4:19. [b] ch. 20:34; 1 Cor. 4:12; 1 Thess. 2:9; 2 Thess. 3:8.

[c] ch. 17:2. [d] ch. 17:14, 15. [e] Or, *to the Christ.* [e] 2 Tim. 4:25. [f] Neh. 5:13. [g] Ezek. 33:4.

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of morality are apt to unite in opposing the gospel, and in doing this, the openly vicious of the basest sort can plead earnestly for the constitution and laws of the country, and express great fears lest these should be violated, and the public receive detriment.

11. Readiness of mind to hear the gospel, and daily to search the Scriptures for the purpose of understanding and obeying them, is evidence of true nobleness of spirit, and the means of increasing it, and of leading many to believe in Christ the Saviour of their souls.

13. The uneasiness which men feel when others receive the blessings which they themselves reject, is evidence of deep wickedness of heart. In refusing to enter the kingdom of heaven, and in trying to hinder others, they manifest the spirit of the great destroyer, and are hastening towards the place prepared for him and his angels.

16. Men may be renowned for human learning, and greatly attached to rites and forms of devotion, and yet be ignorant of the only proper object and way of religious worship, and be sunk in deep degradation and wickedness.

20. As all the human race are the offspring, and are under the government of one common Father, they are all brethren of one family, and are bound to treat one another as such. Each has rights given him by his heavenly Father, of which no man or body of men can deprive him, without deep injustice against a brother, and flagrant rebellion against God.

31. A day of searching and righteous judgment is coming, when each and all must stand before an omniscient and almighty Judge, who will render to all according to their works. Rom. 2:6-11; Rev. 14:11.

CHAPTER XVIII.

1. *Corinth;* the capital of Achaia, a province of Greece.

2. *Pontus;* the north-eastern province of Asia Minor. *Claudius;* the Roman emperor, who reigned from A. D. 41 to 54.

3. *Craft;* trade, or occupation *They were tent makers;* it was the custom of the Jews to have their sons taught some mechanical art; that they might thus, in any emergency, be able to provide for themselves.

4. *Persuaded the Jews;* that Jesus was the Christ.

5. *Pressed in the spirit;* distressed in view of the condition of the Jews, and powerfully moved to preach to them the gospel.

6. *Opposed themselves;* set themselves against him and his preaching. *Shook his raiment;* in token of deep abhorrence of their sins. *Your blood;* the guilt of your destruction. *I am clean,* free from blame.

A. D. 54. 7 ¶ And he departed thence, and entered into a certain *man's* house named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus,[a] the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee,[b] and no man shall set on thee to hurt thee: for I have much people in this city.

11 And he continued *there*[c] a year and six months, teaching the word of God among them.

12 ¶ And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,[e]

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:[d]

15 But if it be a question of words and names, and *of* your law,[e] look ye *to it;* for I will be no judge of such *matters.*

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes,[f] the chief ruler of the synagogue, and beat *him* before the judgment-seat. And Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.[h]

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.[i]

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem:[j] but I will return again unto you, if God will.[k] And he sailed from Ephesus.

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a 1 Cor. 1:14. b Matt. 28:20. c Or, *sat* there. e Jas. 2:6. d Rom. 13:3. e John 18:31; ch. 23:29; 25:11, 19. f 1 Cor. 1:1. g Rom. 16:1.

h Num. 6:18; ch. 21:24. i ch. 17:2. j chap. 19:21; 20:16. k 1 Cor. 4:19; Jas. 4:15.

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7. *One that worshipped God;* a proselyte to the Jewish religion.

10. *Much people in this city;* many who shall receive the gospel and be saved.

12. *Gallio;* the Roman governor of the province of Achaia, and brother of the philosopher Seneca. *Made insurrection;* assaulted and apprehended Paul.

13. *Contrary to the law;* the law of Moses.

14. *Paul was now about to open his mouth;* to speak in his own defence. *Wrong or wicked lewdness;* injustice, or any crime. *Reason would that I should bear with you:* it would be reasonable to hear the complaint and try the cause.

15. *A question of words and names;* merely about their religion.

17. *Then all the Greeks;* the Gentiles present, who sympathized with Gallio in his abhorrence of Jewish bigotry. *Sosthenes;* probably at that time a leader of the persecution against Paul. *Cared for none of those things;* troubled not himself about the treatment that Sosthenes received from the Greeks, being willing that he should suffer the indignation of the people.

18. *Shorn his head;* cut off his hair, as was the custom in fulfilment of a vow, or promise to the Lord. *Cenchrea;* the seaport of Corinth, about eight miles east of the city.

19. *Ephesus;* a city of Ionia in Asia Minor, about forty miles south of Smyrna.

21. *This feast;* the feast of the passover.

22 And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order,[a] strengthening all the disciples.[b]

24 ¶ And a certain Jew named Apollos,[c] born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit,[d] he spake and taught diligently the things of the Lord, knowing only A. D. 56. the baptism of John.[e]

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.[f]

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:[g]

28 For he mightily convinced the Jews, *and that* publicly, showing by the scriptures that Jesus was Christ.[h]

[a] Gal. 1:2. [b] ch. 14:22; 15:32, 41. [c] 1 Cor. 1:12; 3:5, 6; Titus 3:13. [d] Rom. 12:11; Jas. 5:16. [e] chap. 19:3. [f] Heb. 6:1; 2 Pet. 3:18.

[g] 1 Cor. 3:6; Ephes. 2:8. [h] Or, *Jesus is the Christ*; chapter 9:22; 17:3; verse 5. [i] John 5:39.

22. *Cesarea*; a seaport on the western coast of Palestine. *Gone up*; to Jerusalem. *Antioch*; in Syria, the place from which he went out on his late tour.

23. *Galatia and Phrygia*; provinces which he had before visited. *Strengthening all the disciples*; confirming their faith in the gospel, and encouraging them to persevere in holy living.

24. *Alexandria*; a city in the north part of Egypt, founded by Alexander the Great, about three hundred years before Christ.

25. *This man was instructed in the way of the Lord*; so far as it was revealed in the Old Testament, and made known by the preaching of John the Baptist.

26. *Expounded unto him the way of God more perfectly*; they showed him what had taken place since the preaching of John with regard to the Messiah, and pointed out more clearly the way of salvation through him.

27. *Achaia*; a part of Greece, of which Corinth was the capital, where Aquila and Priscilla had lived. *The brethren wrote*; the Christians at Ephesus wrote letters, recommending Apollos to the Christians in Achaia. *Helped them much*; by his zeal, eloquence, and piety, he greatly assisted those who, through grace, had believed in Jesus Christ.

INSTRUCTIONS.

3. A knowledge of useful business is important to all, especially to ministers who are called to preach the gospel and establish churches in heathen lands; and diligence in the discharge of appropriate duties is honorable, and highly conducive to usefulness and enjoyment.

9. Ministers of the gospel are at times liable to great fear and depression of spirits. But God is able to encourage and protect them. He would have them remember, that among their opposers may be many who will be their warmest friends; and that by perseverance and fidelity in preaching the gospel, they may be instrumental in preparing them for an exceeding and eternal weight of glory.

21. A pious man with right views, in forming his plans, will not lose sight of his dependence on God, or forget that, if the Lord will, he shall live and do this or that; and he will honor Him by the suitable expression, at proper times, of this momentous truth.

26. Great zeal and eloquence, united with love to Christ and the souls of men, are not enough to make a minister of the gospel most useful. He must also be acquainted with the word and the providence of God, and be able to show how one is a fulfilment and illustration of the other.

A. D. 56.

CHAPTER XIX.

1 The Holy Ghost is given by Paul's hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uproar against Paul, 35 which is appeased by the town-clerk.

AND it came to pass, that while Apollos was at Corinth,[a] Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost.[b]

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.[c]

4 Then said Paul, John verily baptized with the baptism of repentance,[d] saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.[e]

5 When they heard *this*, they were baptized in the name of the Lord Jesus.[f]

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues,[h] and prophesied.[i]

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.[j]

9 But when divers were hardened,[k] and believed not, but spake evil of that way before the multitude,[l] he departed from them,[m] and separated the disciples, disputing daily in the school of one Tyrannus.

10 And this continued by the space of two years;[n] so that all they which dwelt in Asia heard the word of the Lord Jesus,[o] both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:[p]

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.[q]

13 ¶ Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus,[r] saying, We adjure you by Jesus whom Paul preacheth.[s]

14 And there were seven sons of *one* Sceva a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered

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a 1 Cor. 3:5, 6. b 1 Sam. 3:7; chap. 8:16. c chap. 18:25. d Matt. 3:11. e John 1:15, 27, 30. f ch. 8:16; 1 Cor. 1:13. g ch. 8:17. h ch. 2:4; 10:46. i 1 Cor. 14:1, etc. j chap. 18:19; 28:23. k Romans 11:7; Heb. 3:13. l ver. 23; 2 Tim. 1:15; 2 Pet. 2:2; Jude 10. m 1 Tim. 6:5. n ch. 20:31. o ch. 20:18. p Mark 16:20. q ch. 5:15. r Mark 9:38; Luke 9:49. s Josh. 6:26.

CHAPTER XIX.

1. *The upper coasts;* Phrygia and Galatia, which lay east at a distance from the sea on higher ground than Ephesus.

2. *Received the Holy Ghost;* his miraculous powers. *Not so much as heard;* that the Holy Spirit had been given, in his special manifestations, as at the day of Pentecost. Acts 2:17, 18.

6. *The Holy Ghost came on them;* with his miraculous power, as he had done on other disciples.

9. *Divers were hardened;* by resisting and rejecting the truth. *That way;* the way of salvation which Paul preached. *The school;* the room or place where Tyrannus taught.

10. *Asia;* Ionia, or proconsular Asia, of which Ephesus was the capital.

13. *Vagabond;* wandering about from city to city in the exercise of their juggling arts. *Exorcists;* those who pretended, by repeating the name of God, and performing certain ceremonies, to heal diseases and expel evil spirits. *We adjure you;* charge you, by an oath in the name of Jesus, whom Paul preacheth, to come out.

15. *Jesus I know, and Paul;* their power to expel us we acknowledge, but not yours.

and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them,[a] so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all,[b] and the name of the Lord Jesus was magnified.

18 And many that believed came, and confessed,[c] and showed their deeds.

19 Many also of them which used curious arts, brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God and prevailed.[d]

21 ¶ After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem,[e] saying, After I have been there, I must also see Rome.[f]

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus;[g] but he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.[h]

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;[i]

25 Whom he called together with the workmen of like occupation,[j] and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands:[k]

27 So that not only this our craft is in danger to be set at naught; but also that the temple of the great goddess Diana should be despised,[l] and her magnificence should be destroyed, whom all Asia and the world worshippeth.[m]

28 And when they heard *these sayings*, they were full of wrath,[n] and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius[o] and Aristarchus,[p] men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.[q]

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a Luke 8:29. b Luke 1:65; ch. 2:43; 5:5, 11. c Matt. 3:6; Rom. 10:10. d ch. 12:24. e Gal. 2:1. f Rom. 15:23-28. g Rom. 16:23; 2 Tim. 1:20. h 2 Cor. 1:8; 6:9. i chap. 16:16, 19. j Rev. 18:11. k Psalm 115:4; Isa. 44:10-20; Zeph. 2:11. l 1 John 5:19; Rev. 13:8. m Jer. 50:38. n Romans 16:23; 1 Cor. 1:14. o Col. 4:10. q ch. 21:12.

17. *Magnified;* he was increasingly honored.

18. *Confessed;* their former wicked deeds.

19. *Curious arts;* cunning, adroit practices of jugglery and deception. *Books;* those which taught the way to practise these arts.

21. *Macedonia and Achaia;* provinces in Greece which he had before visited. Chapter 16:10; 17:15; 18:12.

22. *Erastus;* he had been chamberlain, or treasurer of Corinth. Rom. 16:23. *Asia;* verse 10.

23. *That way:* the way of salvation through Jesus Christ.

24. *Shrines for Diana;* Diana was a celebrated heathen goddess, to whom a splendid temple was erected at Ephesus. The shrines were small silver temples, in imitation of that of Diana, which were bought by multitudes, and kept as precious memorials. *Craftsmen;* the silversmiths who made these shrines.

25. *Craft;* trade.

26. *Turned away much people;* turned many from the worship of idols.

31. *Theatre;* which was customari

A. D. 59. 32 Some therefore cried one thing, and some another: [a] for the assembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, [b] and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 And when the town-clerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper* of the great goddess Diana, and of the *image* which fell down from Jupiter? [c]

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly. [d]

37 For ye have brought hither these men, which are neither robbers of churches, [e] nor yet blasphemers of your goddess.

38 Wherefore, if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, † and there are deputies: let them implead one another.

39 But if ye inquire any thing concerning other matters, it shall be determined in a lawful ‡ assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly. [f]

* Chap. 21:34. [b] 1 Tim. 1:20; 2 Tim. 4:14. [c] Or, *the temple-keeper.* [c] Eph. 2:12. [d] Prov. 14:29. [e] chap. 25:8. † Or, *the court days are kept.* ‡ Or, *ordinary.* [f] 2 Cor. 1:8–10.

ly used as a place for the public assembling of the citizens.

33. *Putting him forward;* for the purpose of giving him opportunity to address the assembly.

34. *Cried out;* to prevent Alexander from being heard.

35. *Town clerk;* a city magistrate, who presided in the senate, recorded the laws, and read in public what was to be communicated to the people. *Appeased the people;* quieted them, so that he could be heard. *The image;* the image of Diana which was kept in the temple, and which they said was given by Jupiter the chief of the gods.

36. *Cannot be spoken against;* cannot be denied; must be admitted as true.

37. *Churches;* temples.

38. *A matter;* just cause of complaint. *Deputies;* proconsuls, who presided over the administration of justice. *Implead one another;* argue their cases in court.

39. *Other matters;* things which concern not individuals merely, but the public. *Lawful assembly;* one not got up by tumult, but regularly called.

40. *Called in question for this day's uproar;* accused to the Roman government and punished. Riotous assemblies were forbidden by Roman law, and the penalty for instigating them was death. The Ephesians therefore, especially Demetrius and his associates, were in no small danger; and when they came to consider, they were very willing to disperse, as is often the case with rioters under an efficient government.

INSTRUCTIONS.

9. When the preaching of the gospel only hardens men, and leads them more bitterly to oppose the truth, it is sometimes best for ministers to leave them, and go where there is a greater prospect of success. The rejection of the gospel by some is thus made the occasion of salvation to others.

17. The efforts of wicked men to exalt themselves result in their deeper abasement; and attempts to dishonor Christ are overruled for the promotion of his glory, and the advancement of his cause.

19. When men are truly converted to God and obey his will, they will forsake their former wicked practices, however popular or gain-

CHAPTER XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lord's supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletus he calleth the elders together, telleth them what shall befall to himself, 28 committeth God's flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND after the uproar was ceased,[a] Paul called unto *him* the disciples, and embraced *them*, and departed for to go into Macedonia.[b]

2 And when he had gone over those parts, and had given them much exhortation,[c] he came into Greece,

3 And *there* abode three months. And when the Jews laid wait for him,[d] as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus[e] and Secundus; and Gaius of Derbe, and Timotheus; [f] and of Asia, Tychicus[g] and Trophimus.[h]

5 These going before, tarried for us at Troas.

6 And we sailed away from A. D. 60. Philippi after the days of unleavened bread,[i] and came unto them to Troas in five days;[j] where we abode seven days.

7 And upon the first *day* of the week,[k] when the disciples came together to break bread,[l] Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber,[m] where they were gathered together.

9 And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him,[n] and embracing *him*, said, Trouble not yourselves; for his life is in him.[o]

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young

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a Chap. 19:40. b 1 Cor. 16:5; 1 Tim. 1:3. c 1 Thess. 2:3, 11. d ch. 23:12; 25:3; 2 Cor. 11:26. e ch. 19:29. f ch. 16:1. g Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Titus 3:12. h ch. 21:29; 2 Tim. 4:20. i Exod. 23:15. j 2 Tim. 4:13. k 1 Cor. 16:2; Rev. 1:10. l ch. 2:42, 46; 1 Cor. 10:16; 11:20-34. m ch. 1:13. n 1 Kings 17:21; 2 Kings 4:34. o Matt. 9:24.

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ful (and all that property which cannot be made useful to mankind they will destroy.

26. The gospel, in proportion as it prevails, will render profitless all those trades and employments which demoralize and injure mankind. It will also render the conviction universal, that men have no right to prosecute or encourage any business which is not beneficial to their fellow-men.

34. When, by the prevalence of truth and love, wicked men are prevented from making money by wrong-doing, they are often filled with wrath; they sometimes excite a tumult, and by senseless clamor try to drown the voice of reason, and to sweep away all that hinders them by the whirlwind of passion.

38. Sometimes men of standing and influence are found with the rabble in a riot. Not unfrequently designing individuals, who live on the vices of the people, and whose pecuniary interests are affected by the increase of light, are the instigators of lawless outbreaks against liberty and life; such ought, for the safety of the public, to be visited with exemplary punishment.

CHAPTER XX.

4. *Asia;* Asia Minor, or proconsular Asia. Chap. 19:10. The persons here mentioned were Christian brethren.

5. *For us;* this language shows that Luke, the author of this book, was one of the company. *Troas;* chap. 16:8.

6. *Unleavened bread;* the passover.

7. *First day of the week;* the Lord's day, or Christian Sabbath. *To break bread;* celebrate the Lord's supper.

A. D. 60. man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.[a]

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia,[b] after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind,[c] and with many tears,[d] and temptations,[e] which befell me by the lying in wait of the Jews:[f]

20 *And* how I kept back nothing that was profitable *unto you*,[g] but have showed you, and have taught you publicly, and from house to house,[h]

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.[i]

22 And now, behold, I go bound in the Spirit unto Jerusalem,[j] not knowing the things that shall befall me there:[k]

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.[l]

24 But none of these things move me,[m] neither count I my life dear unto myself, so that I might finish my course with joy,[n] and the ministry which I have received of the Lord Jesus,[o] to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*;[p]

27 For I have not shunned to declare unto you all the counsel of God.[q]

28 ¶ Take heed therefore unto yourselves,[r] and to all the flock over the which the Holy Ghost hath made you overseers,[s] to feed the church of God,[t] which he hath purchased with his own blood.[u]

29 For I know this, that after my

a Ch. 2:1; 18:21; 24:17; 1 Cor. 16:8. b ch. 19:1, 10. c 1 Cor. 15:9, 10. d Phil. 3:18. e 2 Cor. 4:8-11. f ver. 3. g ver. 27. h 2 Tim. 4:2. i Mark 1:15; Luke 24:47. j chap. 19:21. k Jas. 4:14. l Or, *wait for me.* 1 chap. 9:16; 21:11. m chap. 21:13; Rom. 8:35, 37; 2 Cor. 4:16. n 2 Tim. 4:7. o 2 Cor. 4:1; Gal. 1:1, p 2 Cor. 7:2. q Eph. 1:11. r Col. 4:17; 1 Tim. 4:16. s Heb. 13:17. t Prov. 10:21; Jer. 3:15; John 21:15-17; 1 Peter 5:2, 3. u Eph. 1:14; Col. 1:14; Heb. 9:12, 14; 1 Pet. 1:18, 19; Rev. 5:9.

13. *Assos;* a maritime city near Troas, on the Ægean sea.

14. *Mitylene;* the capital of the island of Lesbos.

15. *Chios;* an island in the Ægean sea, now called Scio. *Samos;* an island near the province of Lydia. *Trogyllium;* a town on the coast opposite Samos. *Miletus;* a maritime town south of Ephesus.

16. *Sail by Ephesus;* pass it without stopping.

17. *The elders of the church;* pastors and teachers.

20. *Kept back nothing;* refrained from teaching no doctrines or duties that would benefit the people.

22. *Bound in the Spirit;* influenced by the Holy Ghost and a strong conviction of duty.

26. *Pure from the blood;* am not guilty, through unfaithfulness, of the destruction of any.

28. *Overseers;* in the original, bishops, who in verse 17 are called elders, and who had the oversight of the church. *God;* Jesus Christ.

29. *Grievous wolves;* teachers of

departing shall grievous wolves enter in among you,[a] not sparing the flock.[b]

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.[c]

31 Therefore watch,[d] and remember, that by the space of three years I ceased not to warn every one night and day with tears.[e]

32 And now, brothren, I commend you to God, and to the word of his grace, which is able to build you up,[f] and to give you an inheritance among all them which are sanctified.[g]

33 I have coveted no man's silver, or gold, or apparel.[h]

34 Yea, ye yourselves A. D. 60. know, that these hands have ministered unto my necessities, and to them that were with me.[i]

35 I have showed you all things, how that so laboring ye ought to support the weak,[j] and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.[k]

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.[l]

37 And they all wept sore, and fell on Paul's neck, and kissed him,[m]

38 Sorrowing most of all for the words which he spake, that they should see his face no more.[n] And they accompanied him unto the ship.

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[a] Matt. 7:15; 2 Pet. 2:1. [b] Jer. 13:20; 23:1; Ezek. 34:2, 3; Zech. 11:17. [c] 1 John 2:19; Jude 4, etc. [d] 2 Tim. 4:5. [e] Col. 1:28. [f] John 17:17. [g] chap. 26:18; Col. 1:12; Heb. 9:15; 1 Pet. 1:4. [h] 1 Sam. 12:3; 1 Cor. 9:12; 2 Cor. 7:2. [i] chap. 18:3; 1 Cor. 4:12; 1 Thess. 2:9; 2 Thess. 3:8. [j] Rom. 15:1; Eph. 4:28; 1 Thess. 5:14. [k] Luke 14:12-14. [l] ch. 21:5. [m] Gen. 46:29. [n] ver. 25.

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false and destructive doctrines. *The flock;* the church of God.

31. *Warn every one;* of their danger, and point out the way to escape it.

34. *Ministered unto my necessities;* wrought for the supply of my wants.

35. *Support the weak;* supply the wants of the feeble and destitute. *The words of the Lord Jesus;* a saying of our Lord not recorded in the gospels, though the truth which it contains was taught abundantly by Jesus Christ on many occasions. *More blessed to give than to receive;* to be instrumental in communicating blessings, than in merely receiving them.

INSTRUCTIONS.

7. The first day of the week was observed by the apostles and those who were under the special guidance of the Holy Ghost, as the Lord's day or the Christian Sabbath, a day for hearing the gospel and public worship. It has been so observed by pious men and by the church of God in all subsequent ages, and it will continue to be so observed to the end of time.

17. It has ever been the will of God that Christian churches should be supplied with pastors, who should preach to them the gospel, set them holy examples, superintend their religious concerns, and devote themselves to the promotion of their spiritual good. It has also ever been the will of God, that some of his ministers should be evangelists or missionaries; should visit and gather churches among the destitute in Christian and Pagan lands, and do what they can to preach the gospel to every creature.

26. Ministers, to be free from the guilt of being accessory to the ruin of men, must declare to them, as far as they understand it, the divine will; and especially must they show them the author, nature, necessity, and evidences of repentance towards God and faith in our Lord Jesus Christ, and set before them the motives which God has revealed, and which are suited to lead them to exercise these spiritual graces; and in doing this, they must depend upon and earnestly seek the influences of the Holy Ghost.

35. If a minister of the gospel is not supported by others, it is no dishonor and no dereliction of duty for him to labor, working with his own hands, that he may supply his necessities; and in proportion as he resembles his Lord, he will find that the excellence, usefulness, and happiness of communicating blessings are greater than of merely re-

A. D. 60.

CHAPTER XXI.

1 Paul will not by any means be dissuaded from going to Jerusalem. 9 Philip's daughters prophetesses. 17 Paul cometh to Jerusalem; 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.

AND it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.[a]

5 And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.[b]

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist,[c] which was *one* of the seven;[d] and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.[e]

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.[f]

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.[g]

12 And when we heard these things, both we, and they of that

[a] Ver. 12. [b] ch. 20:36. [c] ch. 8:26–40; Eph. 4:11; 2 Tim. 4:5. [d] chap. 6:5. [e] Joel 2:28; chap. 2:17. [f] chap. 11:28. [g] chap. 20:23; ver. 33.

ceiving them. The soul is so made, that if it would be good, it must do good; and if it would be happy, it must delight in making others happy.

CHAPTER XXI.

1. *Them;* the Ephesian elders at Miletus. *Coos;* a small island near the south-west corner of Asia Minor. *Rhodes;* an island not far from Coos. *Patara;* a seaport in the province of Lycia.

2. *Phenicia;* a country on the north-west border of Canaan, of which Tyre and Sidon were principal cities. Chap. 11:19.

3. *Cyprus;* an island in the north-east part of the Mediterranean sea. Chap. 13:4.

4. *Said to Paul through the Spirit;* the Holy Spirit made known to them the dangers to which Paul would be exposed, and led them to express to him their strong desire that he should not go up to Jerusalem. But he did not communicate by them to Paul, who himself went up to Jerusalem "bound in the Spirit," any authoritative command to desist from his purpose.

7. *Ptolemais;* a city south of Tyre, and near mount Carmel.

8. *Cesarea;* a city still farther south, about sixty miles from Jerusalem. *Evangelist;* a preacher of the gospel and founder of churches, but not a settled pastor. *The seven;* chap. 6:1–9.

9. *Did prophesy;* see note to chap. 11:27.

10. *Agabus;* chap. 11:27, 28.

11. *Gentiles;* the Romans, who then governed Judea.

12. *We and they;* Paul's companions and the disciples at Cesarea.

place, besought him not to go up to Jerusalem.[a]

13 Then Paul answered, What mean ye to weep and to break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.[b]

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.[c]

15 And after those days we took up our carriages, and went up to Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple,[d] with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.[e]

18 And the *day* following Paul went in with us unto James;[f] and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.[g]

20 And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:[h]

21 And they are informed A. D. 60. of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children,[i] neither to walk after the customs.

22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads:[k] and all may know that those things whereof they were informed concerning thee, are nothing; but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.[l]

26 Then Paul took the men, and the next day purifying himself with them,[m] entered into the temple,[n] to signify the accomplishment of the days of purification,[o]

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[a] Matt. 16:22, 23. [b] 2 Tim. 4:6. [c] Matt. 6:10; 26:42. [d] Prov. 16:31. [e] ch. 15:4. [f] ch. 15:13, etc.; Gal. 1:19. [g] chap. 20:24; Rom. 15:18, 19; 2 Cor. 12:12. [h] ch. 22:3; Rom. 10:2.

[i] Gal. 5:3. [j] ch. 19:32. [k] Num. 6:2, 13, 18; ch. 18:18. [l] chap. 15:20, 29. [m] 1 Cor. 9:20. [n] ch. 24:18. [o] Num. 6:13.

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15. *Carriages;* not vehicles to carry them, but things which they carried, their baggage.

16. *Mnason of Cyprus;* formerly of Cyprus, but now living in Jerusalem, with whom Paul and his companions lodged.

18. *James;* see note to chapter 12:17.

20. *Zealous of the law;* though they believed in Christ, they still observed the ceremonial law.

21. *The Jews which are among the Gentiles;* who lived in heathen countries. *Moses;* the ceremonial law which he enjoined. *The customs;* the religious practices of the Jews.

22. *What is it;* what is to be done?

24. *Purify thyself with them;* perform the ceremonies required for purification in the Mosaic law. Numbers 6:1-20. *Be at charges;* by bearing the expense of the offerings made in such cases. *Shave their heads;* cut their hair, which during the continuance of their vow had been suffered to grow; and which, when cut, showed that they were released. Chap. 18:18. *Are nothing;* are not as they have been represented.

25. *Touching the Gentiles which believe;* chap. 15:19-29.

26. *Entered into the temple;* to make known to the priest when the vow would end, and thus prepare the

A. D. 60. until that an offering should be offered for every one of them.

27 And when the seven days were almost ended, the Jews which were of Asia,[a] when they saw him in the temple, stirred up all the people, and laid hands on him,[b]

28 Crying out, Men of Israel, help. This is the man that teacheth all *men* everywhere against the people, and the law, and this place:[c] and further, brought Greeks also into the temple; and hath polluted this holy place.

29 For they had seen before with him in the city, Trophimus, an Ephesian,[d] whom they supposed that Paul had brought into the temple.

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him,[e] tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32 Who immediately took soldiers and centurions, and ran down unto them:[f] and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains;[g] and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty *for* the tumult, he commanded him to be carried into the castle.[h]

35 And when he came upon the stairs, so it was that he was borne of the soldiers, for the violence of the people.[i]

36 For the multitude of the people followed after, crying, Away with him.[j]

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?[k]

39 But Paul said, I am a man *which am* a Jew of Tarsus,[l] *a city* in Cilicia, a citizen of no mean city:[l] and I beseech thee, suffer me to speak unto the people.

40 And when he had given him

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[a] Chap. 24:18. [b] ch. 26:21. [c] ch. 6:13, 14; 24:5, 6. [d] ch. 20:4. [e] 2 Cor. 11:23, etc. [f] ch. 23:27; 24:7. [g] ch. 20 23; ver. 11; Eph. 6:20. [h] ch. 23:10, 16. [i] Psa. 55:9; Hab. 1:3. [j] Luke 23:18; John 19:15; chap. 22:22; 1 Cor. 4:13. [k] This Egyptian rose A. D. 55; ch. 5:36. [l] ch. 9:11; 22:3. [l] ch. 22:25.

way for the customary sacrifices to be offered.

27. *Seven days;* the time the vow was to last.

28. *Greeks;* Gentiles, who were considered as unclean, and were forbidden to enter that part of the temple appropriated to the Jews, lest they should defile it.

29. *Trophimus;* he had come with Paul from Ephesus. Chapter 20:4. *They supposed;* they inferred this from having seen him in the city with Paul.

31. *Chief captain;* the Roman officer in command of the military forces at Jerusalem.

33. *Bound with two chains;* a fulfilment of the prophecy, verse 11.

34. *The castle;* the fortress of Antonia, where the soldiers were stationed.

35. *The stairs;* which led from the temple to the castle.

38. *That Egyptian;* this Egyptian is mentioned by Josephus, Antiq. B. 20, chap. 8, sec. 6; and Jewish Wars, B. 2, chap. 13, sec. 5.

39. *Tarsus;* Paul's native city. Chap. 9:11. *No mean city;* Augustus the Roman emperor made it a free city, which released the citizens from tribute, and permitted them to be governed by their own laws. Josephus says it was the metropolis, and most renowned city of Cilicia, Antiq. B. 1, chap. 6, sec. 6; and Xenophon calls it a great and flourishing city.

40. *The Hebrew tongue;* the dialect

license, Paul stood on the stairs, and beckoned with the hand unto the people.[a] And when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

CHAPTER XXII.

1 Paul declareth at large, how he was converted to the faith, 17 and called to his apostleship. 22 At the very mentioning of the Gentiles, the people exclaim on him. 24 He should have been scourged, 25 but claiming the privilege of a Roman, he escapeth.

MEN, brethren, and fathers,[b] hear ye my defence *which I make* now unto you.[c]

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus,[d] *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel,[e] *and* taught according to the perfect manner of the law of the fathers,[f] and was zealous toward God,[g] as ye all are this day.[h] A. D. 60.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.[i]

5 As also the high-priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus,[j] to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me

a Ch. 12:17. b ch. 7:2. c 1 Pet. 3:15. d ch. 21:39; 2 Cor. 11:22; Phil. 3:5. e chap. 5:34. f chap. 26:5. g Gal. 1:14. h ch. 21:20; Rom. 10:2. i chap. 8:3; 26:9-13; Phil. 3:6; 1 Tim. 1:13. j ch. 9:2, etc.

of the Hebrew then spoken in Palestine.

INSTRUCTIONS.

4. It is delightful to Christians when travelling to find disciples of Christ in places which they visit, and to tarry with them, when convenient. The more they love Christ and are like him, the more they will love one another. But their stay together on earth must be short, and when called to part, it is a great privilege to commend one another to God, and beseech him, that if they meet not again on earth, they may meet, to part no more, in heaven.

13. Affection for friends should not be so manifested or indulged as to unfit us or them for the performance of duty.

21. To excite opposition to the gospel, its enemies often misrepresent it. They slander those who preach it, and in various ways show themselves to be followers of him who, from the beginning, abode not in the truth, but was a liar, and the father of it. John 8:44.

26. Some things are in themselves indifferent; if we do them we are not the better, and if we neglect them we are not the worse: if our doing them would tend to injure others, we should not do them; if it would tend to benefit others, we should not neglect them; but we should not do wrong to conciliate bad men, or for any other purpose.

36. The course which good men take to remove the prejudices and to conciliate the favor of the wicked, is sometimes the occasion of increased hostility, and more violent and deadly opposition.

CHAPTER XXII.

3. *Tarsus;* chap. 21:39. *This city;* Jerusalem. *Gamaliel;* a celebrated Jewish teacher.

4. *This way;* the Christian cause.

5. *High-priest;* chap. 9:1, 2. *Estate of the elders;* the Sanhedrim, or national council of the Jews.

6-13. The conversion of Paul Chap. 9:3-18.

9. *Heard not;* see note to ch. 9:7.

A. D. 60. saw indeed the light,[a] and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias,[b] a devout man according to the law, having a good report of all the Jews which dwelt *there*,[c]

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers[d] hath chosen thee,[e] that thou shouldest know his will, and see[f] that Just One,[g] and shouldest hear the voice of his mouth.[h]

15 For thou shalt be his witness unto all men of what thou hast seen and heard.[i]

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins,[j] calling on the name of the Lord.[k]

17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;[l]

18 And saw him[m] saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:[n]

20 And when the blood of thy martyr Stephen was shed, I also was standing by,[o] and consenting unto his death,[p] and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.[q]

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth: for it is not fit that he should live.[r]

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the cen-

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[a] Dan. 10:7. [b] ch. 9:17. [c] ch. 10:22; 1 Tim. 3:7; Heb. 11:2. [d] ch. 3:13; 5:30. [e] ch. 9:15; Gal. 1:15. [f] ver. 18; 1 Cor. 9:1; 15:8. [g] ch. 3:14; 7:52. [h] 1 Cor. 11:23; Gal. 1:12. [i] ch. 22:11; 26:16, etc. [j] Heb. 10:22; 1 Pet. 3:21. [k] Romans 10:13; 1 Cor. 1:2. [l] 2 Cor. 12:2. [m] ver. 14. [n] ver. 4. [o] ch. 7:58. [p] ch. 8:1. [q] ch. 13:2, 47; Rom. 1:5; 11:13; 15:16; Gal. 2:7, 8; Eph. 3:7, 8; 1 Tim. 2:7. [r] ch. 25:24.

14. *Shouldest—see that Just One;* Jesus Christ. Chap. 3:14; 7:52. See also note to chap. 9:17.

16. *Wash away thy sins, calling on the name of the Lord;* be cleansed by the Holy Spirit, through faith in Christ and obedience to his commands.

18. *Him;* the Lord Jesus Christ.

19. *They know that I imprisoned;* he thought that the knowledge which the men of Jerusalem had of his former treatment of the Christians would convince them of his sincerity, and dispose them to listen to his arguments. But the Saviour, who better knew their hearts, saw that it would not.

20. *Stephen;* chap. 7:58; 8:1.

22. *Unto this word;* that God would send him to the Gentiles. That the Gentiles should be admitted to equal privileges with the Jews in the Messiah's kingdom, was that doctrine which above all others gave offence to them.

23. *Threw dust;* expressive of their abhorrence.

24. *Castle;* chap. 21:34. *Scourging;* whipping—a Roman mode of torturing men, to make them confess their crimes. *That he might know;* his ignorance of the Hebrew tongue, used by both Paul and his enemies, probably prevented him from understanding the nature of the charge made against the apostle.

25. *Thongs;* cords or straps. *A Roman;* a Roman citizen.

turion that stood by, Is it lawful for you to scourge a man that is a Roman,[a] and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

29 Then straightway they departed from him which should have examined him: [*] and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews,[b] he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul A. D. 60. down, and set him before them.

CHAPTER XXIII.

1 As Paul pleadeth his cause, 2 Ananias commandeth them to smite him. 7 Dissention among his accusers. 11 God encourageth him. 14 The Jews' laying wait for Paul 20 is declared unto the chief captain. 27 He sendeth him to Felix the governor.

AND Paul, earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.[c]

2 And the high-priest Ananias commanded them that stood by him to smite him on the mouth.[d]

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?[e]

4 And they that stood by said, Revilest thou God's high-priest?

5 Then said Paul, I wist not,

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[a] Chap. 16:37; 25:16. [*] Or, *tortured him.* [b] chap. 23:28. [c] ch. 24:16; 2 Cor. 1:12; Heb. 13:18. [d] John 18:22. [e] Lev. 19:35; Deut. 25:1, 2; John 7:51.

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28. *This freedom;* of Roman citizenship. This was sometimes conferred as a reward for distinguished services, sometimes inherited, and sometimes bought with money.

29. *The chief captain—was afraid;* to bind a Roman citizen, uncondemned, for the purpose of scourging him, was contrary to the Roman law, and exposed him who did it to severe punishment.

30. *Have known the certainty;* the crime of which he was accused. *Them;* the Jewish council.

INSTRUCTIONS.

1. The best defence which a man can make of himself and his conduct often is to give a plain statement of the providences of God, of the reasons which satisfied his own mind, and which, in his view, ought to satisfy the minds of others.

14. Persecutors of Christ and his cause are sometimes made his cordial friends, and eminently instrumental in extending the triumphs of his kingdom, having been chosen to salvation, through sanctification of the Spirit, and belief of the truth. 2 Thess. 2:13.

21. Christ not only calls his ministers, but assigns them the places and conditions in which they are to labor. These may be very different from what they, if left to themselves, would select; yet he orders them in wisdom, and if his servants follow his directions, he will render them as useful as will best promote his glory, and the highest good of his kingdom.

25. As civil government is an ordinance of God, it is sometimes proper, when assailed, to avail ourselves of its protection. True religion inculcates submission under trials, and the use of all suitable means to avoid and remove them.

CHAPTER XXIII.

1. *Lived in all good conscience;* done what I thought to be right.

2. *Smite him on the mouth;* by this he would indicate that Paul had uttered a falsehood.

3. *Smite thee;* visit thee in judgment. *Whited wall:* hypocrite.

5. *Wist not;* knew not. At this time the occupancy of the high-priesthood had become very irregu-

A. D. 60. brethren, that he was the high-priest: for it is written, Thou shalt not speak evil of the ruler of thy people.[a]

6 ¶ But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee:[b] of the hope and resurrection of the dead I am called in question.[c]

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel, nor spirit:[d] but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man:[e] but if a spirit or an angel hath spoken to him,[f] let us not fight against God.[g]

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following the Lord stood by him,[h] and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.[i]

12 And when it was day, certain of the Jews banded together,[j] and bound themselves under a curse,[*] saying that they would neither eat nor drink till they had killed Paul.[k]

13 And they were more than forty which had made this conspiracy.

14 And they came to the chief priests and elders,[l] and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore yo with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.[m]

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.[n]

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.[o]

18 So he took him, and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*,[p] and prayed me to bring this young man unto thee, who hath something to say unto thee.

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[a] Exod. 22:28; Eccl. 10:20; 2 Pet. 2:10; Jude 8. [b] chap. 26:5; Phil. 3:5. [c] chap. 24:15, 21; 26:6; 28:20. [d] Matt. 22:23; Mark 12:18; Luke 20:27. [e] chap. 25:25; 26:31. [f] ch. 22:17, 18. [g] ch. 5:39. [h] Psa. 46:1, 7; ch. 18:9; 27:23, 24.

[i] ch. 26:30, 31; Rom. 1:15. [j] ver. 21, 30; ch. 25:3. [*] Or, *with an oath of execration.* [k] Psa. 31:13. [l] Hos. 4:9. [m] Psalm 21:11; 37:32, 33. [n] 2 Sam. 17:17. [o] Prov. 22:3; Matt. 10:16. [p] ch. 28:17; Eph. 3:1; 4:1; Philc. 9.

lar. If Ananias actually was then the high priest, it is probable that Paul either did not know the fact, or at the moment did not advert to it. *It is written;* Exod. 22:28.

6. *I am a Pharisee:* Paul agreed with the Pharisees in believing that the soul lives after the death of the body, and that there will be a resurrection—points on which they differed from the Sadducees. *Resurrection of the dead;* he contended that Jesus Christ had actually risen. This showed that He was the Messiah, that the doctrine of a resurrection was true, and that all men would be raised. 1 Cor. 15:12–23.

8. *Neither angel, nor spirit;* no such thing as created spirits existing, separate from bodies. *Confess both;* receive both doctrines as true.

9. *A spirit or an angel;* chap. 22:6–8, 17–21

11. *The Lord;* the Lord Jesus.

12. *A curse;* a solemn oath, imprecating divine vengeance on themselves should they eat or drink before they had killed Paul.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly.[a]

21 But do not thou yield unto them:[b] for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast showed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have A. D. 60. been killed of them: then came I with an army, and rescued him,[e] having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:[d]

29 Whom I perceived to be accused of questions of their law,[e] but to have nothing laid to his charge worthy of death or of bonds.[f]

30 And when it was told me how that the Jews laid wait for the man,[g] I sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him.[h] Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle to the governor,[i] presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;[j]

35 I will hear thee, said he, when thine accusers are also come.[k] And he commanded him to be kept in Herod's judgment-hall.[l]

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a Ver. 12. b Exod. 23:2. c ch. 21:33; 24:7. d ch. 22:30. e ch. 18:15; 25:19. f ch. 26:31. g ver. 20, 21. h ch. 24:8; 25:6. i ver. 25-30. j ch. 21:39. k ch. 24:1, etc.; 25:16. l Matt. 27:27.

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21. *Looking for a promise from thee;* that he would bring Paul down.

23. *Third hour of the night;* nine o'clock.

24. *Felix:* he had been a slave of Antonia, the mother of Claudius the Roman emperor, but was freed and became governor of Judea.

27. *An army;* a band of soldiers. *A Roman;* a Roman citizen.

31. *Antipatris;* a town about forty miles from Jerusalem, on the way to Cesarea.

35. *Herod's judgment-hall*, literally, Herod's prætorium: this was the palace built by Herod the Great at Cesarea, and now occupied by the Roman governor Felix.

INSTRUCTIONS.

7. There is no bond of permanent union among persecutors of Christians. They may, for selfish purposes, unite for a time in opposing the truth: but they are easily divided; and God, through their divisions, may deliver his people from their power.

11. The Lord Jesus Christ is able

A. D. 60.

CHAPTER XXIV.

1 Paul being accused by Tertullus the orator, 10 answereth for his life and doctrine. 21 He preacheth Christ to the governor and his wife. 26 The governor hopeth for a bribe, but in vain. 27 At last, going out of his office, he leaveth Paul in prison.

AND after five days, Ananias[a] the high-priest descended with the elders, and *with* a certain orator *named* Tertullus, who informed the governor against Paul.[b]

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,[c]

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent *fellow*,[d] and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes:

6 Who also hath gone about to profane the temple:[e] whom we took, and would have judged according to our law.[f]

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,[g]

8 Commanding his accusers to come unto thee:[h] by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor[*] had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:[i]

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.[j]

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:[k]

13 Neither can they prove the things whereof they now accuse me.[l]

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers,[m] believing all things which are written in the law and in the prophets:[n]

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a Ch. 23:2; 25:2. b Psa. 11:2. c Psa. 12:2. d Luke 23:2; chap. 6:13; 16:20; 17:6; 21:28; 1 Pet. 2:12, 19. e ch. 19:37; 21:28. f John 18:31. g chap. 21:33. h ch. 23:30. * *Felix*, made Procurator over *Judea*, A. D. 53. i 1 Pet. 3:15. j ch. 21:15. k ch. 25:8; 28:17. l 1 Pet. 3:16. m Mic. 4:5; 2 Tim. 1:3. n Matt. 22:40; Luke 16:16; 24:27; John 1:45; chap. 13:15; 26:22; 28:23; Rom. 3:21.

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at any time, and in any place, to manifest himself to his people, to fill them with joy, and make their enemies the occasion of accomplishing what is most earnestly to be desired.

21. Bigoted and hypocritical professors of religion, who have adopted wrong principles, and been corrupted by wicked practices, are often among the most deceitful, hardened, and cruel of mankind, and the most malignant opposers of divine truth.

29. The persecution of peaceable citizens on account of their religion, of their reading the Bible, and judging of its meaning, is such an outrage as to be condemned even by heathen. When practised, it has ever been, and ever will be, a foul disgrace not only to the Christian, but to the civilized world.

CHAPTER XXIV.

1. *Tertullus;* a lawyer employed to plead against Paul.

5. *Pestilent fellow;* literally, a pest.

6. *Profane the temple;* ch. 21:27–30.

7. *Lysias;* ch. 21:31–40; 23:26–30.

14. *The way;* in the Acts of the Apostles the Christian religion is commonly called "the way," chap. 9:2; 19:9, etc. *Heresy;* the original word signifies rather, sect, that is,

15 And have hope toward God,[a] which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.[b]

16 And herein do I exercise myself, to have always a conscience void of offence toward God, and *toward* men.[c]

17 Now, after many years, I came to bring alms to my nation, and offerings.[d]

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had aught against me.[e]

20 Or else let these same *here* say, if they have found any evildoing in me, while I stood before the council,

21 Except it be for this one voice, that I cried, standing among them, Touching the resurrection of the dead I am called in question by you this day.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he A. D. 60. deferred them, and said, When Lysias the chief captain shall come down,[f] I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, and to let *him* have liberty,[g] and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness,[h] temperance,[i] and judgment to come,[j] Felix trembled,[k] and answered, Go thy way for this time;[l] when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him:[m] wherefore he sent for him the oftener, and communed with him.

27 But after two years Porcius Festus came into Felix's room: and Felix, willing to show the Jews a pleasure,[n] left Paul bound.

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[a] Ch. 23:6, etc.; 26:6, 7; 28:20, etc. [b] Dan. 12:2; John 5:28, 29; 1 Cor. 15:12-27; Rev. 20:6, 13. [c] ch. 23:1. [d] ch. 11:29, 30; 20:16; Rom. 15:25. [e] chap. 25:16. [f] ver. 7. [g] chap. 27:3; 28:16. [h] Prov. 16:12; Jer. 22:15-17; Daniel 4:27; John 16:8. [i] Prov. 31:4, 5; Dan. 5:1-4; Hos. 7:5; 1 Pet. 4:4. [j] Psalm 50:3, 4; Dan. 12:2; Matt. 25:31-46; 2 Cor. 5:10; Rev. 20:12. [k] Psa. 99:1; Isa. 32:11; Heb. 3:16; Heb. 4:1, 12. [l] Proverbs 1:24-32; Matt. 25:3; 25:1-10. [m] Exod. 23:8. [n] Mark 15:15; ch. 25:9.

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schismatic party. So the Jews falsely and reproachfully called the Christians.

15. *Have hope;* of a resurrection.

16. *I exercise myself;* habitually strive. *A conscience void of offence;* one that shall accuse me of no departure from duty towards God or man.

18. *Purified;* according to the ceremonies of the Mosaic law. Chap. 21:26-28.

20. *Council;* chap. 23:1-10.

22. *That way;* the Christian way. See note to verse 14. *Deferred;* put off the further hearing of the case till Lysias should arrive. Whether Felix was sincere in this delay appears doubtful from his conduct as recorded in verses 26, 27.

24. *Drusilla:* she was daughter of the first Herod Agrippa; was married to Azizus king of Emesa, but afterwards left him, and became the wife of Felix.

25. *Righteousness;* doing right towards God and man. *Temperance;* the proper regulation of the appetites and passions. *Judgment to come;* the future general judgment, when all will receive from Christ according to their works. Chap. 17:31; Matt. 25:31-46. *Felix trembled:* in view of his sins, and his prospects at the coming judgment. *A convenient season;* such a season does not seem ever to have arrived.

26. *Money—given:* as a bribe, to induce him to release Paul.

27. *Came into Felix's room;* succeeded him in office. *Willing to show the Jews a pleasure;* Felix knew that they had just grounds of accusing himself as governor to the Roman emperor, and he took this unrighteous way of conciliating their good

A. D. 62.

CHAPTER XXV.

2 The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cesar. 14 Afterwards Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth him to have done nothing worthy of death.

NOW when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high-priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favor against him, that he would send for him to Jerusalem, laying wait in the way to kill him.[a]

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.[b]

6 And when he had tarried among them more than ten days,* he went down unto Cesarea; and the next day sitting on the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.[c]

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Je-

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[a] Ch. 23:14, 15. [b] ch. 18:14; ver. 16. * Or, as some copies read, *no more than eight or ten days.* [c] Psalm 35:11; Matt. 5:11, 12; Mark 15:3; Luke 23:2, 10; ch. 24:5, 13.

will. *Left Paul bound;* detained him as a prisoner, though justice required his release.

INSTRUCTIONS.

5. Eloquence may be employed in propagating falsehood and promoting wickedness. It then becomes a world of iniquity, setting on fire the course of nature, being set on fire of hell. Jas. 3:5–10.

10. Christians rejoice to state facts and proclaim truth before those who are capable of judging. They are friends of free discussion, knowing that truth has nothing to fear. Though falsehood may be specious, and when set off with the trappings of oratory, may for a time prevail, truth stated in its native simplicity, and shining with its own brightness, will ultimately triumph.

15. An abiding conviction of the certainty of a resurrection, and of a future retribution according to the deeds done in the body, tends powerfully to keep the conscience awake, and to lead men habitually to do right; while the disbelief of those truths removes a powerful restraint against doing wrong.

25. When conviction of sin produces fearful forebodings of coming wrath, different persons take opposite courses. One inquires, "Lord, what wilt thou have me to do?" The Lord shows him, leads him to do it, and he is saved. Chap. 9:6. Another dismisses the subject, continues in known sin, and goes down to perdition. "To-day if ye will hear his voice, harden not your hearts." "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy." Hebrews 3:7, 8; Prov. 29:1.

26. Worldly minded and covetous men may seek to make even the preaching of the gospel a means of adding to their unrighteous gain. Such place themselves in a position where there is little hope that even the plainest and most faithful exhibitions of the truth can profit them.

27. One unrighteous deed on the part of a ruler places him in the power of the wicked, who will compel him to buy their favor by further acts of injustice.

CHAPTER XXV.

3. *Desired favor;* desired that Festus would favor them by sending for Paul, so that they might kill him.

5. *Any wickedness;* if he has committed any crime.

rusalem, at all there be judged of these things before me?

10 Then said Paul, I stand at Cæsar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar.[a]

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cæsar? unto Cæsar shalt thou go.

13 And after certain days, king Agrippa and Bernice came unto Cæsarea to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem,[b] the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, A. D. 62. and have license to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither,[c] without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition,[d] and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions,[e] I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing[f] of Augustus, I commanded him to be kept till I might send him to Cæsar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp,[g] and was entered into the place of hearing, with the chief captains, and principal

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[a] Chap. 26:32; 28:19. [b] verses 2, 3. [c] ver. 6. [d] chap. 18:15; 23:29. [e] Or, *I was doubtful how to inquire hereof.* [f] Or, *judgment.* [g] Ezek. 7:24.

10. *Cæsar's judgment-seat;* the Roman tribunal, before which he then was. Of course there was no good reason why he should go to Jerusalem.

11. *I appeal unto Cæsar;* I will go to Rome and be tried before the emperor. To this, as a Roman citizen, he had a right.

12. *The council;* his own council, with whom he was accustomed to advise in the administration of justice. The original Greek has a different word here from that applied to the Jewish council, or Sanhedrim.

13. *Agrippa;* Herod Agrippa, son of the Herod mentioned in chapter 12:1, and great-grandson of Herod the Great, under whose reign Christ was born. *Bernice;* Agrippa's sister. She first married her uncle the king of Chalcis, and then Polemon king of Cilicia, whom she deserted to live with her brother Felix Agrippa. *To salute Festus;* to congratulate him upon his accession to office.

20. *Doubted of such manner of questions;* how such questions should be disposed of, or what course he should take with them.

21. *Augustus;* Augustus and Cæsar were used as terms of office: each meant the Roman emperor. At that time, this emperor was Nero.

A. D. 62. men of the city, at Festus' commandment Paul was brought forth.[a]

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me,[b] both at Jerusalem, and *also* here, crying that he ought not to live any longer.[c]

25 But when I found that he had committed nothing worthy of death,[d] and that he himself hath appealed to Augustus,[e] I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.[f]

a Ch. 9:15. b ver. 3, 7. c ch. 22:22. d ch. 23:9, 29; 26:31. e ver. 11, 12. f Prov. 18:13;

24. *Have dealt with me;* accused before me, and wished me to condemn.

26. *No certain thing;* no crime to allege, or accusation to specify. *Somewhat;* something definite.

27. *Signify;* point out, specify.

INSTRUCTIONS.

7. Persecutors of Christians, though high in ecclesiastical or political office, will often make statements which they cannot prove, which are not true, and the falsehood and malignity of which are so manifest, that they may be seen and condemned even by enlightened heathen.

11. When men destitute of the spirit of Christ, at the head of ecclesiastical affairs, deny the right of private judgment, and are disposed to persecute those who exercise it, good men sometimes have more to fear from them, than from the most absolute civil despot.

16. To condemn a man unheard, without his being informed of the nature, extent, and grounds of his accusation, or being permitted to

CHAPTER XXVI.

2 Paul, in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost persuaded to be a Christian. 31 The whole company pronounce him innocent.

THEN Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially *because I know* thee to be expert in all customs and questions which are among the Jews:[g] wherefore I beseech thee to hear me patiently.[h]

4 My manner of life from my youth,[i] which was at the first among mine own nation at Jerusalem, know all the Jews;

John 7:51. g Deut. 17:18. h ch. 24:4. i 2 Tim. 3:10.

meet and examine his accusers face to face, is the essence of tyranny; and must be condemned by the judgment and common-sense of the whole world.

19. Worldly politicians, high in office and clothed with great pomp and power, often think and speak very lightly of events into which angels desire to look, which fill heaven with rapture, and will be the theme of grateful and adoring praises from multitudes which no man can number, for ever and ever.

CHAPTER XXVI.

3. *Expert in all customs and questions—among the Jews;* Agrippa was of Idumæan descent. But from the days of John Hyrcanus, the Idumæans south of Palestine, to whom his family belonged, had adopted the Jewish religion, and were reckoned as Jews.

4. *At the first among mine own nation at Jerusalem;* though born in Tarsus, Paul was early sent to Jerusalem for his education. Chapter 22:3.

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee.[a]

6 And now I stand and am judged[b] for the hope of the promise made of God unto our fathers:[c]

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night,[*] hope to come.[d] For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?[e]

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.[f]

10 Which thing I also did in Jerusalem: [g] and many of the saints did I shut up in prison, having received authority from the chief priests;[h] and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue,[i] and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon, as I went to Damascus,[j] with authority A. D. 62. and commission from the chief priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;[k]

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee,[l]

18 To open their eyes,[m] *and* to turn *them* from darkness to light,[n] and *from* the power of Satan unto God,[o] that they may receive forgiveness of sins,[p] and inheri-

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[a] Chap. 22:3; Phil. 3:5. [b] ch. 23:6. [c] Gen. 3:15; 22:18; 49:10; Deut. 18:15; 2 Sam. 7:12; Psa. 132:11; Isa. 4:2; 7:14; 9:6, 7; Jer. 23:5; 33:14-16; Ezek. 34:23; Dan. 9:24; Mic. 7:20; Zech. 13:1, 7; Mal. 3:1; ch. 13:32; Gal. 4:4. [*] Gr. *night and day.* [d] Luke 2:37; 1 Thess. 3:10. [e] 1 Cor. 15:12, 20. [f] 1 Tim. 1:13. [g] ch. 8:3; Gal. 1:13. [h] ch. 9:14. [i] ch. 22:19. [j] ch. 9:3. [k] ch. 22:15; Eph. 3:7; Col. 1:23, 25. [l] ch. 22:21; Rom. 11:13. [m] Isa. 35:5; 42:7; Eph. 1:18. [n] Luke 1:79; John 8:12; 2 Cor. 4:6; 1 Peter 2:9. [o] Col. 1:13. [p] Luke 1:77; Eph. 1:7; Col. 1:14.

6. *The promise;* of the Messiah.

7. *Hope to come;* hope to experience the fulfilment of the promise. *Hope's sake;* for having believed in Christ as the Messiah, and expecting a resurrection through him to endless life.

8. *Incredible;* not to be believed; absurd, or wanting evidence.

9. *I verily thought with myself;* in persecuting Christ, Paul was sincere, in his error; but this did not make him guiltless, for his belief had its foundation in a wrong state of heart. Had he been humble, candid, and teachable, the evidence which Jesus gave of his Messiahship would have carried full conviction to his mind. *Contrary to the name;* in opposition to the teachings and to the followers of Christ.

10. *Authority;* chap. 9:14; 22:4, 5.

11. *Compelled them;* that is, used violent means to induce them. It does not follow that his efforts were successful. *Blaspheme;* the name of Jesus, by denying him to be the Messiah. *Strange cities;* cities in foreign lands.

12. *Whereupon;* while engaged in this persecution. Chap. 9:1–6.

17. *From the people;* that is, of the Jews. *Send thee;* chap. 22:21.

18. *Open their eyes;* enlighten their

A. D. 62. tance[a] among them which are sanctified[b] by faith that is in me."

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But showed first unto them of Damascus,[c] and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.[c]

21 For these causes the Jews caught me in the temple, and went about to kill *me*.[d]

22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:[e]

23 That Christ should suffer, *and* that he should be the first that should rise from the dead,[h] and should show light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.[i]

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.[j]

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.[k]

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

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a Eph. 1:11; Col. 1:12; 1 Pet. 1:4. b John 17:17; chap. 20:32; 1 Cor. 1:30; Rev. 21:27. c Eph. 2:8; Heb. 11:6. d ch. 9:19, etc. e Matt. 3:8. f ch. 21:30. g Luke 24:27, 46. h 1 Cor. 15:23. i 2 Kings 9:11. j Jas. 1:23, 24. k 1 Cor. 7:7.

minds. *Darkness to light;* the ignorance of heathenism to the saving knowledge of the gospel. *Power of Satan;* from his service to the service of God.

20. *Damascus*, chap. 9:19–23. *Meet for repentance;* such as true repentance produces.

22. *Small and great;* all classes of people. *None other things;* except those which were foretold in the Old Testament. Isa. 53:3–9; Psa. 16:10; Acts 2:31; 13:35–37; Isa. 9:1, 2.

27. *Believest thou the prophets?* he appeals to Agrippa as a Jew, who professed to receive the scriptures of the Old Testament as the word of God.

28. *Persuadest me;* by the evidence exhibited that the prophecies of the Old Testament concerning the Messiah were fulfilled in Christ.

29. *I would to God;* I earnestly desire. *As I am;* real Christians. *These bonds;* the chains with which he was bound.

32. *Set at liberty;* he is an innocent man, guilty of no crime.

INSTRUCTIONS.

2. It is pleasant to proclaim the gospel to intelligent hearers, especially such as are well acquainted with the Bible. True religion does not fear, but courts investigation. It accords with the word, and is proved to be true by the providences of God. The more it is examined in the light of the Scriptures and of facts, the deeper will be the conviction that it is from God; and the more intelligent men are, the more guilty they will be, if they do not embrace it.

9. Conscience is not always a safe

CHAPTER XXVII.

1 Paul shipping toward Rome, 10 foretelleth of the danger of the voyage, 11 but is not believed. 14 They are tossed to and fro with tempest, 41 and suffer shipwreck, 44 yet all come safe to land.

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band.[a]

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus,[b] a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul,[c] and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the

[a] Chap. 25:12, 25. [b] chap. 19:29.

[c] Ch. 24:23; 28:16.

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guide. It must be enlightened by the word and Spirit of God, and accompanied with a pious heart. All should feel this, and so acknowledge God, that he may direct their paths, guide them in judgment, and teach them his way—that way of pleasantness, that path of peace. Prov. 3:6; Psa. 25:9.

18. Men naturally are ignorant of spiritual things, yield themselves the willing slaves of Satan, and walk in darkness. They need the gospel of Christ, accompanied by the enlightening and purifying influences of his Spirit, to turn them from supreme love of self and sin to supreme love of God and holiness. This gospel must be carried and preached to them, by men whom God raises up and sends forth for this purpose; and these should be aided by the prayers and contributions of all, till the gospel is preached to every creature. Mark 16:15.

24. When a man treats the truths of the Bible as realities, and speaks and acts as if he expected to see their fulfilment, those who regard these truths as fables often think and speak of him as deranged. But the more fully a person obeys the word of God, and lives as if he expected its fulfilment, the greater evidence he gives of being in his right mind; and all men who, like the prodigal son, come to their right mind, will view and treat the Bible in the same way.

29. However wickedly true Christians may be treated by others, they do not wish, so far as they are right, to render evil for evil; but in all suitable ways, to promote the highest temporal and eternal good even of their worst enemies.

CHAPTER XXVII.

1. *We;* Luke, Paul, and others. *Italy;* a country in the south part of Europe, between the Adriatic and Mediterranean seas.

2. *Adramyttium;* a seaport of Mysia in the north-western part of Asia Minor. It lay opposite to the isle of Lesbos. *Aristarchus;* chap. 19:29, 20:4.

3. *Sidon;* north of Cesarea, from which Paul sailed. Verse 2; chap. 25:4, 13, 21.

4. *Under Cyprus;* along its northern coast, between the island and the main land, to shield themselves from the violence of the wind. *Winds were contrary;* they were the westerly or north-westerly winds which prevail there at that season.

5. *The sea of Cilicia and Pamphylia;* the sea along the coast of those provinces of Asia Minor. Cilicia lay on the south coast of Asia Minor opposite Cyprus, and Pamphylia was the next province west. *Lycia;* next west of Pamphylia.

6. *Alexandria;* a city of Egypt.

7. *Scarce;* with difficulty. *Cnidus;* a town in the province of Caria next west of Lycia. It is in the south western angle of Asia Minor, and has the isle of Rhodes opposite to it.

A. D. 62. wind not suffering us, we sailed under Crete,* over against Salmone;

8 And hardly passing it, came unto a place which is called The Fair Havens; nigh whereunto was the city *of* Lasea.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past † Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt‡ and much damage, not only of the lading and ship, but also of our lives.[a]

11 Nevertheless, the centurion believed the master and the owner of the ship more than those things which were spoken by Paul.[b]

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* a haven of Crete,[c] and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.[d]

14 But not long after there arose § against it a tempestuous wind,[e] called Euroclydon.

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

16 And running under a certain island, which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands,[f] strake sail, and so were driven.

* Or, *Candy.* † The fast was on the tenth day of the seventh month; Lev. 23:27, 29. ‡ Or, *injury.* § 2 Kings 6:9, 10; Dan. 2:20; Amos 3:7. [a] Prov. 27:12. [b] ver. 7. [c] ver. 21. § Or, *beat.* [d] Psa. 107:25. [e] ver. 41.

Under Crete; near that island. *Salmone;* the eastern extremity of Crete.

8. *Hardly passing it;* coasting along it with difficulty. *Fair Havens;* on the southern side of Crete, about midway between its eastern and western extremities.

9. *Much time was spent;* on account of the contrary winds. *The fast;* connected with the great day of atonement. Lev. 16:29, 30. This occurred about the twentieth of September, after which sailing was dangerous.

10. *Much damage—our lives;* these words of Paul seem to express not a revelation from God, but rather his own sound judgment. With regard to his own life, he had received from the Lord the assurance that he should see Rome, chap. 23:11; but he had not yet received any promise that the lives of all in the ship should be saved. See verses 23, 24.

12. *Not commodious to winter in;* being open to the wind and sea on the south. *Phenice;* a place in the south-west part of Crete.

13. *The south wind blew softly;* which would be favorable to their purpose, as the coast a few miles beyond the Fair Havens turns to the north of west. *Close by;* near the shore.

14. *Euroclydon;* these winds, now called Levanters, blow from nearly east-north-east.

15. *Caught;* suddenly met by the wind. *Could not bear up;* sail against it. *Let her drive;* before the wind.

16. *Clauda;* a small island a little south of west from the Fair Havens, at the distance of some forty or fifty miles. Melita, the next place where we find them, is a small island south of Sicily, not quite five hundred miles to the west of Clauda. *To come by the boat;* to secure it, by taking it on board. Verse 17.

17. *Taken up;* taken into the ship, to prevent the boat being broken or lost. *Used helps, undergirding;* putting chains or ropes around the vessel, to strengthen it and keep it together. *Quicksands;* on the coast of Africa, south-west of them. *Strake sail;* these words do not seem to mean that they took in all sail, which would have left them drifting towards the quicksands at the mercy of the wind and waves; but

18 And we being exceedingly tossed with a tempest,[a] the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.[b]

20 And when neither sun nor stars in many days appeared,[c] and no small tempest lay on *us*, all hope that we should be saved was then taken away.[d]

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me,[e] and not have loosed from Crete,[f] and to have gained this harm and loss.

22 And now I exhort you to be of good cheer:[g] for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God,[h] whose I am,[i] and whom I serve,[j]

24 Saying, Fear not, Paul; thou must be brought before Cesar: and lo, God hath given thee all them that sail with thee.[k]

25 Wherefore, sirs, be of good cheer: for I believe God,[l] A. D. 62. that it shall be even as it was told me.

26 Howbeit, we must be cast upon a certain island.[m]

27 But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found it twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.[n]

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

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[a] Psa. 107:27. [b] Jon 2:4; Jonah 1:5. [c] Psa. 105:28. [d] Ezek. 37:11. [e] ver. 10. [f] ver. 13. [g] Job 22:29; Psa. 112:7; 2 Cor. 4:8, 9. [h] ch. 23:11; Heb. 1:14. [i] Deut. 32:9; Psa. 135:4; Isaiah 44:5; Mal. 3:17; John 17:9, 10; 1 Cor. 6:20; 1 Pet. 2:9, 10. [j] Psa. 116:16; Isa. 44:21; Daniel 3:17; 6:16; John 12:26; Romans 1:9; 2 Tim. 1:3. [k] Gen. 19:21, 29. [l] Luke 1:45; Rom. 4:20, 21; 2 Tim. 1:12. [m] chap. 28:1. [n] Psa. 130:6.

rather, that they reduced their sail very low. This would enable them, while driven before the wind, to keep the ship's head in a measure towards the north-west, and thus avoid the African coast and the quicksands.

18. *Lightened the ship;* threw overboard some of her cargo.

19. *Tackling;* whatever belonged to the ship which could be spared.

20. *Neither sun nor stars;* the mariner's compass was not then known. When sailors could not see the heavenly bodies or the land, they did not know their course.

21. *Long abstinence;* from food, on account of the severity of the storm and the greatness of their danger.

24. *God hath given thee all;* for thy sake, and in answer to thy prayers, they shall be preserved.

27. *Fourteenth night;* after the commencement of the storm. *Adria;* in the wider sense, including not only the Adriatic gulf, but the Ionian sea south of it. *Deemed;* thought, judged.

28. *Sounded;* let down a lead and line to ascertain the depth of the water. *Twenty fathoms;* one hundred and twenty feet. *Fifteen fathoms;* ninety feet.

29. *Four anchors;* to hold the ship where she was. *Stern;* the hinder part of the ship. *For the day;* for daylight, that they might see where they were.

30. *Shipmen;* sailors. *To flee;* escape to the shore, and leave the others to take care of themselves or perish. *Under color;* under the pretence.

31. *Paul;* who saw what they intended. *These;* the sailors. *Ye cannot be saved;* their agency was necessary to manage the vessel. Though God had given Paul the lives of all

A. D. 62. 32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; for this is for your health: [a] for there shall not a hair fall from the head of any of you. [b]

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all; [c] and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea,* and loosed the rudder-bands, and hoisted up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' counsel was to kill the prisoners, [d] lest any of them should swim out and escape.

43 But the centurion, willing to save Paul, [e] kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land. [f]

[a] Matt. 15:32; 1 Tim. 5:23. [b] 1 Kings 1:52; Matt. 10:30; Luke 12:7; 21:18. [c] 1 Sam. 9:13; Matt. 15:36; Mark 8:6; John 6:11, 23; 1 Tim. 4:3, 4. * Or, *cut the anchors, they left them in the sea*, etc. [d] Psalm 74:20. [e] 2 Cor. 11:25. [f] Psa. 107:28-30; ver. 22.

in the ship, they were yet to be saved by the use of the appropriate means.

32. *Cut off the ropes;* to let the boat fall into the sea and float away, so that the sailors could not escape.

33. *Taken nothing;* no regular meals, or very little.

38. *Cast out the wheat;* to lighten the ship, and get it as near the shore as possible.

39. *Creek;* bay, as the original word means. *Shore;* one where they could land.

40. *Taken up;* slipped or cut the ropes which fastened the anchors to the ship, so that the wind might drive her into the bay, now called St. Paul's bay. *Loosed the rudder-bands;* the rudder had been made fast during the storm. Now it was loosed, that they might again use it to steer the vessel.

41. *Two seas met;* and formed a sand-bar or bank, stretching out into the sea. *Stuck fast;* in the sand, so that they could get no nearer to the shore.

42. *To kill the prisoners;* those whom they were taking to Rome for trial, lest the soldiers to whose care they had been committed should be punished for letting them go.

43. *The centurion;* Julius. Verses 1, 3. *Willing;* wishing to save Paul. Thus was Paul made the means of again saving the prisoners from death. Verses 24, 31.

INSTRUCTIONS.

3. When a man's ways please the Lord, he can make not only his enemies, but strangers, and even heathen, not merely to be at peace with him, but to aid and assist him. Prov. 16:7.

12. The majority are often in the wrong, and it is not always wise or safe to follow them. The great

CHAPTER XXVIII.

1 Paul after his shipwreck is kindly entertained of the barbarians. 5 The viper on his hand hurteth him not. 8 He healeth many diseases in the island. 11 They depart towards Rome. 17 He declareth to the Jews the cause of his coming. 24 After his preaching some were persuaded and some believed not. 30 Yet he preacheth there two years.

AND when they were escaped, then they knew that the island was called Melita.[a]

2 And the barbarous people showed us no little kindness:[b] for they kindled a fire, and received us every one,[c] because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians saw the *venomous* beast hang on his hand, they said among themselves, No doubt this man is a murderer,[d] whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.[e]

6 Howbeit, they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.[f]

7 In the same quarters were possessions of the chief man of the island, whose name was Pub-

a Chap. 27:26. b Romans 1:14; 1 Cor. 14:11; Col. 3:11. c Matthew 10:42; Hebrews 13:2. d John 7:24. e Mark 16:18; Luke 10:19. f ch. 14:11.

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question should not be, on which side are the greatest numbers, but on which are truth and duty; and a truly pious man, in seasons of danger and difficulty, may say and do things which it would be unwise to attempt at other times.

20. God in his providence often shows men, especially those who traverse the ocean, that they are dependent on him; that all their efforts to deliver themselves are utterly insufficient, and that he must save them, or they must perish.

31. A future event may be certain because God has determined and revealed it, and it may also be true that unless men use the proper means it will never take place. It was certain that all the two hundred and seventy-five who were with Paul in the ship would get to land, and it was also certain that unless the sailors should stay and manage the ship they would not get to land. So that the use of proper means is just as necessary to accomplish an event which is beforehand certain, as it would be if it were not certain, and its accomplishment depended solely on those means.

35. The goodness of God should be felt and acknowledged in all our blessings; and when about to partake of the bounties of Providence, we should thank him for them, and ask him to make them the means of our good.

42. Soldiers, accustomed to killing men, are apt to think little of the value and sacredness of human life. Fighting is adapted to harden men's hearts, and to nourish and strengthen those feelings which, if continued, will shut them for ever out of heaven.

43. It is often a great blessing to wicked men to have a Christian among them. For his sake they may be saved from death, and also in answer to his prayers, through the abounding grace of God, from endless perdition.

CHAPTER XXVIII.

1. *Melita:* an island about sixty miles south of Sicily, now called Malta. It is a little north of west from the island of Clauda. See note to chap. 27:16.

2. *The barbarous people:* a term applied to the islanders as not speaking the Greek language. Compare Rom. 1:14.

3. *A viper;* a poisonous serpent. Matt. 3:7.

4. *Vengeance suffereth not to live:* that divine vengeance which even heathen persons believe to follow evil-doers.

6. *Swollen;* from the effect of poison.

A. D. 62. lius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in, and prayed,[a] and laid his hands on him, and healed him.[b]

9 So when this was done, others also which had diseases in the island, came, and were healed:

10 Who also honored us with many honors;[c] and when we departed, they laded *us* with such things as were necessary.[d]

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii-forum, and The Three Taverns;[e] whom when Paul saw, he thanked God, and took courage.[f]

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.[g]

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers,[h] yet was I delivered prisoner from Jerusalem into the hands of the Romans.[i]

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.[j]

19 But when the Jews spake against *it*, I was constrained to appeal unto Cesar;[k] not that I had aught to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel[l] I am bound with this chain.[m]

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a James 5:14, 15. b Matt. 9:18; Mark 6:5; 7:32, 10:16; Luke 4:40; ch. 19:11; 1 Cor. 12:9, 28. c 1 Thess. 2:6; 1 Timothy 5:17. d Matt. 6:31 34; 10:8-10; 2 Cor. 9:5-11; Phil. 4:11, 12. e chap. 21:5; 3 John 6-8. f Josh. 1:6, 7, 9; 1 Sam. 30:6; Psa. 27:14. g chap. 24:23; 27:3. h ch. 24:12, 13; 25:8. i ch. 21:33, etc. j ch. 24:10; 26:31. k chap. 25:11. l chap. 23:6, 7. m ch. 26:29; Eph. 3:1; 4:1; 6:20; 2 Tim. 1:16; 2:9; Philc. 10, 13.

11. *Whose sign was Castor and Pollux;* having on its prow painted or carved figures of Castor and Pollux, two heathen divinities, who were supposed to watch over sailors.

12. *Syracuse;* a city in the southeastern part of Sicily. It lay on the way from Malta to Rome.

13. *Fetched a compass;* sailed in a winding course; either because they followed the irregularities of the coast, or because they were compelled to beat against a head wind. *Rhegium;* a city near the south-west extremity of Italy, in the present kingdom of Naples. *The south wind blew;* which was a favorable wind, as they were sailing north. *Puteoli;* north of Rhegium, towards Rome. It was about eight miles from the modern city of Naples.

15. *The brethren;* Christians at Rome. *Appii-forum;* a town about forty-three miles south of Rome. *The Three Taverns;* ten miles further towards Rome. *Whom;* the brethren from Rome, a part of whom met Paul at Appii-forum, and a part at The Three Taverns.

16. *With a soldier;* to whom he is supposed to have been chained.

19. *Against it;* against Paul's being set at liberty. *I was constrained;* induced by a suitable regard to his safety, knowing that the Jews intended to kill him. Chap. 23:16; 25:11.

20. *The hope of Israel;* the Messiah.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came showed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against.[a]

23 And when they had appointed him a day, there came many to him into *his* lodging;[b] to whom he expounded and testified the kingdom of God,[c] persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets,[d] from morning till evening.

24 And some believed the things which were spoken, and some believed not.[e]

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; A. D. 63. and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.[f]

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles,[g] and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31 Preaching the kingdom of God,[h] and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

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a Luke 2:34; chap. 24:5, 14; 1 Pet. 3:12; 4:14. b Phile. 22. c Luke 24:27; chap. 17:3; 19:8. d ch. 26:6, 22. e ch. 14:1; 17:4; 19:9; Rom. 3:3. f Psalm 61:11, 12; Isa. 6:9; Jer. 5:21; Ezek. 3:6, 7; 12:2; Matt. 13:14, 15; Romans 11:8. g Matt. 21:41; chap. 13:46, 47; 18:6; 22:21; 26:17, 18; Rom. 11:11. h chap. 4:31; Eph. 6:19.

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22. *This sect;* Christians.

23. *Expounded and testified;* explained to them the meaning of the predictions of the Messiah, in the Old Testament, and showed that they were fulfilled in Jesus Christ.

25. *Well spake the Holy Ghost;* he spoke the truth. *Esaias;* Isa. 6:9, 10; Matt. 13:14; John 12:39, 40.

28. *The salvation of God;* the gospel, which makes known his salvation and the way to obtain it. Chap. 13:46.

29. *Great reasoning;* about what Paul had said to them.

30. *Two whole years;* during that time he was kept as a prisoner, preaching the gospel to such as visited him, and writing it as he had opportunity to others.

31. *Preaching the kingdom of God;* making known the gospel, and urging men to embrace it.

INSTRUCTIONS.

4. The sentiment that murderers deserve themselves to die, and that justice requires them to be put to death, is not only a dictate of revelation, but seems to be graven upon the hearts of all men.

15. The presence of Christian friends, especially in time of trouble, is delightful. Their countenance and support afford encouragement in duty, and the blessings which come through them should awaken new gratitude, and cause the offering of new thanksgiving to God.

20. All proper efforts should be made to communicate to men correct information, and prevent their becoming so prejudiced as to hinder them from candidly hearing the truth and cordially embracing it.

22. The fact that some persons are very unpopular, and that many speak against them, is no certain evidence that they are wrong. This opposition may arise from the fact,

that the prevalence of their doctrines and practices would interfere with the selfishness, pride, indolence, covetousness, and other vices of their opposers.

24. The same divine truths, presented by the same speaker, are treated by different men in a totally different manner. Some receive and treat them as truths; others reject, and treat them as errors. It is not enough, therefore, that men hear these truths, and the evidences which support them: they must also, by the Holy Spirit, be led to believe, or they will reject them. Hence ministers, while they preach to men, should also pray to God that his truth may be attended with his power, and be not only heard and understood, but also believed and obeyed, and thus be the means of eternal life.

31. We are very incompetent judges as to the time, place, and condition in which we may be most useful. If Paul, during the two years of his confinement as a prisoner at Rome, not only preached the gospel to all who came to him, but as has been supposed, also wrote the epistles to the Ephesians, Philippians, Colossians, to Timothy and Philemon, and to the Hebrews, he may thus already have done more good than he could have done by being at liberty, and preaching the gospel to all who would hear him during his whole life.

THE EPISTLE OF PAUL THE APOSTLE

TO THE ROMANS.

THE date of the epistle to the Romans, as well as the place where it was written, can be gathered with much certainty from the epistle itself, taken in connection with other notices respecting Paul found in the New Testament. Paul was about to bear alms to his brethren in Jerusalem from Macedonia and Achaia, ch. 15:25, 26. He had previously exhorted the church of Corinth in Achaia to make this very collection, which he was to receive of them when he came to them through Macedonia, 1 Cor. 16:1–6. That he was also to bring with him a collection from the Macedonian churches, is manifest from 2 Cor. 8:1–4; 9:1–4. He wrote, moreover, from Corinth; for among the greetings at the close of the epistle is one from "Gaius my host," chap. 16:23, a Corinthian whom he had baptized, 1 Cor. 1:14; he commends to them Phebe, a deaconess of the church at Cenchrea, the eastern port of Corinth, ch. 16:1; he speaks of "the city" where he is as well known, ver. 23, and in connection with the mention of Cenchrea; this can be no other city than Corinth. Now by comparing Acts 19:21; 20:1–3; 24:17, we find that this was on his way to Jerusalem by Macedonia and Greece, for the last time recorded in the New Testament. Chronologists place this in A. D. 58, or according to some, A. D. 60, in the reign of Nero.

Concerning the founding of the church at Rome we have no information. So late as the date of this epistle Paul had not visited it, ch. 1:10–15; 15:23, 24. As neither he nor any of the brethren with him, in sending salutations to the various Christians of their acquaintance at Rome, say any thing about Peter, and as nothing is said elsewhere in the Bible of his being at Rome, it is evident that he was not there

then; nor have we any ground to believe that he had been there, or was there afterwards.

Of the composition of the church at Rome we have more certain knowledge. Founded in the metropolis of the gentile world, where, as we know from many notices of ancient writers, great numbers of Jews resided, it must have been of a mixed character, embracing both Jews and Gentiles. With this agree the contents of the present epistle, in which the apostle lays himself out to unfold the gospel of Christ in its deep foundation principles, as a plan of salvation provided for the whole world, and designed to unite Jews and Gentiles in one harmonious body under Christ their common head. He first proves that both Jews and Gentiles are alike under sin, and alike need salvation by grace; that Abraham, the father of the Israelitish nation, was justified by faith, not by the works of the law or any outward rite; that all his children according to the flesh must be thus justified, since to fallen sinful men the law can give deliverance neither from its condemnatory sentence, nor from the reigning power of sin, so that its only effect is to work wrath; and that the righteousness which God gives through faith in Christ, sets men free both from the curse of the law and from the dominion of sin, thus bringing them into a blessed state of justification, sanctification, and holy communion with God here, with the promises of eternal glory hereafter. In the progress of this discussion, he takes occasion to show that literal descent from Abraham does not entitle men to the promises made to Abraham, while faith makes the Gentiles the true children of Abraham, and partakers of the blessings promised to him, chap. 4. And since the doctrine of the admission of the Gentiles to equal privileges with the Jews, and especially of the rejection of the unbelieving part of the nation—which constituted the great body of the people—was exceedingly offensive to his countrymen, the apostle devotes three whole chapters, 9–11, to the discussion of this question. He then proceeds to draw from the whole subject, as he has unfolded it, such exhortations in respect to daily life and conduct as were adapted to the particular

wants of the Roman Christians; thus illustrating, in a most beautiful manner, the practical power of the deepest doctrines of grace, and the necessity of uniting doctrine with precept in the preaching of the gospel.

CHAPTER I.

1 Paul commendeth his calling to the Romans, 9 and his desire to come to them. 16 What his gospel is, and the righteousness which it showeth. 18 God is angry with all manner of sin. 21 What were the sins of the Gentiles.

PAUL, a servant of Jesus Christ,[a] called *to be* an apostle,[b] separated unto the gospel of God,[c]

2 Which he had promised afore by his prophets in the holy scriptures,

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David accord- A. D. 60. ing to the flesh;[d]

4 And declared* *to be* the Son of God with power,[e] according to the Spirit of holiness,† by the resurrection from the dead:

5 By whom we have received grace and apostleship, for obedience to the faith† among all nations, for his name:[g]

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you, and peace from God

[a] Acts 27:23. [b] Acts 9:15; 1 Cor. 1:1. [c] Acts 13:2; Gal. 1:15. [d] Psalm 89:36. * Gr. *determined.* [e] Acts 13:33, 34; Rev. 1:18. † Heb. 9:14. † Or, *to the obedience of faith.* [g] Acts 6:7; chapter 16:26. [h] 1 Cor. 1:2; 1 Thess. 4:7.

CHAPTER I.

1. *A servant of Jesus Christ, called to be an apostle;* he first places himself with the whole body of believers as "a servant of Jesus Christ," and then, in accordance with his usual custom, asserts his apostolic calling; for when he writes to a church he wishes to do so with the authority of an apostle—one specially chosen and sent out by Christ himself, to preach his gospel, work miracles, gather churches, and extend his kingdom among men. *Separated;* set apart by God for this work. Gal. 1:15.

2. *Which he had promised afore;* he is careful to show at the outset that the gospel is no new religion, but the fulfillment of the promises made in the Old Testament to the fathers.

3. *The seed of David;* a descendant of David. *According to the flesh;* as to his human nature.

4. *Declared—with power;* powerfully, conclusively manifested to be *The Son of God—according to the Spirit of holiness;* as to his divine nature. The words, "according to the Spirit of holiness," stand in contrast with the words, "according to the flesh," and seem to denote the divine Spirit of Christ, which was from eternity, and became mysteriously united with "the man Christ Jesus." To this divine nature holiness is ascribed as an essential attribute of deity. *By the resurrection from the dead;* the resurrection of Christ was the crowning seal which God set to the claim of Jesus of Nazareth to be the Son of God in the high and incommunicable sense of having equality with God. See introductory note to John, chap. 5.

5. *By whom;* Jesus Christ. *Grace and apostleship;* the office of apostle, with that special grace which qualifies us to discharge its duties aright. Ephesians 3:8. In using the word "we," he joins himself with the other apostles. *For obedience;* that men of all nations might be led to obey Christ.

7. *Grace—peace;* in this apostolic prayer Jesus Christ is joined with the Father as the source from which grace and peace flow; which could not be, were he not equal with the Father in power and glory. Grace is the favor of God bestowed on men through Jesus Christ, and peace is its effect.

A. D. 60. our Father, and the Lord Jesus Christ.[a]

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.[b]

9 For God is my witness, whom I serve with* my spirit in the gospel of his Son,[c] that without ceasing I make mention of you always in my prayers;[d]

10 Making request, if by any means now at length I might have a prosperous journey by the will of God,[e] to come unto you.

11 For I long to see you,[f] that I may impart unto you some spiritual gift,[g] to the end ye may be established;

12 That is, that I may be comforted together with† you by the mutual faith both of you and me.[h]

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among‡ you also, even as among other Gentiles.

14 I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.[i]

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ:[j] for it is the power of God unto salvation to every one that believeth;[k] to the Jew first, and also to the Greek.[l]

17 For therein is the righteousness of God revealed from faith to faith:[m] as it is written, The just shall live by faith.[n]

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a 1 Cor. 1:3, etc.; 2 Pet. 1:2. b chap. 16:19. * Or, *in.* c Acts 27:23. d 1 Thess. 3:10. e Jas. 4:15. f ch. 15:23, 32. g ch. 15:29. † Or, *in.* h 2 Pet. 1:1. ‡ Or, *in.* i 1 Cor. 9:16. j Mark 8:38; 2 Tim. 1:8. k Jer. 23:29; 1 Cor. 1:18; Mark 16:16. l Acts 3:26. m chap. 3:21, 22. n Hab. 2:4.

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10. *To come unto you;* for the apostle had not yet been in Rome.

11. *Spiritual gift;* in the widest sense, including all that spiritual edification that comes from the Holy Spirit through the communication of the truth. *Established;* in the faith and practice of the gospel.

12. *That I may be comforted together with you:* lest he should seem arrogant in making himself a mere giver of spiritual good, he explains that he means the mutual edification of himself and the Roman Christians by their mutual intercourse.

13. *Let;* hindered. *Some fruit;* be the means of good in Rome, as he had been in other places.

14. *I am debtor;* he was under obligation in consequence of what Christ had done for him. *Greeks and Barbarians—wise and unwise;* polished and rude, learned and ignorant.

16. *It is the power of God;* that through which he exerts his saving power on all who believe and obey it. *To first;* the gospel was first preached to the Jews, then to the Gentiles.

17. *Therein is the righteousness of God revealed from faith to faith;* in the original the words "from faith" are the same that are often elsewhere rendered "of faith," chap. 4:16; 10:6; Gal. 3:7, 9, 12; and they may be so rendered here. This will give the following meaning: In it is revealed the righteousness of God; a righteousness which is of faith, and which is given to faith. The righteousness of God is here, as often elsewhere in Paul's writings, not God's personal righteousness, but the righteousness which he gives to sinners through their faith in Christ; in other words, it is his justifying grace, by which he freely pardons their sins, and accepts and treats them as righteous for Christ's sake. This righteousness is said to be "of faith," in contrast with that which is "of the law," chap. 10:5, such as the holy angels have, and such as the Jews vainly sought to obtain by observing the precepts of the Mosaic law. Chap. 10:3; Phil. 3:9. The apostle adds that this righteousness which is "of faith" is also "to faith," since it must be received and appropriated by each one's personal faith. *Shall live by faith;* Hab. 2:4. What the prophet says of faith, in the general sense of confidence in God and his word, the apostle rightly applies to faith in Christ; since all true faith is, in its essence, the same.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;[a]

19 Because that which may be known of God is manifest in them;* for God hath showed *it* unto them.[b]

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made,[c] *even* his eternal power and Godhead; so that they are† without excuse:

21 Because that when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.[d]

22 Professing themselves to be wise, they became fools,[e]

23 And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.[f]

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24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts,[g] to dishonor their own bodies between themselves:

25 Who changed the truth of God into a lie,[h] and worshipped and served the creature more‡ than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections:[i] for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the women, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that

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[a] Eph. 5:6. * Or, *to them.* [b] John 1:9. [c] Psa. 19:1, etc. † Or, *that they may be.* [d] Jer. 2:5; Eph. 4:17, 18. [e] Jer. 8:8, 9. [f] Isa. 40:18, 26; Ezekiel 8:10. [g] Psalm 81:12. 2 Thess. 2:11. [h] Amos 2:4. ‡ Or, *rather.* [i] Eph. 5:12; Jude 10.

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18. *For the wrath of God is revealed;* the word "for" connects this verse immediately with the preceding, as much as to say, There is need of such a righteousness as the gospel reveals, for the wrath of God is revealed from heaven, etc. He then proceeds to show, in the remainder of the chapter, how the Gentiles lie under this wrath; and in the following, how it rests on the Jews also; so that all men need to receive from God a righteousness which is not of law, but of faith. *Ungodliness and unrighteousness;* sins against God and men. *Hold the truth in unrighteousness;* prevent, by their wickedness, its proper effect.

19. *That which may be known;* the character of God as manifested in his works. *God hath showed it;* in creation and providence.

20. *From the creation;* ever since the creation. *His eternal power and Godhead;* his divinity, and worthiness of being loved, adored, and obeyed. *Without excuse;* having no reason for disobeying him.

21. *Knew God;* knew so much of him as to know that they ought to worship and serve him. *Glorified him not;* did not honor and obey him as God. *Vain in their imaginations;* senseless and wicked in their thoughts and reasonings about the proper object of worship. *Foolish heart;* their perverse, wicked mind. *Was darkened;* blinded as to the spiritual nature and perfections of God.

22. *Professing themselves to be wise;* pretending to great wisdom. *Became fools;* exhibited the greatest folly.

23. *Changed;* exchanged the one only living and true God for images of birds, beasts, and reptiles.

24. *God also;* as a punishment for their sins in thus dishonoring him, abandoned them to the dominion of corrupt desires, appetites, and passions; and suffered them to commit the vilest abominations to their ruin.

25. *Changed the truth of God into a lie;* the true God for an idol, or false god. *More than;* instead of. *Blessed for ever;* worthy of eternal love and praise.

26. *This cause;* because of their wickedness in not worshipping him and in worshipping idols.

A. D. 60. recompense of their error which was meet.

28 And even as they did not like to retain * God in *their* knowledge, God gave them over to a reprobate mind,† to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understanding, covenant-breakers, without natural affection,‡ implacable, unmerciful:

32 Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them§ that do them.

CHAPTER II.

1 They that sin, though they condemn it in others, cannot excuse themselves, 6 and much less escape the judgment of God. 9 whether they be Jews or Gentiles. 14 The Gentiles cannot escape, 17 nor yet the Jews, 25 whom their circumcision shall not profit, if they keep not the law.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou

* Or, *to acknowledge.* † Or, *a mind void of judgment.* ‡ Or, *unappeasable.* § Or, *consent with them.*

28. *Reprobate mind;* a mind abhorred of God, and upon which his curse rests. *Not convenient;* not fit or proper, a disgrace to human nature.

32. *Knowing the judgment of God;* their desert of his wrath. *Worthy of death;* justly exposed to it. *Do the same;* commit the crimes mentioned. *Have pleasure;* are pleased with others who commit them and encourage them in their crimes.

INSTRUCTIONS.

4. Christ has a twofold nature, human and divine. He is both God and man. Of this, God has given abundant and conclusive evidence, which no man can reject without great guilt.

7. Grace and peace, with all their blessings for this life and the future, come from the Father and the Son. For them men are indebted to both the Father and the Son; and to both should give all honor and glory. Rev. 5:13.

12. Christian intercourse is earnestly desired by Christian hearts, and is, to those who are favored with it, a means of increasing excellence, usefulness, and enjoyment.

14. When Christ imparts to any one the blessings of his grace, it lays him under peculiar obligations to do good as he has opportunity; especially to promote the spiritual good of all his fellow-men.

16. As the gospel is the means by which God exerts on men his saving power, it should be preached to all people; and as neither the power, the love, nor the grace of God will ever save any who reject it, all who hear should without delay believe, that it may be the power of God to their salvation.

20. All to whom God has manifested himself in creation and providence, who do not worship him and are not thankful for the blessings which they receive, are without excuse, and have just reason to fear his awful displeasure.

23. The doing of what persons know to be wrong blinds their minds, hardens their hearts, and makes them more wicked than they were before. As a punishment for their sins, God often suffers them to commit other sins, and still others, until they bring upon themselves aggravated destruction.

32. The history of the world in all ages shows, that all means to overcome human depravity without the gospel of Christ, or to remove its evils without faith in him, will be unavailing. Philanthropists, therefore, and friends of external morality as well as of internal godliness, should unite in making known Jesus Christ as soon as possible to every human being.

CHAPTER II.

1. *That judgest;* that condemnest others on account of their sins. The apostle has in mind the Jews espec-

condemnest thyself;[a] for thou that judgest doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

4 Or despisest thou the riches of his goodness and forbearance and long-suffering;[b] not knowing that the goodness of God leadeth thee to repentance?[c]

5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;[d]

6 Who will render to every man according to his deeds:[e]

7 To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life:

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8 But unto them that are contentious,[f] and do not obey the truth,[g] but obey unrighteousness, indignation and wrath,

9 Tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile;[*]

10 But glory, honor, and peace, to every man that worketh good;[h] to the Jew first, and also to the Gentile:[†]

11 For there is no respect of persons with God.[i]

12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.[j]

14 For when the Gentiles, which have not the law, do by nature

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a 2 Sam. 12:6, 7. b Isa. 63:7, etc.; Jonah 4:2; chap. 9:23. c Isa. 30:18. d Deut. 32:34; Eccl. 12:14. e Prov. 24:12; Matt. 16:27; Rev. 20:12. f 1 Tim. 6:3, 4. g 2 Thess. 1:8. * Or, Greek. h 1 Peter 1:7. † Or, Greek. i Deut. 10:17; 2 Chr. 19:7; Gal. 6:7, 8; 1 Peter 1:17. j Jas. 1:22-25.

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ially. *Doest the same;* committest similar sins.

4. *Or despisest thou;* they who take occasion from God's long-suffering to go boldly on in sin, throw contempt upon his goodness. *Not knowing;* it is a willful and guilty ignorance, for it has its ground in forgetfulness of God.

6. *To every man according to his deeds;* when the question is, What is the ground on which sinners, who have broken God's law, can be justified? Paul always answers, By faith, and not by the deeds of the law. Chap. 3:28; Gal. 2:16, etc. But when the question is, What character will God accept? he answers with James, "Not the hearers of the law are just before God, but the doers of the law shall be justified:" verse 13, compared with Jas. 1:22-25; 2:14-26. True faith in Christ always makes men such "doers of the law." The faith that is without works is dead, James 2:26, and will be disowned by Christ at the last day. Matt. 7:21-27.

8. *Them that are contentious;* who contend against the truth, rebel against God, and do what they know to be wrong.

9. *The Jew first;* especially to him, on account of his abuse of superior light and privileges.

10. *The Jew first;* on account of his wise improvement of his peculiar blessings. Matt. 25:21; Luke 19:17.

11. *No respect of persons;* God will not treat men according to their color, country, or outward condition, but according to their character and conduct.

12. *Sinned without law;* without a written law or revelation of duty. *Perish without law;* without being condemned for rejecting or sinning against a revelation which they never had. *In the law;* in possession of a written revelation. *By the law;* according to the revelation which they had.

13. *Hearers of the law;* those who have a written revelation of the will of God, and know their duty. *Doers of the law;* those who do their duty.

14. *Not the law;* the written law *Things contained in the law;* such

A. D. 60. the things contained in the law, these, having not the law, are a law unto themselves:[a]
15 Which show the work of the law written in their hearts, their conscience also bearing witness,* and *their* thoughts the meanwhile† accusing or else excusing one another;)
16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.[b]
17 Behold, thou art called a Jew,[c] and restest in the law, and makest thy boast of God,
18 And knowest *his* will,[d] and approvest the things that are more excellent,‡[e] being instructed out of the law;
19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness,
20 An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.[f]
21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?[g]
22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?
23 Thou that makest thy boast of the law, through breaking the law dishonorest thou God?
24 For the name of God is blasphemed among the Gentiles through you, as it is written.[h]
25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.[i]
26 Therefore, if the uncircumcision keep the righteousness of the law,[j] shall not his uncircumcision be counted for circumcision?
27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee,[k] who by the letter and circumcision dost transgress the law?

[a] 1 Cor. 11:14. * Or, *the conscience witnessing with them.* † Or, *between themselves.* [b] Luke 8:17; ch. 16:25. [c] ver. 28. [d] Psa. 147:19, 20. ‡ Or, *triest the things that differ.* [e] Phil. 1:10. [f] 2 Tim. 1:13; 3:5. [g] Matt. 23:3, etc. [h] Ezek. 36:20, 23. [i] Gal. 5:3. [j] Acts 10:34, 35. [k] Matt. 12:41, 42.

things as the law requires. *These;* such as have not the light of revelation—the heathen. *Are a law;* they have a sense of moral right and wrong, arising from the moral nature or conscience which God has given them.

15. *The work of the law;* its effect in producing a conviction of duty, and of guilt in not doing it. *Accusing—excusing;* as they have done or not done what they thought to be right.

16. *According to my gospel;* the judgment of the last day will be by Jesus Christ, as is revealed in the gospel which Paul preached. This verse is connected in sense with the twelfth; what intervenes is a parenthesis.

17. *A Jew;* a friend of God—one of his peculiar people. *Restest in the law;* dependest upon the possession and external observance of it for salvation. *Makest thy boast of God;* of having him for thy God, while the Gentiles had other gods.

18. *Out of the law;* out of the Scriptures.

21. *Teachest thou not thyself?* to practise what thou teachest.

22. *Commit sacrilege;* by profaning divine things, and taking to thyself what belongs to God.

24. *Is blasphemed;* spoken against and dishonored. *Through you;* on account of the wicked conduct of the Jews as God's professed people, as it was of old. Isa. 52:5; Ezek. 36:23.

25. *Circumcision;* this was one of the rites in which they gloried; and it was useful if, by directing their thoughts to that inward purity and consecration to God which it signified, it led them more faithfully to obey God. If it did not, it did them no good; they would be treated no better than if they had not been circumcised.

26. *The uncircumcision;* those who have not been circumcised. *Keep the righteousness of the law;* do from the light of nature the things which the law requires, verse 14.

27. *Uncircumcision—by nature;* that is, the Gentile, who remains as he

28 For he is not a Jew, which is one outwardly; [a] neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew which is one inwardly; and circumcision *is that* of the heart, [b] in the spirit, *and* not in the letter; whose praise *is* not of men, but of God. [c]

[a] Matthew 3:9; John 8:39; chapter 9:6, 7; Galatians 6:15; Rev. 2:9. [b] Deut. 10:16; 30:6; Jeremiah 4:4; Phil. 3:3; Col. 2:11. [c] 2 Cor. 10:18.

was born, uncircumcised. *Judge;* condemn. *By the letter;* with a written revelation.

28. *Is not a Jew;* in the spiritual sense, that of being a friend of God. *Outwardly;* by outward descent from Abraham. *Neither is that circumcision;* in the spiritual sense; that which God approves and will reward as obedience to him.

29. *Inwardly;* in heart devoted to God, as was Abraham. Compare our Saviour's words: "If ye were Abraham's children, ye would do the works of Abraham." John 8:39. *Of the heart, in the spirit;* circumcision denoted the necessity of an inward, spiritual change, a real cutting off of sin, and the practice of holiness. This God will reward, not the mere outward observance. *Not of men;* men look on the outward appearance, and often expect reward for what is only external. *Of God;* he looks on the heart; and to be accepted of him, whatever men do they must do heartily as unto the Lord. His love must reign in their hearts, and his will govern their lives.

INSTRUCTIONS.

1. Men often practise what they condemn in others, without considering that in so doing they condemn themselves.

4. When the goodness, patience, and long-suffering of God encourage men in sin instead of leading them to forsake it, it is fearful evidence that they are ripening for ruin.

10. Great advantages, if rightly improved, will be the means of increasing future blessedness; if neglected and abused, of increasing future woe.

15. No man will be condemned for want of light, or for violating a law which he never had; but for neglecting the light which God gave him, and doing what he knew to be wrong.

17. Belonging outwardly to the true church and attending upon its ordinances, is no certain evidence of true religion, of the favor of God, or preparation for heaven.

24. Members of the church who live in immorality, greatly dishonor God, increase the wickedness of men, and prepare for an awfully aggravated destruction.

25. The observance of ordinances is useful if it leads men more faithfully to obey God; if it does not, it does them no good; and dependence upon such observances for salvation, if continued, will ruin them.

29. Ordinances are designed to promote holiness of heart: if they do not, their object is not accomplished. However strict men may be in the outward observance, or however much praise they may receive for it from men, they are not approved and will not be accepted of God.

CHAPTER III.

In the first part of this chapter the apostle meets various objections which might naturally arise in the mind of an unbelieving Jew to the doctrine which he has established in the preceding chapter, that the outward relation of the Jews to Abraham and their outward privileges cannot save them, but that God will deal with them, as with the Gentiles, according to their works. Verses 1–8. He then returns to his great theme, that since Jews and Gentiles are alike under sin, they need alike the righteousness of God which is of faith, not of works.

1. *What advantage;* has the Jew above the Gentile, if both are sinners under condemnation, and nei-

CHAPTER III. A. D. 60.

1 The Jews' prerogative; 3 which they have not lost; 9 howbeit the law convinceth them also of sin; 20 therefore no flesh is justified by the law, 28 but all, without difference, by faith only; 31 and yet the law is not abolished.

WHAT advantage then hath the Jew? or what profit *is there* of circumcision?

A. D. 60. 2 Much every way: chiefly, because that unto them were committed the oracles of God.[a]

3 For what if some did not believe? [b] shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou 'art judged.[c]

5 But if our unrighteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? I speak as a man.

6 God forbid: for then how shall God judge the world? [d]

7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not *rather*, as we be slan-

[a] Deut. 4:7, 8; Psalm 147:19, 20. [b] chap. 10:16; Heb. 4:2. [c] Psalm 51:4. [d] Job 8:3.

ther can be justified or accepted of God on account of his works?

2. *Oracles of God;* the Scriptures, revealing salvation through a Saviour to come.

3. *What if some did not believe?* had not faith in God, and as a consequence of their unbelief were unfaithful to God; for both these ideas are included in the original word. *Shall their unbelief;* their unbelief and unfaithfulness to God's covenant with them, by which, as the apostle has taught, they lost its benefits and brought upon themselves the wrath of God, "who will render to every man according to his deeds." Chap. 2:6. *Make the faith of God without effect?* annul God's faithfulness in fulfilling the terms of his covenant with Abraham and his seed? The unbelieving Jews thought that God's covenant with their fathers bound him to bestow upon them eternal life, irrespective of their own conduct, and that a failure to do this would be a violation of the divine faith. The apostle, having shown that circumcision and the other privileges of the covenant can profit only those who are faithful to its conditions, and that the unfaithful Jew will be condemned along with the Gentiles, rejects with horror the idea that this is an annulling of the divine faithfulness.

4. *Let God be true;* God is true, and all that deny it are false. This should always be admitted. *As it is written;* Psa. 51:4. *Justified—overcome;* seen to be just and right when complained of, and in all that he does. The apostle, as often elsewhere, follows the rendering of the Seventy.

5. *If our unrighteousness commend the righteousness of God;* if our sins are made the occasion of showing the truth and justice of God, and are thus overruled for the display of his glory, is it not wrong for him to punish us? *I speak as a man;* as a short-sighted erring man might speak.

6. *God forbid;* certainly not: if it were, God would not be just or right in punishing any one; for the sins of all are in some way overruled for the display of divine perfection, and the advancement of divine glory. This, however, does not alter the evil nature and tendency of sin, nor lessen the guilt of him who commits it.

7. *Through my lie;* if when I am false, God shows his truth in punishing me as he has declared, and thus glorifies himself, why am I to blame? Because you were false; you felt wrong, and did wrong. When a man commits murder and is hung, the government is made a greater terror to evil-doers, and every man's life is rendered more safe; why is the murderer then to blame? Because he committed murder. He meant it unto evil, and it was evil. Though God, through his ordinance of civil government, punishes him and thus promotes the good of the community, that does not alter the nature of his crime, or the propriety of punishing him; the government had told him before that they would do it. Truth, therefore, as well as justice and the public good, required his execution.

8. *And not rather;* and why should we not rather say, if we carry out the false principle of the objector, *Let us do evil, that good may come?* as evil is overruled for good, why not

derously reported, and as some affirm that we say, Let us do evil, that good may come? [a] whose damnation is just.

9 What then? are we better *than they?* No, in no wise: for we have before proved [d] both Jews and Gentiles, that they are all under sin;

10 As it is written, There is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. [b]

13 Their throat *is* an open sepulchre; [c] with their tongues they have used deceit; the poison of asps *is* under their lips: [d]

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14 Whose mouth *is* full of cursing and bitterness: [e]

15 Their feet *are* swift to shed blood: [f]

16 Destruction and misery *are* in their ways;

17 And the way of peace have they not known:

18 There is no fear of God before their eyes. [g]

19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, [h] and all the world may become guilty before God. †

20 Therefore by the deeds of the law there shall no flesh be justi-

[a] Ch. 6:1, 15. [b] Psalms 14, 53. [c] Psa. 5:9. [d] Psa. 140:3. [e] Psa. 10:7. [f] Isa. 59:7, 8. [g] Psa. 36:1. [h] Psa. 107:42. † Or, *subject to the judgment of God.*

commit it to accomplish that good? as some say is right, and affirm is taught in the Scriptures. Because it is wicked, and renders all who do it deserving of damnation. It is not the evil that does the good; but it is the counteracting and overruling of evil, and the treating of the evil-doer as he deserves, that does the good.

9. *We;* Jews. *They;* Gentiles. *Better;* in condition as to the way of justification. Can Jews be justified in any other way than Gentiles? *In no wise;* certainly not; because both are sinners, and if saved it must be not by their own works, but by believing in Christ. Thus the apostle returns to his great theme, that Jews as well as Gentiles need the righteousness of God which is by faith, as revealed in the gospel. *All under sin;* all in a state of guilt and condemnation as sinners. The quotations that follow are taken from various parts of the Old Testament. See the marginal references.

10. *As it is written;* Psa. 14:1-3; 53:1-3.

11. *None that understandeth;* naturally aright the true character of God, or the blessedness of serving him. *None that seeketh after God;* as the chief good.

12. *Out of the way;* the way of truth, duty, and blessedness. *Unprofitable;* corrupt, worthless. Hosea 10:1. *There is none that doeth good;* none naturally glorify God or do right.

13. *Their throat is an open sepulchre;* ready to swallow up and consume, as the grave did the body laid in it. Psalm 5:9. *The poison of asps;* their words are destructive. Psalm 140:3.

16. *In their ways;* they cause misery and ruin.

17. *The way of peace;* of holiness and blessedness to themselves and others.

18. *No fear of God;* none which leads them to love and obey him or keeps them from breaking his laws. Psa. 36:1. This is the account given of Jews who were blessed with the Scriptures and all the means of grace.

19. *We know:* are certain that this description given in *the law,* or the Bible, concerning men, applies to those who are *under the law,* who have the Bible. Of course it describes the natural character and state of Jews as well as Gentiles. *May become guilty;* shown or proved from their own conduct, and from the Bible, to be guilty and deserving of condemnation.

20. *By the deeds of the law:* their own works in obedience to law. *No flesh;* no individual of the human race. *Be justified;* accepted of

A. D. 60. fied in his sight:[a] for by the law *is* the knowledge of sin.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;[b]

22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe;[c] for there is no difference;

23 For all have sinned, and come short of the glory of God;[d]

24 Being justified freely by his grace, through the redemption that is in Christ Jesus:

25 Whom God hath set forth* *to be* a propitiation through faith in his blood, to declare his righteousness for the remission† of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.[e]

27 Where *is* boasting then? It is excluded. By what law? of

[a] Psalm 143:2; Acts 13:39; Gal. 2:16; 3:11; Eph. 2:8, 9; Titus 3:5. [b] Acts 26:22. [c] chap. 5:1, etc. [d] Eccl. 7:20. * Or, *foreordained.* † Or, *passing over.* [e] Acts 13:38, 39.

God or treated as righteous. *The knowledge of sin;* when compared with or tried by the law of God, men are shown to be sinners, shut up under righteous condemnation, without the possibility, on the ground of their own works, of ever being saved.

21. *The righteousness of God;* that which he has provided in and by his Son Jesus Christ, and which he freely gives to sinners upon condition of faith in Christ. See note to chap. 1:17. *Without the law;* which justifies men not on the ground that they have rendered to the law the obedience which it requires, but through faith in Christ. But it must be carefully remembered that this faith produces true obedience to God's law. See note to chap. 2:6. *Is manifested;* clearly revealed in the gospel. *Being witnessed;* having been referred to, foretold, and described in the Old Testament. Gen. 3:15; 12:3; 15:6; Deut. 18:15, 19; Psa. 51:14; 71:15, 16; 85:10, 13; 89:16; 119:142; Isa. 43:21; 45:5, 24, 25; 46:13; 51:5, 7; 53:11; 54:17; 60:1; 61:11; 62:1, 2; Dan. 9:24; Hos. 10:12; Hab. 2:4; Mal. 4:2.

22 *By faith of Jesus Christ;* the benefits of whose obedience and death are obtained not by human works or merit, but by receiving him as a Saviour, and trusting in him for salvation. *No difference;* between Jews and Gentiles, as to the way of salvation.

24. *Freely by his grace;* it is wholly of grace, not of debt, that men are saved.

25. *Set forth;* exhibited. *Propitiation;* propitiatory sacrifice. *Through faith in his blood;* that the propitiatory sacrifice of Christ may benefit a man, he must appropriate it to himself through faith in Christ's blood; for it was by the shedding of his blood that the propitiation was made. *Declare his righteousness;* show that he is righteous in the forgiveness of sinners who believe on Christ. *Sins that are past;* committed in past times, and which God forbore to punish. The influence of Christ's atonement extends backward to the first believer, and forward to the end of time. From Abel to the trump of the archangel, all who are justified and saved receive this gift through the blood of Christ.

26. *At this time;* the time in which Paul lived, under the gospel dispensation. *Just, and the justifier;* that is, just while at the same time he is the justifier. These words set forth the only possible condition on which God can forgive sin. In doing so, he must be just to himself, his truth his law, and the interests of his kingdom.

27. *Where is boasting;* in this way of saving sinners, what ground is there for them to be vain of their own merit or worthiness? None at all. *It is excluded;* it is not for their sakes, but for Christ's sake, that God pardons, accepts, and saves them. Not to them, but to him be all the glory. *By what law?* in what way is their boasting excluded? By their being saved through their own works? No; but by their being saved in God's way, by grace, through faith in Jesus Christ, called here *the law of faith.*

works? Nay; but by the law of faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.[a]

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God A. D. 60. which shall justify the circumcision by faith, and uncircumcision through faith.[b]

31 Do we then make void the law through faith? [c] God forbid: yea, we establish the law.

[a] Verses 20-22; chap. 8:3; Galatians 2:16.

[b] Galatians 3:8, 28. [c] Hebrews 10:15, 16.

28. *Therefore;* in view of the whole subject and all the light that is thrown upon it. *Without the deeds of the law;* man's obedience to law is not the ground of his justification, but the merits of Christ.

29. *Jews—Gentiles;* he will be the God and Saviour of both—of all classes and all nations to whom Christ is made known, on the same condition—faith in his Son.

30. *Circumcision — uncircumcision;* Jews and Gentiles. *By faith;* by a righteousness which is of faith, not of law. *Through faith;* by means of their faith.

31. *Make void the law;* the law of God, as a rule of action, and sacredly binding on all who know it. Does the fact that God saves sinners through faith in Christ, lessen the sanctity and authority of his law as an expression of his will, or the obligations of men to obey it? By no means. *We establish the law;* show its excellence, its unchanging obligations, and lead men more earnestly, successfully, and perseveringly to strive to obey it.

INSTRUCTIONS.

2. As the Scriptures are the voice of God, making known his will and the way in which men can be accepted of him, those who possess them have blessings much greater than those who do not. Hence they should be given to all, and all should be taught to read and obey them.

6. The fact that God takes occasion with regard to the sins of men, to display his perfections, does not alter the evil nature of sin, or lessen the guilt or danger of those who commit it.

8. Those who do evil for the purpose of accomplishing what they call good, or break the law of God professedly to honor him, will be justly condemned and awfully punished.

19. The description of the natural character of man which God gives in the Bible, applies to all men. It is a description of the human race, and shows that all men are sinners, guilty, and justly condemned; and that if saved, it must be not on account of their works or worthiness, but on account of the works and worthiness of Christ.

21. The way of salvation revealed in the Old Testament was the same which is revealed in the New. The revelation was not so clear and full, and it was addressed more to the outward senses: but in both, the salvation revealed is of grace, not of debt; obtained not by works, but by faith; and given not on account of human merits, but the merits of Christ.

29. Jehovah is the Creator, Preserver, and Benefactor of all, Jew and Gentile, high and low, rich and poor, bond and free. When they believe in Christ, he accepts them with equal readiness, adopts them into his family as his own children, and loves them with equal affection. He imprints on them his own blessed image, and as they treat each other so he regards them as treating him.

31. The way of saving sinners through the incarnation, obedience, suffering, death, resurrection, and intercession of Christ, and by faith in him, shows that the law of God is holy, just, and good; that the violation of it is unspeakably wicked; and that it cannot be violated with impunity; while the motives for obeying it in order to honor God, to show gratitude to the Redeemer, and become in heart and life like Him who was a living personification of its excellence, are greatly increased: such love and obedience are secured as never were, and never will be, secured among men in any other way. In perfectly obeying the divine law,

A. D. 60. # CHAPTER IV.

1 Abraham's faith was imputed to him for righteousness, 10 before he was circumcised. 13 By faith only he and his seed received the promise. 16 Abraham is the father of all that believe. 24 Our faith also shall be imputed to us for righteousness.

WHAT shall we say then that Abraham, our father,[a] as pertaining to the flesh hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.[b]

3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.[c]

4 Now to him that worketh is the reward not reckoned of grace, but of debt.[d]

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.[e]

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.[f]

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the right-

a Matt. 3:9. b ch. 3:27; 1 Cor. 1:29. c Gen. 15:6. d ch. 11:6. e Hab. 2:4. f Psa. 32:1, 2.

Christ was a pattern of human perfection, which all who believe in him supremely desire and habitually strive to copy; saying from the heart, each for himself,

"Such love, and meekness so divine,
I would transcribe and make them mine.
Be thou my pattern, make me bear
More of thy gracious image here;
Then God the Judge shall own my name
Among the followers of the Lamb."

CHAPTER IV.

1. *As pertaining to the flesh;* in the way of the outward ordinances and works of law. These words should be connected with the following, *hath found;* that is, found as an advantage or cause of boasting. The answer, which the apostle omits, is, He hath found nothing. And this he proceeds to show.

2, 3. *He hath whereof to glory;* if his works are the meritorious ground of his justification, he is saved of debt, not of grace. He might glory in his works as the ground of his salvation, and take to himself the praise. *But not before God;* that is, but he has not before God any thing whereof to glory. It follows that he was not justified by works. And this agrees with the word of God. *For what saith the scripture?* see Gen. 15:6. *It;* his belief. *Was counted unto him for righteousness;* was the ground of his being accepted as righteous.

4. *That worketh;* so as to be saved on the ground of his own merit. *The reward;* his salvation. *Not of grace, but of debt;* if, in obedience to law, a person is justified, his salvation is merited, not bestowed as a gratuitous favor.

5. *That worketh not;* who does not depend on his works for justification. *The ungodly;* sinners who believe in Christ. *His faith;* is the means of his justification and salvation, through the atonement and righteousness of Christ.

6. *David;* Psa. 32:1, 2. *Imputeth righteousness;* accepts and treats as righteous, though he is a sinner.

7. *Sins are covered;* not punished, but forgiven.

8. *Not impute sin;* not charge it upon him, or inflict the suffering threatened against those who commit it.

9. *This blessedness;* the blessedness of having sin forgiven, being accepted of God, and rewarded as righteous. *The circumcision;* those only who are circumcised. *Uncircumcision;* upon those also who are not circumcised.

10. *Not in circumcision;* not after he was circumcised. *In uncircumcision;* before he was circumcised.

11. *A seal of the righteousness of the faith;* a token, or visible sign, that by means of the faith which he ex-

eousness of the faith which *he had yet* being uncircumcised;[a] that he might be the father of all them that believe,[b] though they be not circumcised, that righteousness might be imputed unto them also;

12 And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise that he should be the heir of the world,[c] *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

A. D. 60.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:[d]

15 Because the law worketh wrath:[e] for where no law is, *there is* no transgression.[f]

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

[a] Gen. 17:10, 11. [b] Luke 19:9; John 8:33, etc.; Gal. 3:7, 29. [c] Gen. 17:4, etc. [d] Gal. 3:18. [e] chap. 5:20; 7:8, 10, 11; 1 Cor. 15:56; Gal. 3:10, 19. [f] 1 John 3:4.

ercised before he was circumcised, he was justified and accepted with God. *The father;* the model or pattern as to the way of acceptance with God, for all who should believe, though not descendants of Abraham, and not circumcised: to encourage them to exercise such faith as he did, that they also might be justified, and through grace be delivered from the punishment of sin and rewarded with eternal bliss.

12. *The father of circumcision;* of his natural descendants who were circumcised, provided they exercised faith in Christ.

13. *Heir of the world;* Gen. 12:2, 3; 15:5, 6; 17:4–8; Gal. 3:6–9, 14, 16–18, 29. *Not—through the law;* not on the ground of obedience to the law, or through the merit of human works, but through the righteousness bestowed upon him by God through faith. Verse 3.

14. *They which are of the law;* those who seek justification by their own works. *Be heirs;* if they are by their own merits entitled to the blessings which God promised to Abraham. *Faith is made void;* is not needful. *The promise;* which God made to faith. *Of none effect;* useless. To connect this with the following verse, supply in thought, But the promise cannot be through the law; "because," etc.

15. *Because the law worketh wrath;* that is, this is its effect upon fallen sinful men. It lays God's authority upon their consciences, without furnishing the grace needful to enable them to overcome their corrupt passions. Instead of making them holy, therefore, and fit for heaven, it works wrath in two ways: first, by laying duty upon them which they do not perform, it becomes the occasion of provoking against them the divine wrath; secondly, in the same way it fills their minds with a sense of guilt and fearful apprehension of wrath to come. *Where no law is, there is no transgression;* were it possible that one should be absolutely without law, he could be guilty of no transgression: and the less clearly the divine law is revealed, the less does it operate to work wrath. Instead of saving those who have violated it, and yet seek to be justified by it, the law condemns them. As all men have violated it, none can be saved by it. If the promises were made only to those who should perfectly obey it, all would fail of the blessing. See note to chap. 5:20.

16. *Therefore it is of faith;* the promise of justification and salvation made to Abraham and his seed, that Jehovah would be a God to him and his seed, Gen. 17:2–7, and referred to in Gal. 3:29, was not made on condition of perfect obedience to law, or on the ground of human merit, but of grace through Jesus Christ to all who should believe. *Sure to all the seed;* that all who should in faith imitate Abraham, might obtain the blessing promised to him and his seed, of having Jehovah for their God and portion. *Not to that only which is of the law;* not to Jews only, but to

A. D. 60. 17 (As it is written, I have made thee a father of many nations,[a]) before[*] him whom he believed, *even* God, who quickeneth the dead,[b] and calleth those things which be not as though they were.[c]

18 Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be.[d]

19 And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb:[e]

20 He staggered not at the promise of God through unbelief; but was strong in faith,[f] giving glory to God;

21 And being fully persuaded, that what he had promised, he was able also to perform.[f]

22 And therefore it was imputed to him for righteousness.

23 Now it was not written for his sake alone,[g] that it was imputed to him;

24 But for us also,[h] to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead;[i]

25 Who was delivered for our offences,[j] and was raised again for our justification.[k]

[a] Gen. 17:5. [*] Or, *like unto.* [b] Eph. 2:1, 5. [c] 1 Cor. 1:28; 1 Pet. 2:10. [d] Gen. 15:5. [e] Heb. 11:11. [f] Gen. 18:14; Luke 1:37, 45; Heb. 11:19. [g] ch. 15:4; 1 Cor. 10:11. [h] Acts 2:39. [i] Mark 16:16; John 3:14–16. [j] Isaiah 53:5, 6; 2 Cor. 5:21; Heb. 9:28; 1 Pet. 2:24; Rev. 1:5. [k] 1 Cor. 15:17; 1 Pet. 1:21.

Gentiles also—to all who believe. *The father of us all;* all of every nation who exercise faith in Christ.

17. *As it is written;* Gen. 17:5. *Before him;* in his sight, and according to his promise. *Quickeneth;* giveth life to. *Things which be not;* which have not taken place. Though they may appear to men impossible, he speaks of them as if they were already accomplished, and thus shows their certainty.

18. *Against hope;* against all human expectation, or apparent possibility. *In hope;* that the things promised would certainly take place. *The father;* an illustrious pattern of faith, for the imitation of all who should believe.

19. *Dead—deadness;* as to what was promised, they being at a time of life when it would not be according to the ordinary course of nature.

20. *He staggered not;* he did not let his advanced age, or that of his wife, prevent him from believing that they should have a son and receive the blessings which God had promised. *Giving glory to God;* by the manifestation of strong faith in him.

22. *It;* his unwavering confidence in God. *Was imputed to him;* as the means of his being accepted of God and graciously treated as righteous.

23. *That it;* that his faith was imputed to him for righteousness.

24. *It shall be imputed;* if we possess and manifest faith similar to that of Abraham, our faith shall be imputed to us for righteousness, as his was to him. This account of Abraham was transmitted to us to induce us, by exercising similar faith, to become his spiritual seed, and heirs to the eternal blessings promised to him.

25. *Was delivered for our offences;* delivered to death on account of our sins. *For our justification;* in which is implied the resurrection of our bodies, and our admission, complete in soul and body, to the enjoyment of eternal life in heaven. Both the death of Christ and his resurrection were necessary to complete the work of our redemption. But the apostle naturally ascribes to the former the expiation of sin; to the latter, our introduction, through the justifying grace of God, to a new divine life in holy communion with him.

INSTRUCTIONS.

6. Saints under the Old Testament were saved in the same way as saints under the New: not on account of their own works, but on account of Christ, and through faith in him.

11. It is dangerous to put the sign for the thing signified, or make the one a substitute for the other. Those who depend on the sign are destitute of the thing signified; and so long as they continue to do it

CHAPTER V.

1 Being justified by faith, we have peace with God, 2 and joy in our hope, 3 that since we were reconciled by his blood, when we were enemies, 10 we shall much more be saved being reconciled. 12 As sin and death came by Adam, 17 so much more righteousness and life by Jesus Christ. 20 Where sin abounded, grace did superabound.

THEREFORE being justified by faith,[a] we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand,[b] and rejoice in hope of the glory of God.[c]

3 And not only *so*, but we glory in tribulations also;[d] knowing that tribulation worketh A. D. 60. patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed;[e] because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.[f]

6 For when we were yet without strength, in due time[*] Christ died for the ungodly.[g]

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.[h]

[a] Isa. 32:17; Eph. 2:14; Col. 1:20. [b] John 14:6. [c] Heb. 3:6. [d] Matt. 5:11, 12; Jas. 1:2, 12. [e] Phil. 1:20. [f] Eph. 1:13, 14. [*] Gr. *according to the time.* [g] Gal. 4:4. [h] John 15:13; 1 Pet. 3:18; 1 John 3:16.

will remain destitute. Glorying in the shadow, they lose the substance.

13. The way of salvation through faith in Christ is suited to all classes and conditions of men. None are so good that they can be saved in any other way; and none are so bad that they cannot be saved in this.

:0. We should never doubt the truth of what God has declared, on account of any difficulties in the way of its fulfilment; but should expect its fulfilment as certainly as if there were no obstacles in its way. Isa. 40:8; 46:10; Luke 21:23.

23. What is written in the Scriptures was written for the instruction of men, not only of that age but of all ages. They are given by inspiration, and are all profitable for doctrine, reproof, correction, and instruction in righteousness. They should therefore be studied by all who have them; and should be sent to all the destitute, that they may be led to believe on Christ, and thus obtain eternal life.

CHAPTER V.

1. *Have peace with God;* are reconciled to him, and in a state of favor with him.

2. *Into this grace;* into this gracious state of peace and love. *The glory of God;* that glory which he has promised and will bestow upon his believing people.

3. *Tribulations;* trials—not because they are pleasant, but because they are useful. *Patience;* in the old sense of endurance—the quality of bearing suffering with calmness and unwavering fortitude.

4. *Experience;* also in the old Latin sense of trial, and then proof, tried integrity which comes from trial rightly endured, and is the object of God's approval. The same Greek word is used in Phil. 2:22, where our version renders it, "proof." *Hope;* the confident "hope of the glory of God," verse 2.

5. *Maketh not ashamed;* it will not be disappointed—the glory hoped for will be realized. *The love of God is shed abroad;* the sweet sense of God's love towards us, which is always accompanied by the exercise of our love towards him. Both are caused in us by the Holy Ghost, and are a sure earnest of eternal life. Phil. 1:6.

6. *Without strength;* were wicked, lost, and destitute of resources to save ourselves, or provide for our own salvation. *In due time;* at the proper time in God's estimation—the right time. *Died for the ungodly;* in their stead, that they, by believing in him, might live for ever.

7. *A righteous man;* just, upright, and honest. *A good man;* not only just, but kind, compassionate, and governed by love to God and men.

8. *God commendeth his love;* shows it to be unspeakably greater, more disinterested, and abundant. *Sin-*

A. D 60. 9 Much more then, being now justified by his blood,[a] we shall be saved from wrath through him.[b]

10 For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled,[c] we shall be saved by his life.[d]

11 And not only *so*, but we also joy in God through our Lord Jesus Christ,[e] by whom we have now received the atonement.[*]

12 Wherefore, as by one man sin entered into the world, and death by sin;[f] and so death passed upon all men, for that[†] all have sinned:

13 For until the law, sin was in the world: but sin is not imputed when there is no law.[g]

14 Nevertheless, death reigned from Adam to Moses,[h] even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.[i]

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[a] Heb. 9:14, 22. [b] 1 Thess. 1:10. [c] ch. 5:32. [d] John 14:19. [e] Heb. 3:1. [*] Or, *reconciliation*. [f] Gen. 3:6, 19. [†] Or, *in whom*. [g] ch. 4:15; 1 John 3:4. [h] Heb. 9:27. [i] 1 Cor. 15:22, 45.

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ners; enemies to him, and deserving his displeasure.

9. *Being now justified by his blood;* the argument is from the less to the greater: If while we were yet enemies to God an expiation was made for our sins, much more, now that through that expiation we have been brought into an actual state of justification, shall we be saved from God's wrath.

10. *We were reconciled;* not personally and actually, for the apostle is speaking, as in verse 8, of the expiatory death of Christ. He means, then, that a way of reconciliation was opened to us by the death of Christ. *Being reconciled;* that is, personally and actually, through faith in Christ's expiatory death. *We shall be saved by his life;* both the death and resurrection of Christ are necessary to complete the work of our redemption. But here, as in chap. 4:25, he ascribes to his death the expiation of our sin, and to his life after his resurrection our actual introduction to a state of justification and eternal life. For Christ lives with all power in heaven and on earth to intercede for his saints and overrule all things for their good. Matthew 28:18; John 14:19; Rom. 8:28-39; Heb. 7:25.

11. *Joy in God;* greatly rejoice in his character and will; especially in the gift of his Son and the way of life through him. *By whom;* Christ. *The atonement;* reconciliation to God and the enjoyment of his favor.

12. *Wherefore as by one man;* that is, Adam. The apostle, in this verse, evidently begins a comparison between Adam and Christ, the same for substance as that contained in verses 18, 19. But before completing it, he pauses to throw in sundry remarks pertaining to it. *Death by sin;* as a consequence of sin. *And so;* as a consequence of sin, *death passed upon all;* all became subject to it. *For that;* because.

13. *Until the law;* before it was written, or communicated by Moses. *Sin was in the world;* men committed it, and suffered the consequences; God treated them as sinners. *Sin is not imputed;* it is not charged to men, or laid to their account; they are not held responsible and punished for it. *When there is no law;* because sin is a transgression of a wise and good law. It follows that there was such a law binding on men before the time of Moses, and before any written revelation of the will of God was made to men. There was a law given to Adam from the mouth of God, by the violation of which sin entered, and death by sin. There was a law, too, written upon the hearts of all men as moral beings. Chap. 2:14, 15. Of course there could be, and there was, transgression—violation of law. This was proved by the fact that there was death as universal as after the giving of a written law by Moses.

14. *Similitude;* manner or likeness; namely, by violating a positive revealed law. *Figure;* in the original, type. Adam is the type of Christ, especially in the wide influence exerted by him on the human family. *Of him that was to come;* the Messiah. This was among the Jews a common mode of designating their expected Messiah. Compare Matt. 11:3; John 6:14; 11:27.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead, much more the grace of God,[a] and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.[b]

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation, but the free gift *is* of many offences unto justification.[c]

17 For if by one man's offence[*] death reigned by one; much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one, Jesus Christ.[d]

18 Therefore, as by the offence of one[†] *judgment came* upon all men to condemnation, even so by the righteousness of one[†] *the free gift came* upon all men unto justification of life.[e]

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover the law entered, that the offence might abound.[f] But where sin abounded, grace did more abound:[g]

[a] Eph. 2:6. [b] Isa. 53:11; Matt. 20:28; 26:28; 1 John 2:2. [c] Isa. 1:16. [*] Or, *by one offence.* [d] John 10:10; ch. 7:23. [†] Or, *by one offence.*

[1] Or, *by one righteousness.* [e] John 12:32. [f] John 15:22; ch. 7:8–13; Gal. 3:19. [g] John 10:10; 1 Tim. 1:14.

15. *Not as the offence;* having called Adam the type of Christ, it was natural that the apostle should show that there is not a likeness in all respects between Adam and Christ; or between the evil which comes through the one, and the good which comes through the other. In several respects there is a difference; some of which he proceeds to mention. *Many be dead;* there is a difference in the kind and extent of influence. That of Adam works death; that of Christ brings to all who receive him superabounding grace and life. *Hath abounded;* hath, to those who embrace Jesus Christ, gone beyond the mere removal of the evil which comes upon them through Adam; giving them good which is more safe, more abundant, more glorious than he or they ever lost, or could in any way, except through faith in him, ever have enjoyed. John 10:10.

16. *By one that sinned;* Adam. There is a difference between the evil which came through Adam, and the good which comes through Christ, in another respect. *By one;* one offence, by which sin entered. The evil, expressed by the words judgment, death, and condemnation, came through and were made sure by one sin; but the grace of God in Jesus Christ pardons and triumphs over many sins, and bestows an exceeding and eternal weight of glory upon those who have committed numerous offences.

17. *By one man's offence;* that of Adam. *By one;* Adam. *Much more;* the reasons for saving believers in Christ appear much more numerous and strong than those for subjecting them to sin and death through Adam. As the latter has been done, they may be sure, from the character and word of God, that the former will in due time be accomplished.

18. *Upon all men unto justification;* the blessings provided by Christ are sufficient for all; they are offered to all to whom they are revealed; they should be accepted by all; and all who do accept them, as offered in the gospel, will be pardoned, justified, and saved.

20. *The law entered;* a written revelation of the will of God was given and embodied in the moral and ceremonial law of the Old Testament. *That the offence might abound;* as men, after the giving of the written law, had more commands and obligations which they knowingly violated, the number and guilt of their sins was greatly increased. Thus the law, through their opposition to it, and their voluntary disobedience of it, aggravated their condemnation; and was adapted to make them feel that if they were ever saved, it must be by grace, and thus prepare them to believe on Christ. Gal. 3:24. *Grace did much more abound;* it triumphed over all obstacles, and saved those who believed in Christ, notwithstanding their greatly multiplied and aggravated transgressions.

A. D. 60. 21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.[a]

CHAPTER VI.

1 We may not live in sin, 2 for we are dead unto it, 3 as appeareth by our baptism. 12 Let not sin reign any more, 15 because we have yielded ourselves to the service of righteousness, 23 and for that death is the wages of sin.

WHAT shall we say then? Shall we continue in sin, that grace may abound?[b]

2 God forbid. How shall we, that are dead to sin, live any longer therein?[c]

3 Know ye not, that so many of us as were[*] baptized into Jesus Christ, were baptized into his death?[d]

4 Therefore we are buried with him by baptism into death:[e] that like as Christ was raised up from the dead by the glory of the Father,[f] even so we also should walk in newness of life.[g]

5 For if we have been planted together in the likeness of his

[a] John 1:17. [b] chap. 3:8. [c] Ver. 6-11; Col. 3:3; 1 Pet. 2:24. [*] Or, are. [d] 1 Cor. 15:29. [e] Col. 2:12; 1 Pet. 3:21. [f] Matt. 28:2, 3; ch. 8:11; 2 Cor. 13:4. [g] Gal. 6:15; Eph. 4:22-24; 1 John 2:6.

21. *Through righteousness;* the righteousness which God gives through faith in Christ, who died for our sins according to the Scriptures, rose for our justification, and ever lives to make intercession for us. 1 Cor. 15:3, 4; Heb. 7:25.

INSTRUCTIONS.

1. Faith in Christ makes a great and blessed change in the state, character, condition, enjoyments, and prospects of men.

5. The love of God reigning in the heart is a sure evidence of having received the Holy Spirit, and under his influence, of being in a course of preparation for heaven.

10. A change in men from a state of enmity to God manifested by rebelling against him, to a state of love for him manifested by obeying him, is proof that they have passed from death unto life, and that they will be kept by the power of God through faith unto salvation. 1 Pet. 1:5.

15. The evil which one offence of Adam brought on him and his posterity, shows in a wonderful manner the evil nature and destructive tendency of sin, and the great guilt and danger of committing it, and should lead all to hate and at once forsake it.

19. As all who believe in Christ will be saved, all to whom he is made known are bound both by duty and interest to believe in him, and thus, through grace, prepare to live and rejoice with him for ever in heaven. If they do not, their destruction will be more dreadful than if they had never heard of him, or he had never come into the world.

CHAPTER VI.

1. *What shall we say;* in view of the foregoing truths, and especially the fact that where sin abounded, grace did much more abound. Shall we continue to live in sin, that grace may the more abound?

2. *God forbid;* surely not; for that would be acting not only against the abounding, but against all operations of grace—against what is professed and is most earnestly desired by all true Christians. They have looked to Christ to be delivered not only from the punishment, but from the power of sin. For them, therefore, to continue in it that grace might be displayed in its forgiveness, would be not only wicked but absurd. It would be acting against the great object of their desires and efforts. *We, that are dead to sin;* that have, from a discovery of its evil and malignant nature, heartily renounced it and separated ourselves from it.

3. *Were baptized into his death;* were so united with him as to be the followers of him in his death by dying to sin as he did. See this idea more fully stated in verses 10, 11.

4. *We also should walk in newness of life;* for our death with Christ to sin implies our resurrection with Christ to God, which is to us a new life of holiness. See on verses 10, 11.

5. *Planted together;* that is, as the original word implies, closely united, namely, with Christ. *We shall*

death, we shall be also *in the likeness* of *his* resurrection:[a]

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.[b]

7 For he that is dead is freed[*] from sin.[c]

8 Now, if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ, being raised from the dead, dieth no more; death hath no more A. D. 60. dominion over him.[d]

10 For in that he died, he died unto sin once:[e] but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin,[f] but alive unto God through Jesus Christ our Lord.[g]

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.[h]

13 Neither yield ye your members *as* instruments[†] of unright-

a Phil. 3:10. b Col. 2:11. * Or, *justified.* c 1 Pet. 4:1. d Rev. 1:18. e Heb. 9:28. f ver. 2. g Gal. 2:19. h Psa. 19:13; 119:133. † Gr. *arms*, or *weapons.*

be also; closely united with Christ. Our dying with Christ to sin, implies our rising with Christ to God. Verses 10, 11.

6. *Our old man;* our natural love of sin, and inclination to commit it. *Is crucified with him;* a repetition of the idea that we die with Christ to sin. The apostle uses the word crucified with reference to the manner of our Lord's death; perhaps also to intimate the lingering and painful nature of the process by which the old man dies, to give place to the new man. *The body of sin;* the same as "the law of sin which is in my members," chap. 7:23, which in the old man controls the body, making it a body of sin and death, chap. 7:24.

7. *For he that is dead;* that is, as the context shows, he that has died to sin. Compare verse 18.

8. *Dead with Christ;* in the sense above explained—one with him in sympathy, desire, and effort as to the object of his death, the deliverance of his people from sin. *We believe that we shall also live with him;* be like him, through communications received from him, in living to God, even as the branch is like the vine. John 14:19; 15:5; Heb. 7:25.

10. *He died unto sin;* in reference to sin, the design of his death being to put away sin. Heb 9:26. By making expiation for sin he prepared the way for its forgiveness, and thus its removal from the souls of all that believe in him. *In that he liveth;* liveth in his new resurrection-life. *He liveth unto God;* his life is devoted to the glory of God in the furtherance of the work of redemption. Before his crucifixion, Christ lived unto God also. But that was a life of humiliation leading to the death of the cross, and may here be reckoned as a part of the process of his dying unto sin. His resurrection-life, on the contrary, is a life of exaltation, in which all power is given into his hands for the glory of the Father, in the overthrow of the kingdom of Satan and the establishment of the kingdom of God in this world.

11. *Likewise reckon ye;* be like Christ, in dying to sin and living to God. *Dead indeed unto sin;* dead in reference to sin, in the sense of putting it away from you, and having no more to do with it. *Alive unto God;* living a new life of holiness devoted to God's glory, in imitation of Christ's resurrection-life. *Through Jesus Christ;* by virtue of your union with him through faith. In this and the preceding verse, we have the key to the interpretation of the preceding comparison extended in various forms through verses 4–9.

12. *Let not sin therefore reign;* be not its slaves in being or doing wrong, but be the freemen and willing servants of Christ in being and doing right. *In your mortal body;* let not the mind be enslaved to, or polluted by the bodily propensities, appetites, or passions. Control and regulate them according to the will of God.

13. *Neither yield ye your members;* let not any of your faculties or powers be employed in the service or used as the instruments of sin. *Yourselves;* body and soul with all

A. D. 60. cousness unto sin:[a] but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.[b]

14 For sin shall not have dominion over you:[c] for ye are not under the law, but under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;[d] whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you,[e]

18 Being then made free from sin, ye became the servants of righteousness.[f]

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.

20 For when ye were the servants of sin,[g] ye were free from[†] righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed?[h] for the end of those things *is* death.[i]

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

a Col. 3:5. b ch. 12:1. c Mic. 7:19. d John 8:34; 2 Pet. 2:19. e Gr. *whereto ye were delivered.* f 2 Tim. 1:13. g ver. 16. † Or, *to.* h ch. 7:5. i ch. 1:32; Jas. 1:15.

your powers employ in the service, and to the glory of God.

14. *Over you;* Christians, who have believed in Christ, and are justified by faith. *Ye are not under the law;* not under a legal dispensation, where perfect obedience to law, and freedom from all sin, are necessary to acceptance with God. The apostle had already shown that the law cannot deliver from either the guilt or the pollution of sin, but "worketh" wrath to all transgressors. Chap. 3:20; 4:15. *But under grace;* a gracious dispensation, under which men are justified, not by perfect obedience, but by faith in Christ, who died to redeem them from the curse of the law, being made a curse for them.

15. *Shall we sin;* if they should thus abuse the doctrine of salvation by grace, and take occasion from it to live in known sin, it would show that they loved sin, that they were its slaves; and continuing this course, would reap its wages, eternal death. Rom. 8:13; Gal. 6:7, 8.

17. *God be thanked;* that they who were the servants of sin had forsaken it, and believed on the Lord Jesus Christ.

18. *Made free;* from the slavery of sin. *Servants of righteousness;* by believing and obeying Christ.

19. *After the manner of men;* as much as to say, In calling you the servants of righteousness, I do not mean that you are not truly free, but I use an illustration drawn from a relation with which you are familiar. *Because of the infirmity of your flesh;* your dulness, on account of your remaining carnality, in rightly apprehending divine truth. *As ye have yielded your members;* as they had heretofore employed them in the practice of sin, they should hereafter employ them in the practice of holiness.

20. *When ye were the servants of sin;* were wholly devoted to it. *Free from righteousness;* not in any way under its control—a most miserable freedom, as the apostle proceeds to show.

21. *What fruit had ye;* in that shameful, wicked course. Did it do you any good? *The end of those things;* their tendency, and the result to which when continued they lead. *Is death;* temporal, spiritual, eternal.

22. *Free from sin;* its condemning and reigning power. *Servants to God;* devoted to him. *Fruit unto holiness;* its results are increasing holiness, and of course increasing usefulness and happiness. *Everlasting life;* holiness, and happiness, which shall be perfect and eternal.

23 For the wages of sin *is* death;[a] but the gift of God *is* eternal life through Jesus Christ our Lord.[b]

CHAPTER VII.

1 No law hath power over a man longer than he liveth. 4 But we are dead to the law. 7 Yet is not the law sin, 12 but holy, just, good, 16 as I acknowledge, who am grieved because I cannot keep it.

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath a husband is bound by the law to *her* husband so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.[c]

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress:[d] but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ;[e] that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God.

a Gen. 2:17. b chap. 5:17, 21; 1 Peter 1:4.

c 1 Cor. 7:39. d Matt. 5:32. e Gal. 5:18.

23. *The wages of sin;* its just desert. *Is death;* endless sinning and suffering. *Eternal life;* perfect, endless holiness and bliss.

INSTRUCTIONS.

3. True Christians will never make the fact that they are saved by grace and not by works, nor the fact that the greater and more numerous their sins the more abounding the grace which saves them, an occasion or excuse for continuing in sin.

11. Faith in Christ is the means not only of justification, but of sanctification; and produces a change not of state and condition only, but of character and conduct. It leads a person to live not unto himself, but unto Him who died for him and rose again.

16. Every person daily chooses the service of self and sin, or of Christ and holiness. One leads to life, the other to death. Both, God sets before men, and invites them to choose life by taking the way which leads to it, and promises that if they do they shall live. Deut. 30:19; Josh. 24:15.

19. Familiar illustrations drawn by ministers from the common concerns of life with which their hearers are acquainted, are among the best modes of giving them clear conceptions of divine truth, and making a right impression upon their hearts.

23. The future misery of the wicked is their just desert; and the future happiness of the righteous is the gracious gift of God, through the merits of Jesus Christ.

CHAPTER VII.

The apostle had shown, in chap. 4:15, that "the law worketh wrath," and is unable to give justification and salvation. He had further said, in chap. 6:14, that believers are not under law, but under grace. This latter idea he proceeds in the present chapter to unfold, in verses 1–6; and while he vindicates the law as "holy, and just, and good," he yet shows the impossibility of gaining through it a victory over sin, in verses 7–25. He then goes on to show, throughout the whole of the eighth chapter, the blessed state of those who are not under law, but under grace.

1. *The law;* the Mosaic law, as he proceeds to illustrate.

2. *Loosed from the law of her husband;* from the law which, so long as he lived, bound him to her as her husband, and thus bound her to him.

3. *She is free from that law;* the release of her husband from it by death, is her release also.

4. *Ye also are become dead to the law;* in carrying out the comparison, the apostle necessarily changes its form somewhat. He could not well say that the law, which may be here regarded as their former husband, was dead. Instead of that, he says, Ye are become dead to the law; the essential idea being that the death of either party dissolves the relation

A. D. 60. *even* to him who is raised from the dead, that we should bring forth fruit unto God.[a]

5 For when we were in the flesh,[b] the motions[*] of sins, which were by the law, did work in our members to bring forth fruit unto death:[c]

6 But now we are delivered from the law, that being dead[†] wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law:[d] for I had not known lust,[‡] except the law had said, Thou shalt not covet.[e]

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment which

[a] Gal. 5:22. [b] chap. 8:8, 9. [*] Or, *passions*. [c] chap. 6:21. [†] Or, *being dead to that*. [d] chap. 3:20. [‡] Or, *concupiscence*. [e] Exod. 20:17; Deut. 5:21; Acts 20:33; ch. 13:9.

existing between them. *By the body of Christ;* by his crucified body making expiation for your sins. Thus ye are released from the law as a means of justification before God, so that ye are no longer in this respect bound to it, any more than a woman is bound to her husband after he is dead. Thus the way is prepared *that ye should be married to another*, even Christ; in other words, should come into a state of justification by virtue of your union with Christ through faith.

5. *In the flesh;* in their natural state, with no ground for justification except obedience to law, and under the necessity of perfectly obeying it or suffering its curse. Its strict requirements and its awful threatenings, instead of leading them to love and obey it, were the occasion, through their wickedness, of exciting against it greater hatred and more violent rebellion; thus, in the language of the Holy Ghost, "bringing forth fruit unto death."

6. *We;* Christians, who have seen that by the works of the law we cannot be justified, have given up dependence on obedience to it, and are trusting in the atonement and righteousness of Christ for salvation. *Are delivered from the law;* not as a just measure of obligation, but as a ground of justification, and from liability to suffer its curse. *That being dead;* the marginal reading, "being dead to that," is much to be preferred. It is a repetition of the idea that they are dead to the law, as in verse 4. *That we should serve in newness of spirit;* serve God not in external form merely, or from slavish fear, but in spirit and in truth, from love to God and his laws.

7. *Is the law sin?* is the law answerable for sin because no one can be justified by it, and because it is made the occasion of increasing the wickedness of those who break it? By no means. *Nay;* on the contrary, *I had not known sin;* I had not understood my own exceeding sinfulness, had I not seen myself in the light of the law. By the law was the knowledge of sin: for instance, he had not known *lust*, the desire of forbidden objects, except the law had said, *Thou shalt not covet;* not desire what God forbids.

8. *Sin;* his sinful inclination led him to resist the commandment, and the more to indulge evil desires in opposition to its requirements. Resistance to its restraints increased his wickedness, and showed, beyond what he had before seen, his depravity of heart. *Sin was dead;* was in a slumbering state, not active and strong.

9. *I was alive;* in my own estimation, and thought I was blameless as touching the law. Phil. 3:6. *The commandment;* that which extends to all the thoughts and desires of the soul, and requires them to be holy, just, and good. *Came;* came to be apprehended in its spirituality and extent. *Sin revived;* rose to view in awful and aggravated increase of power and guilt. *I died;* as to all hope in myself from the law, or from my obedience to it. I saw that it condemned me, and that judged by it, I was lost.

10. *Ordained to life;* to give life to

was ordained to life,[a] I found *to be* unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore the law *is* holy, and the commandment holy, and just, and good.[b]

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might A. D. 60. become exceeding sinful.

14 For we know that the law is spiritual: but I am carnal, sold under sin.[c]

15 For that which I do, I allow[*] not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

[a] Ezek. 20:11, etc. [b] Psa. 19:7–9; 119:38, 137; 1 Tim. 1:8. [c] 2 Kings 17:17. [*] Gr. *know*.

all who should perfectly obey it. *Unto death;* because I had broken it and fallen under its curse.

11. *For sin;* sin reigning in my soul. *Taking occasion by the commandment;* as Satan in Eden took occasion of the prohibition to eat the fruit of the tree of knowledge. *Deceived me;* as Satan did Eve, and thus seduced me into disobedience. The apostle has in view the blinding and deceiving nature of sinful passion. *And by it slew me;* thus turning the commandment into an instrument of my death, as ver. 10.

13. *That which is good;* the good law of God. *Made death unto me?* Was it the law which caused his ruin? By no means. It was his own wicked violations of it. *Sin;* it is was the cause of his ruin. *Working death in me by that which is good;* by leading me to resist the law, to sin against greater light and stronger motives, and thus become more sinful: such are the effects of human depravity when left to act itself out under the influence of mere law.

14. *The law is spiritual;* it requires perfect holiness of spirit; that men should love God with all their heart and soul and mind and strength; and that whatever they do, they should do all to the glory of God. But not even Paul, after his conversion, and after he had been preaching the gospel for years, did all this. So far as he fell short he was carnal, sinful, and needed the grace of God through Jesus Christ. *I am carnal;* fleshly and earthly in my affections, and thus *sold under sin;* under its power as a bond-servant. These words describe, first, the state of all unregenerate men; secondly, the condition of believers so far as "the law of the Spirit of life in Christ Jesus" has not made them free from it. In what follows to the end of the chapter, the apostle describes the painful conflict between the spiritual law of God and the carnal mind of man, in the soul of him who is earnestly seeking to render to the law a true inward obedience. What he says applies in a measure to the awakened and convicted sinner, who, without any clear apprehension of Christ's grace, is vainly seeking justification from the works of the law; but more fully to the warfare with sin in the heart of the true Christian; for he is spiritual only in part—not a willing, habitual devotee and slave of sin, but sold as a captive against his prevailing inclinations. He is not delighted or contented with his bondage. It is his grief and burden. He has tasted the beginning of liberty, and sighs and struggles for its completion.

15. *That which I do;* in violation of the law of God. *I allow not;* I do not love it, delight in it, or approve of it. *What I would;* to obey perfectly the law of God, *that do I not. What I hate;* to act in violation of it, or in any respect to fail of perfectly obeying it, *that I do.*

16. *I consent unto the law;* by disapproving and hating all violations of it, and condemning myself on account of them, I show that I approve the law as wise, holy, just, and good.

17. *No more I—but sin;* it is not my habitual inclination, my prevailing desire, to break the law. I do not love transgression, but abhor it; yet in many things I offend, and in

A. D. 60. 18 For I know that in me, that is, in my flesh, dwelleth no good thing: [a] for to will is present with me; but *how* to perform that which is good, I find not.

19 For the good that I would, I do not: [b] but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law, that when I would do good, evil is present with me.

22 For I delight in the law of God [d] after the inward man: [e]

23 But I see another law in my members, warring against the law of my mind, [f] and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! [h] who shall deliver me from the body of this death? [i]

25 I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God; but with the flesh the law of sin.

[a] Gen. 6:5. [b] Gal. 5:17. [c] Psa. 65:3. [d] Psa. 1:2. [e] 2 Cor. 4:16; 1 Pet. 3:4. [f] ch. 6:13, 19. [g] Psa. 112:7. [h] Psa. 38:2, 10; 77:3-9. [i] Or, *this body of death.* [j] 1 Cor. 15:57.

all come short of perfect obedience, through the power of temptation and the strength of my own evil propensities, which are not yet entirely done away. Jas. 3:2; 1 John 1:8.

18. *In me;* by nature. *In my flesh;* my natural heart, as it is under the influence of law merely, without the grace of God. *No good thing;* nothing spiritually good; even now, under the influences of the Spirit and grace of God, much evil still remains. *To will is present;* I desire to be completely conformed to the will of God. *But how to perform;* to do that which would be perfect. *I find not;* I do not do it; on the contrary, I do as stated in verse 15. Therefore it is true as stated in ver. 17.

21. *A law;* a constant tendency to evil, when I desire to be and do that only which is perfectly good.

22. *I delight in the law of God,* love it, and desire perfectly to obey it. *After the inward man;* inwardly, from the heart. I not merely approve of it in my conscience and judgment, but through the grace of God, I love it as the transcript of infinite perfection. Psa. 1:2; 119:24, 77, 174.

23. *Another law;* different from my prevailing inclination, my earnest desire. *Warring against;* opposing, hindering, and thwarting the full accomplishment of my wishes. *The law of my mind;* the desires of my heart, inspired by the Holy Ghost. Gal. 5:17. *Bringing me into captivity;* a loathsome, hated bondage, which makes me abhor myself. Job 9:31; 42:6. *Law of sin—in my members;* propensities to evil which, notwithstanding all that grace has done, are not entirely removed.

24. *Wretched man;* on account of remaining proneness to sin. *Who shall deliver me;* not the law, not my own efforts, or my abhorrence of myself on account of disobedience—not any expedients which ever have been or can be devised by creatures. Left to these merely, he who is filthy will remain filthy still. What then? Must I perish, or drag on for ever this body of death? No.

25. *I thank God;* for his unspeakable gift. 2 Cor. 9:15; 1 Peter 1:8. There is deliverance—complete, everlasting deliverance from all evil, and all propensity or liability to evil, *through Jesus Christ our Lord;* who, though he was rich, for our sakes became poor, that we through his poverty might be rich, being filled for ever with the fulness of God.

INSTRUCTIONS.

4. Deliverance from the law of God as a covenant of works, and from the necessity of obeying it as a ground of justification, is essential to the obeying of it as a rule of duty.

7. As a correct view of the spirituality and extent of the divine law is essential to a right knowledge of one's sins, ministers of the gospel should faithfully preach it, and show its universal and perpetual obligation, that all may understand their true character, renounce dependence on their own works, and rely for salvation on the rich grace of God in Jesus Christ.

13. The fact that the more clearly

CHAPTER VIII.

1 They that are in Christ, and live according to the Spirit, are free from condemnation. 5, 13 What harm cometh of the flesh. 6, 14 and what good of the Spirit; 17 and what of being God's child, 19 whose glorious deliverance all things long for, 29 was beforehand decreed from God. 38 What can sever us from his love?

THERE is therefore now no condemnation to them which are in Christ Jesus,[a] who walk not after the flesh, but after the Spirit.[b]

[a] John 3:18. [b] Gal. 5:16. [c] 2 Cor. 3:6; Gal. 2:19; 5:1. [d] Acts 13:39; Heb. 7:18, 19. [e] 2 Cor.

men in their natural state see the purity and extent of the law of God. the more strenuously they resist it and thus increase their wickedness, shows most strikingly the hateful nature and desperate tendency of human depravity, and the utter fallacy of all hope, from the influence of law merely, of ever removing or lessening it.

23. Christians of the greatest experience and highest attainments in the divine life, are not what they ought to be; not what they desire to be; not what they hope to be; not what God has promised that they shall be; and not what through grace, in fulfilment of his promise, they for ever will be—perfect even as their Father in heaven is perfect.

CHAPTER VIII.

1. *No condemnation;* from God. *Who walk;* live habitually. *Not after the flesh;* not as corrupt nature prompts, seeking supremely earthly good and selfish gratification. *After the Spirit;* as the Holy Spirit directs, regarding principally God, Christ, heaven, and spiritual, eternal things.

2. *The law of the Spirit of life;* that new direction of the soul which is given by the Holy Ghost through faith in Christ. *Made me free;* delivered me from the condemning power of the divine law, and the reigning power of sin and death. This is that deliverance for which the apostle expresses his earnest longing in chap. 7:24. We are not to understand that it takes place instantly and perfectly, so that the experience described in the latter part of the seventh chapter wholly

2 For the law of the Spirit A. D. 60. of life in Christ Jesus hath made me free from the law of sin and death.[c]

3 For what the law could not do, in that it was weak through the flesh,[d] God sending his own Son in the likeness of sinful flesh,[e] and for sin,* condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.[f]

5:21; Gal. 3:13. * Or, *by a sacrifice for sin.* [f] ver. 1.

ceases, and that of the present chapter becomes absolute and uninterrupted. Rather do the two experiences run parallel with each other in a measure, yet so that the latter continually prevails more and more, as the Christian becomes more and more spiritual in his character.

3. *What the law could not do;* it could not deliver those who had broken it from condemnation and ruin. It could neither lead them to obey it, nor to repent of having broken it; nor could it lessen their disposition to violate it, notwithstanding its promises and threatenings. It could make no atonement for sin, and could not save from it. *It was weak through the flesh:* through man's depravity and transgression. *In the likeness of sinful flesh;* in human nature. *For sin;* to die on account of it, the just for the unjust. *Condemned sin in the flesh;* destroyed its power over those who trust in Christ, by showing, through his atonement, the evil nature of sin, the guilt of those who commit it, the excellence of the law which it violates, the anger of God against it; and so opening a way in which God could be just and the justifier of all that believe in Jesus; and in addition to all this, procuring for them the grace of the Holy Spirit to help them to believe on Christ, and through their union with him, to render to the law a true spiritual obedience; thus delivering them from both the condemnation and the reigning power of sin, neither of which things the law could do.

4. *That the righteousness of the law might be fulfilled in us;* that we might be brought into that state of true

A. D. 60. 5 For they that are after the flesh, do mind the things of the flesh; [a] but they that are after the Spirit, the things of the Spirit.[b]

6 For to be carnally minded* *is* death; [c] but to be spiritually minded† *is* life and peace.

7 Because the carnal mind‡ *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.[d] Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the spirit *is* life because of righteousness.

11 But if the Spirit of him that

[a] John 3:6; 1 Cor. 15:48. [b] 1 Cor. 2:14. * Or, *the minding of the flesh.* [c] Gal. 6:8. † Gr. *the minding of the spirit.* ‡ Gr. *the minding of the flesh.* [d] 1 Cor. 6:19; Gal. 4:6.

righteousness which the law requires. The apostle, as the context shows, has immediate reference to deliverance from the reigning power of sin in the soul, but this can never be accomplished without deliverance also from its condemning power.

5. *After the flesh;* fleshly in their character. *Do mind the things of the flesh;* devote themselves to fleshly objects. Their outward conduct flows from their inward character, as a stream from a fountain. "The flesh" is to be taken here, as in Gal. 5:19-21, and often elsewhere, in a wide sense. It includes all the earthly and corrupt passions, appetites, and desires which rule in the natural heart. *They that are after the Spirit;* they in whom the Holy Spirit habitually dwells, making them spiritual in their character. *Mind—the things of the Spirit;* yield themselves to the guidance of the Holy Spirit, and thus devote themselves supremely to the spiritual objects which he reveals.

6. *To be carnally minded;* the same as to mind the things of the flesh, as verse 5. So, to be spiritually minded, is the same as to mind the things of the Spirit. *Is death;* spiritual death, and if continued will issue in eternal death. *Is life and peace;* spiritual life, manifesting itself in love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, and all those dispositions and habits which promote the glory of God and the good of men.

7. *Is enmity against God;* opposed to his character and will. If it were not, it would love and obey him. *Not subject to the law of God;* it does not yield obedience, but acts in opposition to what he requires. *Neither indeed can be;* the two things are incompatible, contrary the one to the other; and the one should be renounced, that the other may be followed.

8. *They that are in the flesh;* in a fleshly state; the same as "they that are after the flesh," as verse 4. *Cannot please God;* because a fleshly state is contrary to that spiritual state which God requires. For this reason they should no longer continue their wicked and dangerous course, but should turn from it and live.

9. *If so be that the Spirit of God dwell in you;* the Holy Spirit, producing and leading you to manifest the fruits of the Spirit. Gal. 5:22-24. *The Spirit of Christ;* the Holy Spirit, producing in him in some measure a likeness to Christ, and leading him earnestly to desire that it may be perfected. *He is none of his;* he is not interested in the blessings of His salvation.

10. *If Christ be in you;* by his Spirit, producing in you a likeness to himself. *Because of sin;* the body, whether of the believer or unbeliever, must indeed die and turn to dust, on account of sin. *But the spirit is life;* it is delivered from condemnation and is spiritually alive, having been raised with Christ, through the power of God, who raised him from the dead. *Because of righteousness;* because of the conformity of heart to the character and will of God, wrought in it by the Holy Ghost through faith in Christ.

11. *The Spirit;* the Holy Spirit. *Dwell in you;* producing in you the fruits of the Spirit. Gal. 5:22, 23. *Quicken your mortal bodies;* make them alive to God's service in the present life, so that from being "in-

raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by[*] his Spirit that dwelleth in you.[a]

12 Therefore, brethren, we are debtors not to the flesh, to live after the flesh.[b]

13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.[c]

14 For as many as are led by the Spirit of God, they are the sons of God.[d]

15 For ye have not received the spirit of bondage again to fear;[e] but ye have received the A. D. 60. Spirit of adoption,[f] whereby we cry, Abba, Father.[g]

16 The Spirit itself beareth witness with our spirit, that we are the children of God:[h]

17 And if children, then heirs; heirs of God, and joint-heirs with Christ;[i] if so be that we suffer with *him*, that we may be also glorified together.[j]

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.[k]

19 For the earnest expectation

[*] Or, *because of.*
[a] 2 Cor. 4:14. [b] Rom. 8:6, 13. [c] Col. 3:5. [d] Gal. 5:18. [e] 2 Tim. 1:7. [f] 1 Cor. 2:12. [g] Jer. 3:19; Gal. 4:5, 6. [h] 2 Cor. 1:22; 1 John 4:13. [i] Acts 26:18; 1 Pet. 1:4. [j] 2 Tim. 2:11, 12. [k] 2 Cor. 4:17.

struments of unrighteousness," they become "instruments of righteousness unto God:" and in the life to come, raise them up spiritual and immortal, to be united with the soul, that thus the whole man may be for ever with the Lord. 1 Cor. 15:42–58; Phil. 3:20, 21; 1 Thess. 4:13–18.

12. *Are debtors;* owe obligation. *Not to the flesh;* because the minding of the flesh has never conferred upon us any real good, but always injury.

13. *Ye shall die;* the death not of the body merely, but of the soul—a death which shall last for ever. Body and soul shall die the second, an eternal death. *Through the Spirit;* through the influence and aid of the Holy Spirit, given to all who believe in Christ. *Mortify the deeds of the body;* resist, overcome, and cease to gratify sinful inclinations, and thus cause them to die. *Ye shall live;* a holy and blessed life—a life that shall outlive death, and be perfected in a world of life, light, and joy, where, as long as Christ lives, all who have his Spirit shall live with him, and be like him. John 6:57; 14:19; 17:11, 21, 22, 24.

14. *Are led by the Spirit;* follow his guidance. This includes the idea of minding the things of the Spirit, and through his help, mortifying the deeds of the body. *The sons of God;* sonship here includes two things: first, likeness to God in character; secondly, heirship to the inheritance provided by God for his children.

15. *Spirit of bondage;* a servile, slavish spirit, governed by fear. *Again to fear;* that ye should be again in a state of fear, as ye were under the law. *Spirit of adoption;* the affectionate confidence of children, as contrasted with the servile fear of slaves. *We cry, Abba, Father;* Abba is the Chaldee word for father. The union of the two words gives emphasis to the endeared relation. Compare Mark 14:36; Gal. 4:6.

16. *The Spirit itself;* the Holy Spirit. *Beareth witness with our spirit;* by working in us the dispositions, and leading us to form the habits and cherish the hopes of the children of God; and by his influence, enabling us to discern in ourselves these scriptural evidences of being born of God.

17. *If children, then—joint-heirs with Christ;* entitled to be, with Christ, partakers for ever of the blessings of Jehovah's kingdom. *If so be that we suffer with him;* deny ourselves for his sake, meet with calmness and bear with patience the trials which he brings upon us, and do whatever is needful to honor him and do good to men. *That we may be also glorified together;* John 17:24; 2 Tim. 2:11, 12.

18. *The sufferings of this present time;* those which Christians endure in this world. *Not worthy to be compared;* are very small, as nothing in comparison. *Glory—revealed in us;* Eph. 3:16–19; Col. 3:4; 2 Thess. 1:10; 1 John 3:2.

19. *The creature;* the creation. In this and the three following verses

A. D. 60. of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.[a]

22 For we know that the whole creation[*] groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the firstfruits of the Spirit,[b] even we ourselves groan within ourselves,[c] waiting for the adoption, *to wit*, the redemption of our body.[d]

24 For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?[e]

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.[f]

27 And he that searcheth the

[a] 2 Pet. 3:13. [*] Or, *every creature*; Mark 16:15; Col. 1:23. [b] Eph. 1:14. [c] 2 Cor. 5:2, 4. [d] Luke 21:28. [e] 2 Cor. 5:7. [f] Zech. 12:10; Eph. 6:18.

the word rendered creature and creation is the same in the original Greek. It seems to denote the whole of this lower creation as brought under God's curse, and made subject to suffering and abuse in connection with the fall of man. Compare Gen. 3:16–19. *The manifestation of the sons of God;* when they shall be seen and publicly acknowledged as his children, and take full possession of their inheritance as heirs of God and joint-heirs with Christ.

20. *Vanity;* suffering and abuse. *Not willingly;* not by their own choice. *Him who hath subjected the same;* God, by his wise and righteous constitution of things. *In hope;* of deliverance from the evil endured.

21. *The bondage of corruption;* the bondage which consists in a corruptible state, with all the suffering belonging to such a state. *The glorious liberty of the children of God;* literally, "the liberty of the glory of the children of God;" that is, the liberty from corruption and suffering which the creation shall receive when the sons of God are manifested in glory. Verse 19.

22. *The whole creation;* every part of creation which, without its own choice, has been subjected to evils, or is perverted and abused through the sins of men. *Groaneth and travaileth in pain;* experienceth and manifesteth deep distress under the evils which sin has caused.

23. *Not only they;* the creatures which unwillingly suffer, or are perverted and abused through the sins of men. *But ourselves also;* true Christians, who are born of the Spirit, and have the foretastes of heaven. *Groan within ourselves;* under the evils which sin still occasions us. *Waiting for the adoption;* when body and soul, freed from all evils, shall be reunited, and be perfect in holiness and bliss.

24. *Saved by hope;* hope of future, everlasting glory; sustaining us in trials, animating us in duty, and leading us to persevere in keeping the commands of God. *Hope that is seen, is not hope;* what we have in possession, we do not hope for; we hope for future good, and persevere in the course which is needful to obtain it.

26. *The Spirit;* the Holy Spirit, who dwells in believers. *Helpeth our infirmities;* all the weaknesses that belong to us as fallen sinful beings, subject to suffering and death. In respect to these the Holy Spirit helps us by enabling us rightly to bear them, to overcome the evils they occasion, and in due time delivering us from them. *Maketh intercession for us;* by teaching us how to pray and what to pray for, and awakening in us those intense desires and fervent longings for spiritual blessings for ourselves and others, which cannot in any human language be fully uttered.

27. *He that searcheth the hearts;* God. *Knoweth what is the mind of the Spirit;*

hearts knoweth what *is* the mind of the Spirit,[a] because he[*] maketh intercession for the saints according to *the will of* God.[b]

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.[c]

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son,[d] that he might be the firstborn among many brethren.

30 Moreover, whom he did predestinate, them he also called: [e] and whom he called, them he also justified: [f] and whom he justified, them he also glorified.[g] A. D. 60.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?[h]

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?[i]

33 Who shall lay any thing to the charge of God's elect?[j] *It is* God that justifieth.[k]

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from

[*] Or, *that.*

[a] Jer. 17:10; Rev. 2:23. [b] 1 John 5:14. [c] Psa. 46:1, 2; Heb. 12:6-12. [d] 1 Pet. 1:2. [e] Heb. 9:15. [f] 1 Cor. 6:11. [g] John 17:22. [h] Psa. 118:6. [i] chap. 5:6-10. [j] Isa. 50:8, 9. [k] Rev. 12:10, 11.

he understands the feelings and desires caused by the Holy Ghost in the hearts of men, whether uttered in words or not; they are in accordance with his will, and he delights to answer them. 1 John 5:14. This is an unspeakable consolation and encouragement to the friends of God. And there is still another.

28. *All things work together for good to them that love God;* love to God distinguishes true Christians from all other men. He that loveth God is born of him, and all things shall work together for his good. *The called;* those who have been called by his grace out of the darkness and bondage of sin into the light and liberty of the children of God.

29. *Whom he did foreknow;* as his people. He did not simply foreknow that they would be his people, but his foreknowledge of them as his people included the gracious purpose of bringing them into a state of salvation, as the apostle proceeds immediately to show. *He also did predestinate to be conformed to the image of his Son;* he determined to lead them by his Spirit to believe in Christ, and in this way to become like him, holy. *First-born among many brethren;* be their Prince, Leader, and Saviour, and have many who, as his brethren, should be joint-heirs with him to his kingdom of heavenly glory.

30 *Them he also called;* called by his word and Spirit, taught them to feel their need of Christ, and led them to believe on him. *Them he also justified;* accepted as righteous. *Them he also glorified;* made heirs of eternal glory in heaven.

31. *To these things;* in view of the above-mentioned truths. *If God be for us;* if he is our friend, has led us to believe on his Son, and thus showed that he has determined to save us, and to cause all things to work for our good. *Who can be against us?* who can hinder our salvation, or on the whole do us any real harm?

32. *Freely give us all things;* as he has, self-moved, given us his only begotten Son to be our Saviour, and renewed our hearts by his Spirit, pardoned our sins, and justified us by his grace, who can doubt but he will give us all needed good?

34. *Who is he that condemneth?* who can prevail against God, so as to destroy, or ultimately injure us? *It is Christ;* who from love, died in our stead when we were his enemies. But Paul cannot leave the subject here, since without the resurrection, ascension, and intercession of Christ, his death would be ineffectual to our redemption. He therefore passes on to these: *yea rather, that is risen again,* etc.

35. *Who shall separate us from the love of Christ?* that love which was stronger than death; which led him, when we were his enemies, to die for us, to give us his Holy Spirit, to

A. D. 60. the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.[a]

37 Nay, in all these things we are more than conquerors through him that loved us.[b]

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.[c]

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a Psalm 44:22; 1 Cor. 15:30, 31. b 1 Cor. 15:57; Jude 24; Rev. 12:11. c John 10:28.

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reconcile and unite us to himself, and make us joint-heirs with him to all the blessings of his Father's kingdom. Who or what can separate us from such love? *Shall tribulation;* shall trials, or any thing which can come upon us?

36. *As it is written;* Psalm 44:22. *We are killed;* constantly suffer, and are exposed to death.

37. *More than conquerors;* over all our trials: they shall not only fail to separate us from the love of Christ, or to diminish our love to him, or to do us any real harm, but they shall do us great good; showing us the evil of sin and the vanity of the world, quickening us in duty, and making us more holy and more happy. *Him that loved us;* Jesus Christ, the same yesterday, to-day, and for ever.

39. *The love of God—in Christ Jesus our Lord;* "the love of God" here, like "the love of Christ," verse 35, is his love towards us, which, however, always includes love on our part towards him.

INSTRUCTIONS.

4. The proper evidence of being interested in Christ, and entitled to the blessings of his salvation, is a disposition to regard the things which the Holy Spirit has revealed, and to follow his directions.

8. As those who seek their chief good in earthly things cannot please God, and so long as they continue this course show that they are at enmity with him, they ought without delay to renounce it, become his cordial friends, and show this by believing on his Son, and obeying his commands.

13. By believing in Christ persons may receive the Holy Spirit, under his influence become spiritually minded, overcome their propensities to evil, delight in the law of the Lord, and so act as through the grace of God to live for ever.

18. All sacrifices which men make to obey God, and all trials which they are called to endure, are light and momentary, compared with the blessings which he will bestow upon them in heaven.

22. The sufferings which sin brings upon others, as well as on those who commit it, strikingly show its malignity, and should lead all to abhor and forsake it, and to look unto Jesus that they may be delivered from its power, and become the instruments of good to all who may feel their influence.

26. All right and acceptable prayer is the fruit of the Holy Spirit, operating on the hearts of men, awakening pious emotions, and leading them to exercise such desires as are agreeable to the will of God. Though their feelings may not be uttered in words, he understands them, and glorifies himself in doing exceeding abundantly for all who pray in the Spirit, and watch thereunto with all perseverance. Eph. 6:18.

28. As all things work together for good to those who love God, they are especially bound, in whatsoever state they are, therewith to be content; knowing that their trials, however great, will conspire to work out for them an exceeding and eternal weight of glory. 2 Cor. 4:17.

29. Conformity in temper and conduct to the example of Christ, is the only sure evidence of being elected, and predestinated to eternal life.

32. The death of Christ is conclusive evidence that nothing which will in the end promote their bene-

CHAPTER IX.

1 Paul is sorry for the Jews. 7 All the seed of Abraham were not the children of the promise. 18 God hath mercy upon whom he will. 21 The potter may do with his clay what he list. 25 The calling of the Gentiles and rejecting of the Jews were foretold. 32 The cause why so few Jews embraced the righteousness of faith.

I SAY the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed* from Christ for my brethren, my kinsmen according to the flesh:[a]

4 Who are Israelites; to whom *pertaineth* the adoption,[b] and the glory,[c] and the covenants,[d] and the giving of the law,[e] and the service *of God*,[f] and the promises;[g]

5 Whose *are* the fathers,[h] and of whom as concerning the flesh Christ *came*,[i] who is over all, God blessed for ever.[j] Amen.

6 Not as though the word of God hath taken none effect.[k] For they *are* not all Israel, which are of Israel:[l]

7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.[m]

8 That is, they which are the chil-

* Or, *separated.*

a Exod. 32:32. b Deut. 7:6. c Psalm 90:16; Isa. 60:19. d Gen. 17:2; Deut. 29:14; Jer. 31:33. e Psa. 147:19; ch. 3:2. f Exod. 12:25. g Eph. 2:12. h chap. 11:28. i Luke 3:23, etc. j John 1:1. k Isa. 55:11. l ch. 2:28, 29. m Gen. 21:12.

dren of the flesh, these *are not the children* of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.[n]

10 And not only *this*; but when Rebecca also had conceived by one, *even* by our father Isaac;

11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger.[o]

13 As it is written, Jacob have I loved, but Esau have I hated.[p]

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.[q]

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.[r]

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, who art thou that replieth against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?[s]

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?[t]

22 What if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction:

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.[u]

26 And it shall come to pass, that in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.[v]

27 Esaias also crieth concerning Israel, Though the number of the children of Israel *be* as the sand of the sea, a remnant shall be saved:[w]

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.[x]

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.[y]

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling stone;

33 As it is written, Behold, I lay in Sion a stumbling stone and rock of offence: and whosoever believeth on him shall not be ashamed.[z]

n Gen. 18:10, 14; 2 Kings 4:16. o Gen. 25:23. p Mal. 1:2, 3. q Exod. 33:19. r Exod. 9:16. s Isa. 29:16; 45:9. t Wisd. 15:7; Jer. 18:6. u Hos. 2:23. v Hos. 1:10. w Isa. 10:22. x Isa. 28:22. y Isa. 1:9. z Isa. 28:16.

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fit, will be withheld from those who believe on him.

37. All the blessings of believers come to them through Jesus Christ. They are given on his account, and are the purchase of his blood. They should therefore awaken in those who enjoy them, unfeigned and ever-increasing gratitude, and lead them to devote themselves, body and soul, for ever to his service.

CHAPTER IX.

1. *In Christ;* as one united to Christ, and devoted to his service. *In the Holy Ghost;* under his direction and influence.

2. *Great heaviness and continual sorrow;* on account of the deplorable condition and prospects of the unbelieving Jews, who constituted the mass of the nation, and whom, in the next verse, he calls his brethren and kinsmen according to the flesh, meaning his relatives and countrymen.

3. *I could wish;* were it proper, or would it benefit them. *Accursed from Christ;* subjected to the greatest calamities for his brethren, if by this means they could be saved.

4. *To whom pertaineth the adoption;* who had been selected of God as his people, and on whom he had bestowed peculiar privileges. *The glory;* the visible emblem of the divine presence. *The covenants;* those made with their fathers. *The giving of the law;* Exod. 20:1-17. *The service of God;* in his temple. *The promises;* those contained in the Old Testament.

5. *Whose are the fathers;* the patriarchs, priests, and prophets, a most illustrious ancestry. *Of whom as concerning the flesh;* from whom, as to his human nature, Christ descended. *Who is over all, God blessed for ever;* truly divine, Jehovah.

6. *The word of God;* his word of promise to Abraham and his seed. *Hath taken none effect;* hath failed of fulfilment. The great error of the unbelieving Jews was in thinking that the covenant of God with Abraham bound him to save all his children, without respect to their own personal faith and obedience. This error the apostle now proceeds to expose. *Not all Israel;* not all his natural descendants are, in spirit, true Israelites, to whom the promises of spiritual blessings were made. Gal. 4:29.

7. *Neither—are they all children;* in the sense of being heirs to the promise. *In Isaac shall thy seed be called:* Gen. 21:12. The meaning of these words is, that not all Abraham's children by natural descent shall be heirs of the promises made to him, but only those in the line of Isaac.

8. *The children of the flesh;* Abraham's children by mere natural descent. *The children of God;* in a special sense, as being heirs of the promises made to Abraham. *The children of the promise;* the children

A. D. 60. dren of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.[a]

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.[b]

10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac,[c]

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth,)

12 It was said unto her, The elder[*] shall serve the younger.[†]

13 As it is written, Jacob have I loved, but Esau have I hated.[d]

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.[f]

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that showeth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth.[g]

18 Therefore hath he mercy on whom he will *have mercy,* and whom he will he hardeneth.

19 Thou wilt say then unto me,

[a] Gal. 4:28. [b] Gen. 18:10, 14. [c] Gen. 25:21, 23. [*] Or, *greater.* [†] Or, *lesser.* [d] Mal. 1:2, 3. [e] Deut. 32:4. [f] Exodus 33:19. [g] Exodus 9:16.

of Isaac, who was born in a supernatural way, according to God's promise, mentioned in the following verse. *Are counted for the seed;* the seed that inherits the promises made to Abraham. Thus the apostle shows that from the very beginning the blessings of the covenant did not flow in the line of mere natural descent to Abraham's children, but according to God's promise. Upon the same principle God acts under the gospel, reckoning as the true seed of Abraham those, and those only, who are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, and who show this by believing in Christ. John 1:13; 6:29.

9. *The word of promise;* Gen. 18:10–14; 25:21–23.

10. *And not only this;* not only did God in this case reject a part of Abraham's seed by natural descent. *By our father Isaac;* to be connected immediately with verse 12; the intermediate verse being thrown in to show that in rejecting Esau and taking Jacob, God was not influenced by any good or evil yet done by the children.

13. *As it is written;* Mal. 1:2, 3. The meaning of these words is, I chose Jacob and his seed to be heirs of the promises made to Abraham, and rejected Esau and his seed.

14. *Is there unrighteousness with God?* Is it wrong for him to make such distinctions as he does among men? *God forbid;* certainly not: for every thing he does, he has the wisest and best reasons.

15. *He saith to Moses;* Exod. 33:19.

16. *Of God that showeth mercy;* the blessings which God bestows upon sinners originate wholly with himself. They are bestowed upon such persons, at such times, and in such ways and measures as he sees best, and are wholly of grace.

17. *The scripture saith;* Exod. 9:16. *Have I raised thee up;* caused thee to stand; continued thee on earth a long time, notwithstanding all thy sins. *My power in thee;* my power to overcome all opposition, and by mighty signs and wonders, with a high hand and an outstretched arm, to deliver my people, according to my promise. *That my name might be declared;* that I might be made known as the one only living and true God, the omnipotent Jehovah, over all the earth.

18. *Whom he will he hardeneth;* as he did Pharaoh, by continuing him on earth notwithstanding his sins, and suffering him, under judgments and mercies, to act out his wickedness, and thus grow harder and more wicked than he was before.

19. *Find fault;* blame persons for

Why doth he yet find fault? For who hath resisted his will?[a]

20 Nay but, O man, who art thou that repliest against God?[a] Shall the thing formed say to him that formed *it*, Why hast thou made me thus?[b]

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?[c]

22 *What* if God, willing to show *his* wrath, and to make his power known,[d] endured with much long-suffering the vessels of wrath fitted[†] to destruction:[e]

23 And that he might make known the riches[f] of his glory on the vessels of mercy, which he had afore prepared unto glory,[g]

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.[h]

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people;[i] there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:[j]

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a 2 Chr. 20:6; Dan. 4:35. * Or, *answerest again*, or *disputest with God?* b Isaiah 29:16. c Isaiah 64:8. d Prov. 16:4. † Or, *made up.*

e 2 Tim. 2:20. f Eph. 1:18. g 1 Thess. 5:9. h Hos. 2:23. i Hos. 1:10. j Isa. 10:22, 23.

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doing wrong. *Resisted his will;* thwarted his counsels, by which "he hath mercy on whom he will have mercy, and whom he will he hardeneth," verse 18. This is the old objection, that if God accomplishes all his purposes, he cannot blame men for their conduct. But it is a certain fact that he does govern them as free responsible beings, and hold them accountable for all their wickedness, although he may overrule it, as he did that of the Jewish council who instigated Pilate to crucify Christ, for the accomplishment of his own wise and good counsels.

20. *Replyest against God;* disputest against him, by finding fault with the principles upon which he governs the world.

21. *Power;* rightful power, as the original word implies. *Of the same lump;* the lump is here the mass of fallen sinful men, who can claim nothing at God's hand as a matter of right, and towards whom he may justly proceed, as he did towards Jacob and Esau, showing mercy to one, and withholding it from another.

22. *What if God, willing;* judged it best to manifest his wrath against transgressors of his laws and opposers of his government, and thus show his power to destroy his enemies and save his friends. *Endured with much long-suffering;* waited upon them a long time, as he did upon Pharaoh, while by their most unreasonable rebellion they grew harder; and thus the abuse of his forbearance became a savor of death unto death. 2 Cor. 2:15, 16. *The vessels of wrath;* men who perseveringly refused to obey God. *Fitted to destruction;* by their own wickedness.

23. *The riches of his glory;* the glorious perfections of his character, especially of his mercy and grace. *The vessels of mercy;* those whom he mercifully led to repent of their sins and believe on Christ.

24. *Even us;* believers in Christ. *Called;* effectually by his word and Spirit. *Not of the Jews only;* but of all nations.

25. *Osee;* the Greek form of the Hebrew word Hosea. Hos. 2:23. *Call them my people—not beloved;* those who had been cast off as enemies, he would reclaim and gather as friends.

26. *It shall come to pass;* Hos. 1:10. In the places where they had shown that they were not the people of God, there the change which grace would produce would be so manifest, that they would be acknowledged as his people.

27. *Esaias;* Isaiah. *Crieth;* proclaimeth publicly. Isa. 10:22, 23. *A remnant;* a few only of them,

A. D. 60. 28 For he will finish the work,*and cut *it* short in righteousness: because a short work will the Lord make upon the earth.[a]

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrah.[b]

30 What shall we say then? That the Gentiles, which followed not after righteousness,[c] have attained to righteousness, even the righteousness which is of faith.[d]

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.[e]

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone;

33 As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.†[f]

* Or, *the account.* [a] Isa. 28:22. [b] Gen. 19:24, 25; Isa. 1:9; 13:19; Lam. 3:22. [c] ch. 10:20. [d] ch. 1:17; Phil. 3:9. [e] ch. 10:2; 11:7. † Or, *confounded.* [f] Psa. 118:22; Isa. 8:14.

compared with the whole, shall believe and be saved. This was repeatedly fulfilled in God's treatment of the nation before the coming of Christ; and now, in the apostle's day, it was having its great fulfilment in the fact that only a remnant of them received Christ as their Messiah, and were thus saved.

28. *He will finish the work;* the work of righteously destroying those who will not have him reign over them. *Cut it short;* accomplish it in a speedy and summary way. *A short work;* a work done with promptness and speed. The apostle quotes here, as often, from the Greek version of the Seventy.

29. *Esaias said before;* in an earlier passage. Isa. 1:9. *A seed;* a remnant, a few. *We had been;* destroyed like Sodom and Gomorrah. By these quotations the apostle showed conclusively that the doctrine of the Jewish Scriptures was that only a remnant of the nation should be saved. In former judgments God had proceeded upon this principle, and he would do so now.

30. *What shall we say;* what is the conclusion? *Followed not after righteousness;* did not know God and did not seek his favor. *Have attained;* acceptance with God, by believing in the Messiah who has been offered to them.

31. *The law of righteousness;* or, as we may render, a law of righteousness; that is, a law which can give justification and eternal life, which, in their case, was the law of Moses.

32. *Wherefore?* why have they not obtained justification? Because they sought it by their own works, and as a matter of human merit; not by believing in Christ, and receiving it for his sake. *They stumbled at that stumbling-stone;* they were offended at Christ, and opposed salvation through him.

33. *As it is written;* Isa. 8:14; 28:16. These passages pointed out the manner in which they would treat Christ; that the effect of believing on him would be salvation, and of rejecting him would be destruction; so that it was certain, not merely from the preaching of Paul, but from the testimony of God by the Old Testament prophets, that other foundation for human hope could no man lay than that which was laid, Jesus Christ; that by believing on him, Gentiles as well as Jews could be saved, and that by continuing to reject him, Jews as well as Gentiles would be lost. 1 Cor. 3:11.

INSTRUCTIONS.

3. While true religion leads those who possess it earnestly to desire the salvation of all, it leads them especially to desire the salvation of their own countrymen, and most of all that of their relatives and friends, and to be willing to make any proper sacrifices for the sake of promoting it.

8. The promises of the gospel are not made to any on account of their natural descent or their religious privileges, but on account of their union to Christ by believing on him.

14. Whatever God does is right; and however his dealings may appear to men, they should always feel that what he does is wise, holy,

CHAPTER X.

5 The scripture showeth the difference between the righteousness of the law, and this of faith, 11 and that all, both Jew and Gentile, that believe, shall not be confounded, 14 and that the Gentiles shall receive the word and believe. 19 Israel was not ignorant of these things.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record that they have a zeal of God, but not according to knowledge.[a]

3 For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.[b]

4 For Christ *is* the end of the law for righteousness to every one that believeth.[c]

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.[d]

6 But the righteousness which is of faith speaketh on this wise, Say not in thy heart, Who shall ascend into heaven? that is, to bring Christ down *from above:*

7 Or, Who shall descend into

a Acts 21:20; 22:3; Gal. 1:14; 4:17; chap. 9:31. b ch. 9:30. c Heb. 10:14. d Lev. 18:5.

just, and good. In many things he calls men to walk by faith; and gives them opportunities to show thus whether they have or have not confidence in him.

22. If God continues men in life and surrounds them with mercies, yet leaves them to pursue their own chosen way, they will grow more wicked, and become more hardened in sin; till, by rejecting his kind invitations, and abusing his providence and grace, they have fitted themselves for destruction.

24. The salvation of any of the lost race of men originates in the love of God, and is accomplished by his power and grace, showing them their need of Christ, and inclining them to believe on him.

29. A people may have the greatest outward privileges, and yet very few of them be saved. Of course no one can safely depend upon any outward distinctions or external privileges; unless they lead him to Christ as the all-sufficient and only Saviour, they will, by being abused, neglected, or perverted, aggravate his condemnation.

33. The eternal condition of men who have the gospel will be according to their treatment of the Lord Jesus Christ. However ignorant, careless, or wicked they may have been, if they believe on him they will be justified, sanctified, and saved; if they reject him they will be lost.

CHAPTER X.

2. *I bear them record;* I freely and openly testify. *A zeal of God;* zeal for God; great zeal in religion. *Not according to knowledge;* not enlightened, wise, or according to truth.

3. *God's righteousness;* that which he has provided in Jesus Christ. See note to chap. 1:17. *Their own righteousness;* by their outward obedience to the law. *Have not submitted themselves;* not given their hearts to God, or accepted his salvation through Christ.

4. *The end of the law for righteousness;* the true end of the law is to give eternal life; but to fallen sinful men it becomes the occasion of death. Chap. 7:10. Christ, by delivering those who believe on him from both the condemnation of the law and the reigning power of sin, brings them into a state of eternal life, and thus accomplishes the end of the law.

5. *Moses describeth;* Lev. 18:5. *The righteousness—of the law;* that which can be obtained by obeying the law. *Doeth those things;* all the things which the law requires. *Shall live by them;* and thus be saved by his works.

6. *The righteousness—of faith;* that which men attain by believing in Christ. *Speaketh on this wise;* is described in this way. Deut. 30:11-14. *Say not in thy heart;* do not think that this way of becoming righteous requires of you impossibilities, or things which, if disposed, you cannot do. It does not require you to go up to heaven, or down into the deep. All that it requires

A. D. 60. the deep? that is, to bring up Christ again from the dead.

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: [a] that is, the word of faith, which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus,[b] and shalt believe in thy heart that God hath raised him from the dead,[c] thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.[d]

12 For there is no difference between the Jew and the Greek: [e] for the same Lord over all is rich unto all that call upon him.[f]

13 For whosoever shall call upon the name of the Lord shall be saved.[g]

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things![h]

16 But they have not all obeyed the gospel.[i] For Esaias saith, Lord, who hath believed our report?[j]

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound

[a] Deut. 30:12–14. [b] 1 John 4:2. [c] Acts 8:37. [d] Isa. 28:16; 49:23. [e] Acts 15:9; Gal. 3:28. [f] 1 Tim. 2:5. [g] Joel 2:32; 1 Cor. 1:2. [h] Isa. 52:7; Nah. 1:15. [i] Acts 28:24; Heb. 4:2. [j] Or, *preaching*; Gr. *the hearing of us.* [d] Isa. 53:1; John 12:38.

is, to receive Christ as your Saviour and guide.

8. *The word;* the message of salvation through Christ. *Nigh thee;* close at hand, so that it requires no toilsome labor to find it or to do it. *In thy mouth, and in thy heart;* ready at hand to be received by thy heart, and confessed by thy lips. Verses 9, 10, 11.

9. *Confess with thy mouth—believe in thy heart;* he mentions these two things, because both are necessary to salvation—the inward faith in Christ, and the outward confession of him. *That God hath raised him from the dead;* for belief in this includes every thing else. By raising Christ from the dead, God set his seal to him as the promised Messiah.

11. *The scripture saith;* Isa. 28:16. *Shall not be ashamed;* his confidence in the Saviour shall not be disappointed.

13. *Whosoever shall call;* Joel 2:32. The apostle quotes from a prophecy relating to the times of the gospel. See the context, Joel 2:28–31.

14. *How then shall they call;* the quotation from Joel gives the apostle occasion to magnify the office of the gospel preacher, and show the propriety, the wisdom, and goodness of preaching the gospel to the heathen, as had been done by Paul and others, and as had been foretold by the prophets.

15. *As it is written;* Isa. 52:7. Another prophecy that has its highest fulfillment under the gospel dispensation.

16. *They have not all obeyed;* though the gospel had been preached extensively among Jews and Gentiles, yet only a few comparatively had embraced it, especially among the Jews. This also had been foretold in the Old Testament. Isa. 53:1. Yet some, as foretold, when they heard the gospel, believed and were saved.

17. *Faith cometh by hearing;* the hearing of the word of God. His communication in the gospel is the means appointed and blessed to lead men to exercise faith; hence it should be preached to all, that they may hear, believe, and be saved.

18. *But I say, Have they not heard?* this is said in reference to the general unbelief of men, verse 16; as much as to say, True, few have obeyed; but is this from want of hearing? no; for *their sound went*

went into all the earth, and their words unto the ends of the world.[a]
19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.[b]
20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.[c]
21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.[d]

a Psalm 19:4; Matt. 24:14; 28:19; Mark 16:15; Col. 1:6, 23. See 1 Kings 19:10; Matt. 4:4. b Deut. 32:21; chap. 11:11; Titus 3:3. c Isa. 65:1; chap. 9:30. d Isa. 65:2.

into all the earth; in other words, what the Psalmist says of the instruction given by the heavens, Psa. 19:1–4, is true of the preaching of the gospel. It has been extensively proclaimed among many nations. Of course, if the people do not believe, it must be their own fault.

19. *Did not Israel know?* have in their own scriptures the means of knowing; namely, that the Gentiles as well as the Jews were to hear the gospel, and that multitudes of them would embrace it, while the unbelieving and disobedient Jews were to be rejected? This had been foretold. *First Moses saith;* as much as to say, To begin with Moses, the first of all the sacred writers. The passage quoted is in Deut. 32:21. It teaches that for their disobedience God will provoke the covenant people to anger by exalting the heathen nations above them. This has been fulfilled, first, in a temporal way, by their repeated subjection—as at this very day—to the dominion of gentile nations; secondly, in a spiritual way, by God's casting off the unbelieving Jews, and calling into the church the believing Gentiles. It is to this latter fulfilment that the apostle here refers. *No people:* as idolaters, not worthy to be called a people in contrast with the people of God. *Foolish nation;* stupidly worshipping idols.

20. *Esaias is very bold;* speaks openly and plainly. Isa. 65:1, 2. *Them that sought me not;* those who had not before sought him, the heathen. He revealed himself to them in the gospel, and they believed on him.

21. *Stretched forth my hands;* in kind invitations of mercy. *A disobedient and gainsaying people;* who continued to oppose his messengers and reject their message. As they continued to reject him, he would reject them, and gather to himself a people from the Gentiles. This had been foretold in the Old Testament, and they might have known it.

INSTRUCTIONS.

2. Men may have great zeal in religion, and yet be blinded and hardened in sin. Right zeal will be in accordance with truth and duty; holy in character, kind in spirit, and useful in tendency.

4. That righteousness which men vainly seek by their own works, they may freely attain by believing in Christ. They may also in this way be led from the heart to yield an obedience to the law, which they otherwise never would have rendered; and to perform works which will receive a gracious and abundant reward.

11. That faith which is represented in the Old Testament and the New as essential to salvation, is one which influences and controls the heart and life.

17. The hearing of Christ as revealed in the gospel, is the means which God has appointed, and which he blesses to the production of faith in him; he should therefore, as soon as practicable, be preached to all people: and those who aid in doing this, are exerting an important instrumentality for the salvation of men.

21. No outward connection with any visible church, and no external privileges merely, can secure for men the favor of God. He will treat them as they treat his Son. If they receive and obey him as their Saviour, he will be made of God unto them wisdom, righteousness, sanctification, and redemption. If they do not, he will cast them off. John 14:15, 21; 1 Cor. 1:30; 16:22.

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CHAPTER XI.

1 God hath not cast off all Israel. 7 Some were elected, though the rest were hardened. 16 There is hope of their conversion. 18 The Gentiles may not exult over them; 26 for there is a promise of their salvation. 33 God's judgments are unsearchable.

I SAY then, Hath God cast away his people? [a] God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. [b] Wot ye not what the scripture saith of [*] Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. [c]

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace. [d]

6 And if by grace, then *is it* no more of works: [e] otherwise grace is no more grace. But if *it be* of works, then is it no more grace: otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for; [f] but the election hath obtained it, and the rest were blinded; [†]

8 According as it is written, God hath given them the spirit of slumber, [‡] [g] eyes that they should not see, and ears that they should not hear; unto this day. [h]

9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense unto them:

a 1 Sam. 12:22; Psa. 77:7, 8; 89:31-37. b ch. 8:29. * Or, *in.* c 1 Kings 19:10-18. d ch. 9:27. e ch. 4:4, 5; Gal. 5:4; Eph. 2:8. f ch. 9:31. † Or, *hardened*; 2 Cor. 3:14. ‡ Or, *remorse.* g Isaiah 29:10. h Deut. 29:4; Isaiah 6:9.

CHAPTER XI.

1. *Cast away his people;* cast them off as a people, so as to break his covenant with them. The answer is, No; he has cast off the unbelieving part of them, and saved the believing remnant. The apostle then proceeds to show, by quotations from the Jewish scriptures, that God has always proceeded in this way. *I also am an Israelite;* and, as such, an example of the "remnant according to the election of grace," verse 5.

2. *His people which he foreknew;* that is, the remnant of his people which he foreknew. See note to chap. 8:29. *Wot;* know. *Maketh intercession;* 1 Kings 19:10.

4. *Baal;* the name of an idol which many, in the days of Elijah, worshipped. 1 Kings 18:22.

5. *A remnant;* a small number of the Jewish nation who belong to his redeemed people, and to whom his promises to Abraham of spiritual blessings, were made. Gal. 3:29. *Election of grace;* God's gracious choice of them to be his people.

6. *No more of works;* if his choice of them were of grace, it was not on the ground of any merit in them; because, if it were, it would be of debt, not of grace.

7. *What then?* what is the conclusion to which we come? *Israel;* the great body of the Jewish nation. *That which he seeketh for;* righteousness and acceptance with God. *The election;* those whom God graciously chose to be his people, and whom he gave to Jesus Christ. John 6:37; 10:26-30. *Blinded;* by their sins, in refusing to come to the light, and given up to hardness of heart, as a punishment for their transgressions. John 3:20.

8. *As it is written;* Deut. 29:4; Isa. 6:9, 10; 29:10; Matt. 13:14, 15; Mark 4:11, 12.

9. *David saith;* Psa. 69:22, 23. As David was, by divine appointment, an eminent type of Christ, so the destruction of David's enemies typified that of the enemies of Christ, the great antitype. And in the case of both David's and Christ's enemies the great principle was illustrated, that the wicked and rebellious among Abraham's children shall perish, even as other sinners. *Let their table;* representing all their earthly good.

10 Let their eyes be darkened, that they may not see, and bow down their back alway.[a]

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles,[b] for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing[*] of them the riches of the Gentiles; how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles,[c] I magnify mine office:

14 If by any means I may provoke to emulation *them* A. D. 60. *which are* my flesh, and might save some of them.[d]

15 For if the[*] casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if the first-fruit *be* holy,[e] the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off,[f] and thou, being a wild olive-tree,[g] wert graffed in among[†] them, and with them partakest of the root and fatness of the olive-tree;

18 Boast not against the branches.[h] But if thou boast, thou bearest not the root, but the root thee.

[a] Psa. 69:22, 23. [b] Acts 13:46; 28:24-28; ch. 10:19. [*] Or, *decay*, or *loss*. [c] Acts 9:15; Gal. 1:16; Eph. 3:8. [d] 1 Cor. 7:16. [e] Lev. 23:10; Num. 15:18-21. [f] Jer. 11:16. [g] Eph. 2:12, 13. [†] Or, *for*. [h] 1 Cor. 10:12.

10. *Bow down their back alway*; the same as "make their loins continually to shake," namely, with terror and anguish. Psa. 69:23.

11. *Have they stumbled that they should fall?* irrecoverably fall? Will the great body of the Jews always continue in unbelief, and all for ever perish? Certainly not. *Salvation is come unto the Gentiles*; the rejection of the Messiah by the Jews was made the occasion of his being preached to the Gentiles, and many among them being led to believe on him. After a time the Jews also shall believe on him and be saved. *For to provoke them to jealousy*; to provoke the Jews to jealousy, while they witness the great privileges to which the Gentiles are admitted through faith in Christ. The apostle alludes to the passage which he had quoted from Deut. 32:21: "I will provoke you to jealousy by them that are no people."

12. *Them*; the Jews. *Be the riches of the world*; be the occasion of great good to the world. *How much more*; will their restoration to the favor of God be the occasion of greater good.

13. *I magnify mine office*; his office as apostle to the Gentiles. This he showed to be highly honorable, as connected with the plan of God for the salvation of men.

14. *Provoke to emulation*; provoke to jealousy, as in verse 11, and chap. 10:19, where the original Greek uses the same word. The apostle means, provoke to jealousy in such a way that they shall be stirred up to seek the blessings which they see taken from them on account of their unbelief, and given to the Gentiles through their faith.

15. *Of them*; the Jews. *Of the world*; the Gentiles. *Life from the dead*; as a glorious resurrection.

16. *The first-fruit*; the cake made from the first dough of the new harvest, which the Israelites were required to offer to the Lord, before they ate of it. See Num. 15:20. *Be holy*; consecrated to God. *The lump*; the whole mass of dough from which the offering was taken. *The root*; of the tree. The first-fruit of the dough and the root of the tree here represent the patriarchs of the Israelitish nation, who received the irrevocable promises made to Abraham and his seed. Their reception by God, as a peculiar people consecrated to his service, is a pledge that he will not finally cast off the nation sprung from them. Their present rejection is temporary, and not final.

17. *Some of the branches*; the Jews, the natural descendants of Abraham, called on this account, verse 21, natural branches. *A wild olive-tree*; one that is uncultivated and bears no valuable fruit; representing the Gentiles.

18. *Boast not against the branches*; the natural branches, the Jews.

A. D. 60. 19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:[a]

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness:[b] otherwise thou also shalt be cut off.[c]

23 And they also, if they abide not still in unbelief, shall be grafted in:[d] for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be grafted into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness[e] in part is happened to Israel,[e] until the fulness of the Gentiles be come in.[f]

26 And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob:[g]

27 For this *is* my covenant unto them, when I shall take away their sins.[h]

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.[i]

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[a] Phil. 2:12. [b] Heb. 3:6, 14; 10:23, 38. [c] John 15:2. [d] 2 Cor. 3:16. [e] Or, *hardness.* [f] ver. 7; 2 Cor. 3:14. [g] Luke 21:24. [g] Isa. 59:20. [h] Jer. 31:31, etc.; Heb. 10:16. [i] Deut. 10:15.

Do not exult over them, as if you were naturally better than they, and were in no danger. *The root;* the original church of God consisting of Abraham's seed, into which the Gentiles are grafted by faith.

19. *The branches were broken off;* the Jews were cast out, that the Gentiles might be admitted.

20. *Because of unbelief;* their unbelief was the cause of their rejection. *Thou standest by faith;* continued faith in Christ and obedience to him are essential to your continuance as the people of God. *High-minded;* elated, proud, haughty. *Fear;* walk humbly in the fear and love of God, lest you too be broken off and perish.

22. *On them which fell;* the unbelieving Jews. *Severity;* just, righteous punishment. *Toward thee;* the believing Gentiles. *Goodness;* gratuitous favor. *If thou continue in his goodness;* by continuing to believe and obey him.

25. *Of this mystery;* unattainable by mere human reason, and which has not hitherto been clearly revealed: that the rejection of the Messiah by the Jews was to be only temporary; and that when multitudes of the Gentiles should be converted to him, then the Jews also would acknowledge him, and be again received as the people of God. *Until the fulness of the Gentiles be come in;* the gentile nations in full number, according to the wise appointment of God.

26. *All Israel;* Israel as a nation, and not, as now, a remnant of believing individuals. *As it is written;* Isa. 59:20, 21; Psa. 14:7; Jer. 31:31-34; Heb. 10:15-18.

28. *As concerning the gospel;* in respect to the spread of the gospel. *Enemies for your sakes;* enemies to the gospel and rejecters of it in such a way that, by the wise appointment of God, it shall be more generally preached and obeyed among the Gentiles. The rejection of the gospel by the Jews was the occasion why the preachers of it turned to the Gentiles, and this was a part of God's purpose. Compare Acts 13:46; 18:6; 22:18-21; 28:28. *Touching the election;* on account of God's choosing Abraham and his spiritual seed, and on account of the promises which he made, they were still remembered in mercy, and in due time would again be restored to the privileges and blessings of his people.

29 For the gifts and calling of God *are* without repentance.[a]

30 For as ye in times past have not believed[*] God,[b] yet have now obtained mercy through their unbelief;

31 Even so have these also now not believed,[†] that through your mercy they also may obtain mercy.

32 For God hath concluded them all[‡] in unbelief, that he might have mercy upon all.[c]

33 Oh the depth of the riches both of the wisdom and knowledge of God![d] how unsearchable *are* his judgments, and his ways past finding out![e]

34 For who hath known the mind of the Lord? or who hath been his counsellor?[f]

35 Or who hath first given to him, and it shall be recompensed unto him again?[g]

36 For of him, and through him, and to him, *are* all things:[h] to whom[§] *be* glory for ever. Amen.

[a] Num. 24:19. [*] Or, *obeyed.* [b] Eph. 2:2. [†] Or, *obeyed.* [‡] Or, *shut them all up together.* [c] ch. 3:9; Gal. 3:22. [d] Psa. 107:8, etc. [e] Job 11:7; Psalm 92:5. [f] Isaiah 40:13; Jer. 23:18. [g] Job 35:7; 41:11. [h] 1 Cor. 8:6; Col. 1:16. [§] Gr. *him.*

29. *Gifts and calling of God;* his choosing them as his people, and his promises to give them spiritual blessings. *Are without repentance;* will not be revoked. God will not change his determination, or fail to bestow the blessings which he has promised.

30. *Through their unbelief;* their unbelief was made the occasion of your having the gospel preached to you, and thus obtaining mercy.

31. *Through your mercy;* through the mercy bestowed upon you by God, in bringing you into his church. For the converted Gentiles shall, in their turn, be instrumental in bringing back the Jewish people to Christ.

32. *Hath concluded;* left shut up, as in a prison, without any hope of relief, from their own works. *Them all;* the whole, both Jews and Gentiles. *That he might have mercy upon all;* and thus Jews and Gentiles alike be made to feel and acknowledge that their salvation is of grace, not of works.

34. *Who;* can understand the mind of God? or, who ever taught him any thing? No one. He is alone the sum and source of all. Isa. 40:13; Jer. 23:18. He needeth not and receiveth not information from any of his creatures. Acts 17:24–28.

35. *Who hath first given;* who ever gave to God any thing which God did not first give to him? No one; for no one ever had any thing, except what he received from God.

36. *Of him;* God, as their Creator. *Through him;* as their Preserver and Benefactor. *To him;* as their great end. *Are all things;* all things were created, are preserved and controlled, and will be disposed of, to the promotion of his glory. *To whom be glory for ever;* it all belongs to Him, to Him let it all be given. *Amen;* so be it. Let every thing that hath breath praise the Lord. Psa. 150:6.

INSTRUCTIONS.

5. When multitudes enter the wide gate, and walk in the broad way which leadeth to destruction, the reason why some enter the strait gate, and walk in the narrow way which leadeth unto life, is, they are by God graciously chosen to salvation through sanctification of the Spirit and belief of the truth, and are kept by the power of God, through faith unto salvation. 2 Thess. 2:13, 14; 1 Pet. 1:5.

7. If none were chosen of God to eternal life, none would be saved, because none would take the only way of salvation. His choosing them was not because they were naturally better than others, or on account of any thing spiritually good in them; but it was a favor graciously bestowed, and which, through his grace, is connected with believing in Christ, repenting of sin, and persevering in obedience to eternal life. Of course we ought to be as grateful to God for his election of men, as for their salvation.

12. The ruin of some men is overruled by God as the occasion of great good to others.

20. Men who have right views of God and his ways, of themselves, and their relations to him and their fellow-men, will not be proud, haughty, or censorious, but will be humble, meek, grateful, benevolent.

23. However great the present blindness of the Jews, however strong their opposition to Jesus of Nazareth, the time is coming when

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CHAPTER XII.

1 God's mercies must move us to please God. 3 No man must think too well of himself, 6 but attend every one on that calling wherein he is placed. 9 Love, and many other duties, are required of us. 19 Revenge is specially forbidden.

I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God,[a] *which is* your reasonable service.

2 And be not conformed to this world:[b] but be ye transformed by the renewing of your mind, that ye may prove what *is* that

[a] 1 Cor. 6:5-20. [b] 1 John 2:15. [c] Eph. 5:10, 17. [d] Prov. 25:27; ch. 11:20. * Gr. *to soberly.*

they will know that he is their long-promised Messiah, will embrace him as their hope of glory, and will become eminent benefactors of the world. With reference to this they have been kept as a distinct people; and all exulting over them, despising or oppressing them by the Gentiles, is highly offensive to God.

33. The reasons of the proceedings of God with men are often by them unknown, and can never be fully understood; yet we may be certain that he, in all cases, has reasons which are perfectly wise and infinitely good. No objection therefore ought to be made, by any one, to any thing that God does; but the spontaneous expression of all should be, Bless the Lord in all places of his dominion; bless the Lord, O my soul. Psa. 103:22.

CHAPTER XII.

1. *The mercies of God;* those which he bestows in and through Jesus Christ, as the apostle has exhibited in the former part of this epistle. For he now proceeds to draw from the deep doctrines there unfolded inferences of a practical nature. *Present your bodies;* as the priest presented to God the bodies of the victims slain. *A living sacrifice;* in contrast with the slain sacrifices of the Mosaic law. To present the body to God as a living sacrifice, is to consecrate it, with the living soul that inhabits it, to God's service. 1 Cor. 6:15-20. *Reasonable service;* a service of the spirit, in contrast with

good, and acceptable, and perfect will of God.[c]

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think;[d] but to think soberly,* according as God hath dealt to every man the measure of faith.[e]

4 For as we have many members in one body, and all members have not the same office:[f]

5 So we, *being* many, are one body in Christ,[g] and every one members one of another.[h]

6 Having then gifts differing according to the grace that is given

[c] Eph. 4:7, etc. [f] 1 Cor. 12:4, 12. [g] Eph. 1:23. [h] Eph. 4:25.

a merely outward and bodily service. Compare 1 Pet. 2:5.

2. *Be not conformed to this world;* to its sinful spirit, maxims, customs, and habits. *Transformed;* changed, not in outward conduct merely, but in the spirit and temper of your minds. *May prove;* know and discern aright by your own experience. The apostle has in view that discernment of God's will which comes from actual obedience. Compare John 7:17.

3. *Through the grace given unto me;* by virtue of my apostolic office, for which the grace of God has furnished me. *To think soberly;* by forming a just estimate of himself and his gifts, as compared with his brethren and their gifts. *To every man the measure of faith;* thus qualifying him for some services, but not for others.

4. *All members have not the same office;* the eye, for instance, cannot perform the office of the ear, nor the hand that of the foot. The perfection of the whole depends upon the perfection of each organ: so with the spiritual body, the church of Christ.

5. *We;* Christians. *One body in Christ;* he is the head, and we are the members of his one body.

6. *Gifts differing according to the grace that is given;* God graciously bestows upon different members of the church different talents and gifts, and all are to use them according to his will. *Prophecy;* this was one of the spiritual gifts. See note to 1 Cor. 12:28. *According to*

to us,[a] whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on *our* ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth,* *let him do it* with simplicity;† he that ruleth, with diligence;[b] he that showeth mercy, with cheerfulness.[c]

9 *Let* love be without dissimulation.[d] Abhor that which is evil; cleave to that which is good.[e]

10 *Be* kindly affectioned one to another with brotherly love;‡[f] in honor preferring one another;[g]

11 Not slothful in business;[h] fervent in spirit;[i] serving A. D. 60. the Lord;[j]

12 Rejoicing in hope;[k] patient in tribulation;[l] continuing instant in prayer;[m]

13 Distributing to the necessity of saints;[n] given to hospitality.[o]

14 Bless them which persecute you: bless, and curse not.[p]

15 Rejoice with them that do rejoice, and weep with them that weep.[q]

16 *Be* of the same mind one toward another.[r] Mind not high things,§ but condescend to men of low estate.[s] Be not wise in your own conceits.[t]

17 Recompense to no man evil for evil.[u] Provide things honest in the sight of all men.[v]

[a] 1 Pet. 4:10, 11. * Or, *imparteth.* † Or, *liberally.* [b] Psa. 101:2, etc. [c] 2 Cor. 9:7. [d] 1 Pet. 1:22. [e] Psa. 34:14. ‡ Or, *in the love of the brethren.* [f] 1 Peter 2:17. [g] 1 Peter 5:5. [h] Acts 20:34, 35. [i] Col. 4:12. [j] Heb. 12:28. [k] ch. 5:2, 3. [l] Jas. 1:4. [m] Luke 18:1. [n] Psa. 41:1, Heb. 13:16. [o] Heb. 13:2; 1 Peter 4:9. [p] Matt 5:44. [q] 1 Cor. 12:26. [r] 1 Pet. 3:8. [s] Jer. 45:5. § Or, *be contented with mean things.* [t] Isa 5:21. [u] Matt. 5:39; 1 Pet. 3:9. [v] 2 Cor. 8:21.

the proportion of faith; the same as "the measure of faith," verse 3. Let him keep himself within the limit of the spiritual qualifications bestowed on him by God.

7. *Or ministry;* that is, or having ministry for his gift. Ministry is here ministering to the wants of the brethren, as distinct from prophesying and teaching. *Let us wait on our ministering;* occupy ourselves with it in a humble and contented spirit.

8. *Giveth;* for the relief of others. *With simplicity;* singleness of aim, purity of motive, without selfish ends. *Ruleth;* directeth the concerns of the church. *Showeth mercy;* by attending on and assisting the sick, sorrowful, and distressed. *With cheerfulness;* with a kind, patient disposition, which will greatly increase the pleasure and benefit of his assistance.

10. *In honor preferring one another;* rather, going before, or setting an example to one another in courtesy, kindness, and respect.

11. *In business;* or in diligence, as the same word is rendered in verse 8. The meaning is, that in the exercise of a diligent and earnest spirit we should not be remiss. *Serving the Lord;* by activity of body and mind, wisely and perseveringly discharging the various duties of life. 1 Cor. 10:31.

12. *In hope;* in hope of future glory. *Instant in prayer;* habitual, fervent, persevering in the duty.

13. *Distributing to the necessity of saints;* supplying their wants. *Given to hospitality;* accustomed to provide for needy travellers and strangers, especially such as are laboring or suffering for Christ.

15. *Rejoice—and weep;* manifest a deep interest, a tender sympathy in the joys and sorrows of others.

16. *The same mind;* be united, live in peace. *Mind not;* do not aspire to, or seek after wealth, honor, or powerful earthly connections. *Condescend;* sympathize and associate with the poor, humble, afflicted, especially such as suffer for righteousness' sake. *In your own conceits;* do not have such an opinion of your own wisdom as to exalt yourself or despise others, or prevent your feeling your dependence, and obligation for all which you possess, to the grace of God. Prov. 3:5–7.

17. *Recompense to no man;* do no evil to any one, because he does evil to you. *Things honest in the sight of all men;* things that are right, lovely, and of good report, as the original word implies. Conduct in such a manner as is suited to meet

A. D. 60. 18 If it be possible, as much as lieth in you, live peaceably with all men.[a]

19 Dearly beloved, avenge not yourselves,[b] but *rather* give place unto wrath: for it is written, Vengeance *is* mine; I will repay, saith the Lord.[c]

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.[d]

21 Be not overcome of evil, but overcome evil with good.[e]

[a] Psalm 34:14; Heb. 12:14. [b] Lev. 19:18. [c] Deut. 32:35. [d] Prov. 25:21, 22; Matt. 5:44.

the enlightened and conscientious approbation of men. Prov. 3:3, 4.

18. *As much as lieth in you;* as far as you can consistently with duty, cultivate a peaceful temper, and seek to live in peace.

19. *Give place unto wrath;* do not take revenge upon those who injure you, but exercise a forgiving spirit. Leave the taking of vengeance to Jehovah, to whom it belongs. Deut. 32:35.

20. *Feed him—give him drink;* treat him kindly, do him good, and when he is needy supply his wants. Prov. 25:21, 22; Matt. 5:44. *Heap coals of fire on his head;* which will be adapted to melt him into penitence and love.

21. *Be not overcome of evil;* let not evil conquer you, but do you with kindness conquer it.

INSTRUCTIONS.

2. The doctrines of the gospel as inculcated by the apostles, especially justification by grace through faith in Jesus Christ, are not only consistent with, but conducive to the most pure, elevated, and universal morality; and the intelligent, cordial belief of the one will, through the grace of God, secure the other.

5. The perfection of each member and of the whole body of Christ, depends, not upon all being alike, or doing the same things, but upon all being in their proper places, and doing each his appropriate work.

11. Good men will desire to do good, not to friends only, or such as do good to them, but also to enemies, and such as do evil. The

CHAPTER XIII.

1 Subjection, and many other duties, we owe to the magistrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkenness, and the works of darkness, are out of season in the time of the gospel.

LET every soul be subject unto the higher powers.[f] For there is no power but of God:[g] the powers that be are ordained* of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

3 For rulers are not a terror to

[e] Prov. 16:32. [f] 1 Pet. 2:13. [g] Dan. 2:21.
* Or, *ordered.*

characters of men are more clearly seen by their treatment of enemies, than of friends. Luke 6:32–36.

19. Individuals against whom crimes are committed, are not to avenge themselves by punishing the criminals. Civil government, which God has established for this purpose, is to punish criminals so far as is needful for the terror of evil-doers and the security of those who do well. This is one way in which God manifests his wrath against transgressors in this world, and gives an earnest of the fulness of wrath which, unless they repent and believe on his Son, he will manifest against them in the world to come.

21. Kindness towards enemies is a most likely means of making them friends; and if it does not have this effect, but they continue obstinately and wickedly to be enemies to their benefactors, they will ripen for aggravated ruin.

CHAPTER XIII.

1. *The higher powers;* the civil government. *Are ordained of God;* civil government is an ordinance of God, and magistrates are to be obeyed as his ministers, clothed with authority from him.

2. *Resisteth the power;* the civil government, in the exercise of its rightful authority. *Damnation;* condemnation, punishment.

3. *Rulers;* in the discharge of their appropriate duties, *are not a terror to good works;* to persons who do right. They were not made rulers by God for this purpose, but to

good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good,[a] and thou shalt have praise of the same:
4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.
5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake.[b]
6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.
7 Render therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honor A. D. 60. to whom honor.[c]
8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.[d]
9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet;[e] and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.[f]
10 Love worketh no ill to his neighbor: therefore love *is* the fulfilling of the law.
11 And that, knowing the time, that now *it is* high time to awake out of sleep: [g] for now *is* our sal-

[a] 1 Peter 2:14. [b] Eccl. 8:2. [c] Matt. 22:21. [d] Jas. 2:8. [e] Exod. 20:13, etc. [f] Lev. 19:18; Matt. 22:39, 40. [g] 1 Cor. 15:34; Eph. 5:14; 1 Thess. 5:5–8.

be a terror *to the evil;* to evil-doers, by being authorized to punish them. *He afraid of the power?* provided you do evil, because, if the government does its duty, it will punish you. *Thou shalt have praise of the same;* do right, and the government, if it does its duty, will protect and encourage you.

4. *He is the minister of God;* the magistrate is His servant. *To thee for good;* made a ruler, not for his own good, but the good of the people whose interests he is bound to promote. *Not the sword in vain;* the sword is an instrument of punishment, and as such, an emblem in the hand of the magistrate, of rightful authority, in case men maliciously put to death their fellow-men, to punish them even with death. Gen. 9:6; Num. 35:16–21, 30, 31. *To execute wrath;* not the wrath of the magistrate or of the government merely, but the wrath of God against evil-doers.

5. *Also for conscience' sake;* men should obey the laws, not merely from the fear of punishment, but from a sense of duty to God and men.

6. *For this cause;* because government is God's institution, and magistrates are his ministers to promote the good of the people. *Pay ye tribute;* taxes are justly due to the government for the payment of its officers, and for other needful expenses; and they ought to be freely, conscientiously, and punctually paid. *This very thing;* the discharge of the appropriate duties of their office.

7. *Their dues;* what rightfully belongs to them. *Tribute;* taxes on real and personal estate. *Custom;* taxes on merchandise, and on foreigners. *Fear—honor;* pay to rulers and officers of government such respect as will conduce to the best discharge of their duties.

8. *Owe no man any thing;* discharge, at the proper time, all just obligations. *But to love;* love to men will lead you to fulfil towards them all your duties.

9. *Love thy neighbor as thyself;* desire and in all suitable ways seek to promote his good. Lev. 19:18; Luke 10:29–37. Do to him as you ought to wish, under similar circumstances, that he should do to you. Matt. 7:12; Luke 6:31.

11. *And that;* and do that which I have been urging. *Knowing the time;* knowing how far it has advanced. *Sleep;* the insensibility and inactivity of sin. *Now is our salvation nearer than when we believed;* our final salvation with Christ, towards which believers are every day drawing nearer.

A. D. 60. vation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness,[a] and let us put on the armor of light.[b]

13 Let us walk honestly[c] as in the day; not in rioting and drunkenness,[d] not in chambering and wantonness, not in strife and envying.[e]

14 But put ye on the Lord Jesus

[a] Eph. 5:11. [b] Eph. 6:13, etc. [c] Or, *decently.* [d] Phil. 4:8; 1 Peter 2:12. [e] 1 Peter 4:3.

12. *The night;* our state of darkness and trials in this world. *The day;* the state of light and bliss in heaven. *The works of darkness;* sinful deeds of every kind. *The armor of light;* the armor of righteousness, which is worn by those who walk in the light.

13. *Walk honestly;* live in a manner becoming disciples of Christ hastening to eternity, and preparing for heaven. See note to chap. 12:17. *Rioting and drunkenness;* intemperance. *Chambering and wantonness;* licentiousness.

14. *Put ye on the Lord Jesus Christ;* clothe yourselves with his character and spirit.

INSTRUCTIONS.

2. As civil government is an institution of God, it should be respected, and its just requirements conscientiously and cheerfully obeyed.

4. As the object for which God established and upholds government is the highest good of the governed, it should be so constructed and administered as will best accomplish this end.

6. Men have no more right to defraud the government of its just dues, or to withhold the taxes or the duties which are needful to carry on its operations, than to defraud their fellow-men. And those who in any way do this, sin not only against men, but against God.

7. If rulers transcend their just authority, neglect the objects for which they were appointed, and seek their own, not the good of the people—if they terrify the good, encourage the bad, and require men to commit sin—men are bound, in these things, to disobey them, and in all things to obey God. In no

Christ,[f] and make not provision for the flesh, to *fulfil* the lusts *thereof.*[g]

CHAPTER XIV.

3 Men may not contemn nor condemn one the other for things indifferent; 13 but take heed that they give no offence in them; 15 for that the apostle proveth unlawful by many reasons.

HIM that is weak in the faith receive ye, *but* not to doubtful disputations.[†]

[f] 1 Cor. 6:9, 10. [g] Gal. 3:27. [g] Gal. 5:16.
[†] Or, *not to judge* his *doubtful thoughts.*

case are men to commit sin to accomplish any object whatever.

10. Supreme love to God, and that genuine love to men which springs from and accompanies it, will lead rulers and ruled to seek each other's good and that of all their fellowmen. In the government and out of it, in their official duties, in their private example, and in all their influence, good men will strive to do to others as they ought to wish others to do to them.

14. In order to do the most in their power to remove all existing evils, and promote the greatest good, Christians should possess, and in all things manifest, the spirit of Christ, labor to make known his character and will to all people, and set before them the motives which he has revealed, to lead them to believe on and obey him. All should look upward to Him who has the residue of the Spirit, that his heavenly influence may descend in copious effusions, and the evils of sin become as the frosts of winter on the approach of spring, and vanish as darkness before the light of day.

CHAPTER XIV.

In this chapter, and part of the following, the apostle urges the duty of mutual forbearance and charity, in respect to non-essential points of difference. Among the Roman Christians these had respect to certain outward distinctions of food, days, and the like. These would be best overcome, not by scornful and bitter judgments of each other, but by the spirit of mutual love and conciliation.

1. *Him that is weak in the faith;* namely, the faith of the gospel

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant?[a] to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.[b]

5 One man esteemeth one day above another: another esteemeth every day *alike*.[c] Let every man be fully persuaded[*] in his own mind.

6 He that regardeth[†] the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself,[d] and no man dieth to himself.

8 For whether we live, we live

[a] Jas. 4:12. [b] Isa. 40:29. [c] Col. 2:16. [*] Or, *assured*. [†] Or, *observeth*. [d] Gal. 2:20; 1 Pet. 4:2.

The apostle has in mind the conscientious believer, who has not attained to such enlarged views of the liberty of the gospel as to raise him above bondage to unessential outward observances. *Receive ye;* to your fellowship, treat him as a Christian. *Not to doubtful disputations;* or, not to discernings of thoughts; in other words, not for the purpose of setting yourselves up to try and pass judgment upon his religious scruples.

2. *Eat all things;* any wholesome food. *Who is weak;* ignorant of what is proper on this subject. *Eateth herbs;* lives on vegetables and abstains from flesh, lest he should be defiled by the use of it.

3. *Him that eateth;* all kinds of wholesome food indiscriminately, having attained, in this respect, to a true idea of the liberty of the gospel. *Despise;* the sin to which men of liberal views are especially tempted. *Him which eateth not;* eateth not flesh, because he has scruples of conscience in respect to the use of it. *Judge;* in a condemnatory way. This is the sin to which conscientious men of narrow views are particularly prone. *God hath received him;* as a Christian, and admits him to fellowship with himself.

4. *His own master;* Jesus Christ. *He standeth or falleth;* he will be approved or condemned, not according to the correctness of his views about the ceremonial law, or outward forms and ceremonies, but according to his character as a friend or enemy of Christ. *He;* the true Christian, though feeble, and in some respects erring. *Shall be holden up;* sustained as a Christian and accepted; for, *God is able*, and he has promised to do it.

5. *Esteemeth one day above another;* because the ceremonial law, which he erroneously thinks is still binding, makes a distinction between different days of the week. One observes the Jewish feasts and fasts, the other does not. The apostle here has no reference to the difference of days spoken of in the moral law. He speaks in this chapter about that difference which is associated with meats and drinks, divers washings, and various other things contained in the ceremonial law. *Be fully persuaded;* let a man examine and ascertain by the best light he can what is right, and do as he conscientiously believes that God requires. He should not, in such matters, be forced to follow another's conscience, but should be permitted, in the exercise of his inalienable right, to follow his own.

6. *He giveth God thanks;* the Christian who regards days and meats according to Jewish ceremonies, and the Christian who does not, both act from religious motives, and for the purpose of honoring God. This they show by thanking him for his mercies. They should therefore be received and treated by each other as friends of God.

7. *None of us liveth to himself;* the great object of every Christian, in life and death, is not himself, but Jesus Christ. His language is, Not my will, but thine be done.

8. *We are the Lord's;* we seek his glory, are governed by his will, and belong to his redeemed people.

A. D. 60. unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.[a]

10 But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of Christ.[b]

11 For it is written, *As* I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.[c]

12 So then every one of us shall give account of himself to God.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean* of itself: but to him that esteemeth any thing to be unclean,* to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably.† Destroy not him with thy meat, for whom Christ died.[d]

16 Let not then your good be evil spoken of:

17 For the kingdom of God is not meat and drink;[e] but right-

[a] Phil. 2:9-11. [b] Matt. 25:31, 32; Acts 10:42; 17:31; 2 Cor. 5:10; Jude 14, 15. [c] Isa. 45:23.

[*] Gr. *common.* † Gr. *according to charity.* [d] 1 Cor 8:11. [e] Matt. 6:33.

9. *To this end;* that he might be Lord of his redeemed people dead and living, on earth and in heaven, he died, rose, and ascended to glory, where he now lives, head over all things to his church, and will in due time come to judge the world in righteousness. It follows that our aim should be his glory, and the edification of his people; not the promotion of our own private ends.

10. *Of Christ;* our rightful and proper judge.

11. *For it is written;* Isa. 45:21-25. What is said by Isaiah of Jehovah, the apostle here applies to Christ, and thus shows that he is Jehovah, God the judge of all.

13. *Not therefore judge;* not assume the place of Christ in judging his servants, but leave that to him to whom it belongs, and who will judge according to truth. *Judge this rather;* decide this rather in your minds. The apostle intentionally uses the word judge in a double sense; as much as to say, Instead of deciding on your brethren's conduct, decide this rather, to lay no stumbling-block before them.

14. *Persuaded by the Lord Jesus;* convinced by knowledge received from him. *Nothing unclean of itself;* the distinction between clean and unclean meats, and different days of ceremonial observance, is now done away, and it is as lawful to eat one kind of healthy food as another. *To him it is unclean;* if a man really believe it wrong for him to eat meat, for him it is wrong, because it is wrong to violate his conscience.

15. *Be grieved with thy meat;* if your eating meat grieves and injures a brother. *Walkest thou not charitably;* provided you continue to eat it. Love to him requires you to abstain from it. *Destroy not him;* by doing that which tends to ruin him or make him miserable. Christ endured the agonies of the cross to make him blessed; you, as a friend of Christ, redeemed with his blood, ought, if need be, to deny yourself for the same end.

16. *Your good;* your knowledge of your Christian liberty and freedom from the ceremonial law, which is a real good. *Be evil spoken of;* be an occasion of reproach and blame, by your using your liberty in such a manner as to injure others, or dishonor Christ.

17. *The kingdom of God;* his reign in the soul, and true obedience to him, do not consist in the observance or non-observance of distinctions between meats and drinks, and other like outward things; whence it follows that on the side of both the weak and the strong there should be forbearance and kindness. *But righteousness, and peace, and joy in the Holy Ghost;* it consists rather in being just, benevolent, and merciful; at peace with God

eousness,[a] and peace,[b] and joy in the Holy Ghost.[c]

18 For he that in these things serveth Christ *is* acceptable to God, and approved *of* men.

19 Let us therefore follow after the things which make for peace,[d] and things wherewith one may edify another.[e]

20 For meat destroy not the work of God. All things indeed *are* pure;[f] but *it is* evil for that man who eateth with offence.[g]

21 *It is* good neither to A. D. 60. eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.[h]

23 And he that doubteth* is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.[i]

[a] Phil. 3:9. [b] John 16:33; chap. 5:1; Phil. 4:7. [c] ch. 15:13. [d] Psa. 34:14; Heb. 12:14. [e] 1 Cor. 14:12. [f] Titus 1:15. [g] 1 Cor. 8:10–13.

[h] 1 John 3:21. * Or, *discerneth and putteth a difference between meats.* [i] Heb. 11:6.

and one another, rejoicing in his government, and in hope, through grace, of dwelling with him for ever in heaven.

18. *Serveth Christ;* though it is written, "Worship the Lord thy God, and him only shalt thou serve," Matt. 4:10, yet he that serveth Christ is acceptable to God. The reason is, Christ is God. Chap. 9:5; John 1:1; Heb. 1:6–8.

20. *For meat destroy not;* do not, for the sake of your own indulgence, injure the religious character of your brother, or do any thing which shall tend to destroy him. *All things indeed are pure;* all kinds of wholesome food are in themselves innocent, but if your partaking of them causes your brother to sin, or injures him, it is wrong for you to do it.

21. *It is good;* duty requires us to abstain from indulgences which lead others to sin, injure their character, hinder their usefulness, prevent their enjoyment, or endanger their souls.

22. *Hast thou faith?* do you believe that the ceremonial law is abolished, and that it is right for you to eat all kinds of food? be grateful to God for this light, but do not use it in such a manner as to injure others. *Happy is he;* who does not allow himself in things which his conscience condemns, or the propriety of which he doubts.

23. *He that doubteth;* the lawfulness of any thing, and yet does it when there is no doubt about the lawfulness of abstaining from it, *is damned;* condemned as guilty of sin. *Whatsoever is not of faith;* whatever a man cannot do with a clear conscience, believing it to be right. The apostle is speaking of those things which are in themselves indifferent, and about which the true friends of Christ may honestly differ.

INSTRUCTIONS.

1. Persons may have erroneous views with regard to many unessential things, and yet be real Christians; and those who give evidence of being received of Christ as his disciples, should be received by us, and treated as Christian brethren.

3. We should never despise any on account of their errors, or their supposed inferiority to ourselves; nor condemn them for following their own consciences, not ours; but we should endeavor to enlighten them as to the will of God, and set them an example of obeying it.

6. No man should do what he does not believe to be right; and the great object of every man in what he does, and in what he forbears to do, should be to honor God and benefit his fellow-men.

9. Christ is the rightful owner and governor of the whole family, especially of his redeemed people. All should therefore give him the homage of their hearts and the obedience of their lives, treat his friends as their friends, and love them heartily for his sake. Gal. 6:10.

12. As Christ is to be the final judge of men, and we are to give account each of himself to him, and be accepted or condemned according to his decision, we should live as under his inspection, and make it our great object so to act that he will say to us, Well done, good and

A. D. 60. CHAPTER XV.

1 The strong must bear with the weak. 2 We may not please ourselves, 3 for Christ did not so, 7 but receive one the other, as Christ did us all. 8 both Jews 9 and Gentiles. 15 Paul excuseth his writing, 24 and promiseth to see them, 30 and requesteth their prayers.

WE then that are strong ought to bear the infirmities of the weak,[a] and not to please ourselves.

2 Let every one of us please *his* neighbor for *his* good to edification.[b]

3 For even Christ pleased not himself;[c] but, as it is written, The reproaches of them that reproached thee fell on me.[d]

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.[e]

5 Now the God of patience and consolation grant you to be likeminded one toward another according to[*] Christ Jesus:[f]

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.[g]

7 Wherefore receive ye one another, as Christ also received us, to the glory of God.[h]

8 Now I say that Jesus Christ was a minister of the circumcision

[a] Chap. 14:1; Gal. 6:2. [b] 1 Cor. 9:19; Phil. 2:4, 5. [c] John 6:38. [d] Psa. 69:9. [e] 1 Cor. 10:11; 2 Tim. 3:16, 17. [*] Or, *after the example of.* [f] 1 Cor. 1:10. [g] Acts 4:24, 32. [h] Eph. 1:6.

faithful servants; enter ye into the joy of your Lord. Matt. 25:21.

16. A course of conduct may be right in some respects and in some circumstances, and wrong in others, on account of the different effects which it will produce. In order, therefore, to justify an act, it is not enough that it is not in its nature sinful, but it must also be suited, in the circumstances, to do good.

21. It is often a duty to avoid the doing of things which, though not in themselves wrong, will become the occasion of evil to our fellow-men.

22. Self-denial as to personal gratifications, for the sake of others, is an evidence of great excellence and a means of rich enjoyment. Those who make proper efforts to ascertain what is right, and who do only what they believe to be so, will be truly blessed in the approbation of conscience and of God; while those who do what they do not believe to be right, will be condemned both by themselves and their Maker.

CHAPTER XV.

1. *We then that are strong;* enlightened on the subject in question; free from harassing doubts as to our duty. *Bear the infirmities of the weak;* bear with them, and endeavor to assist them.

2. *Please his neighbor;* make the good of others, not his own gratification, his object.

3. *Christ pleased not himself;* by staying in heaven and enjoying the glory he had with the Father; but he condescended, submitted to many privations, and made great sacrifices for the good of others. *As it is written;* Psa. 69:9. *Reproaches—fell on me;* and he cheerfully bore them, for the sins of men.

4. *Written aforetime;* in the Scriptures. *For our learning;* to instruct us in our duty. *Patience and comfort of the Scriptures;* received through the Holy Ghost from the Scriptures. The apostle uses the word patience here in the sense of the steadfast endurance of trials. See note to Rom. 5:3. *Might have hope;* hope of future glory, which shall sustain us in trials, quicken us in duty, and thus purify and fit us for heaven.

5. *The God of patience;* who, by his word and Spirit, gives patience and consolation in trials. *Like-minded;* alike in views and feelings, in obedience to and imitation of Christ. Hence differences of Christians on lesser points need not mar their unity in feeling.

6. *One mind and one mouth;* unitedly. *Glorify God;* by manifesting those dispositions which are the fruit of his Spirit, and which he requires.

7. *Wherefore;* for the reasons above mentioned. *Receive ye one another;* to Christian fellowship, for such reasons and with such a spirit. *As Christ also received us;* to fellowship with him, that God by this Christian union may be glorified.

8. *Christ was a minister of the circumcision;* he was born, lived, and

for the truth of God, to confirm the promises *made* unto the fathers:[a]

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.[b]

10 And again he saith, Rejoice, ye Gentiles, with his people.[c]

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.[d]

12 And again, Esaias saith, There shall be a root of Jesse,[e] and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.[f]

13 Now the God of hope fill you with all joy and peace in believing,[g] that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am A. D. 60. persuaded of you,[h] my brethren, that ye also are full of goodness, filled with all knowledge,[i] able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,[j]

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up[*] of the Gentiles might be acceptable,[k] being sanctified by the Holy Ghost.[l]

17 I have therefore whereof I may glory[m] through Jesus Christ in those things which pertain to God.[n]

18 For I will not dare to speak of any of those things which Christ

[a] Acts 3:25, 26. [b] Psa. 18:49. [c] Deut. 32:43. [d] Psa. 117:1. [e] Rev. 5:5; 22:16. [f] Isa. 11:1, 10. [g] chap. 14:17. [h] Heb. 6:9; 2 Pet. 1:12. [i] 1 Cor. 8:1, 7, 10. [j] Eph. 3:7, 8. [*] Or, *sacrificing.* [k] Isa. 66:20. [l] Acts 20:32. [m] 2 Cor. 12:1, etc. [n] Heb. 5:1.

died a Jew; he came as the Messiah to the Jews, exercised his ministry among them, and died to redeem them, in fulfillment of the promises which God made to their fathers.

9. *That the Gentiles might glorify God for his mercy;* his mercy also to them in sending them the gospel and inclining them to receive it. *As it is written;* Psa. 18:49; originally spoken by David in view of his triumphs over all his enemies. These typified the higher triumphs of Christ, in the benefits of which the Gentiles are to share.

10. *Again he saith;* Deut. 32:43. When Moses calls upon the nations to rejoice with God's people, it is manifest that they are to be admitted to a share of their privileges.

11. *And again;* Psa. 17:1. The call upon the Gentiles to praise God implies their reception to the blessings of God's covenant in Christ.

12. *Esaias saith;* Isaiah 11:1, 10. The "root of Jesse" is Christ.

13. *The God of hope;* the author of the hope in Christ which the prophets foretold.

14. *Full of goodness;* Paul was confident that those to whom he wrote felt kindly towards one another, and would be disposed to follow, so far as they should understand it, the will of God. *Filled with all knowledge;* so well acquainted with the doctrines and duties of religion, especially with regard to the subject in question, that they would be *able also to admonish;* or enlighten and benefit others.

15. *Nevertheless;* notwithstanding his good opinion of them. *Because of the grace—given to me;* as God had enlightened him, and made him a minister, not to Jews only, but especially to Gentiles, and as the church of Rome was composed of both, he thought it the dictate of love to write to both, and thus plainly remind them of their duty, and of such motives as were suited to induce them to do it.

16. *The offering up of the Gentiles;* my offering of the Gentiles to God. He figuratively compares himself to a priest, and the offering which he presents to God is the souls of the Gentiles converted through his instrumentality.

17. *Whereof I may glory;* ground for rejoicing and giving praise to God, that he had been made a minister and his efforts crowned with success.

18. *I will not dare;* as some false apostles did, who intruded them-

A. D. 60. hath not wrought by me, to make the Gentiles obedient, by word and deed,[a]

19 Through mighty signs and wonders, by the power of the Spirit of God; [b] so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.[c]

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:[d]

21 But as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.[e]

22 For which cause also I have been much[*] hindered from coming to you.[f]

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on

[a] Gal. 2:8. [b] Acts 19:11. [c] chap. 1:14-16. [d] 2 Cor. 10:13-16. [e] Isa. 52:15. [*] Or, *many times*, or *oftentimes*. [f] 1 Thess. 2:18. [g] Acts 15:3; 3 John 6. [†] Gr. *with you*. [h] Acts 19:21. [i] 2 Cor. 8:1; 9:2, 12. [j] 1 Cor. 9:11. [k] Phil. 4:17. [l] ch. 1:11, 12. [m] Phil. 2:1. [n] Col. 4:12.

selves upon the labor of other men, and took to themselves the honor of it.

19. *By the power of the Spirit of God;* in working miracles and in renewing and sanctifying the hearts of men. *Illyricum;* a province in Europe, north-west of Macedonia, and bordering on Italy and Germany. "From Jerusalem, and round about unto Illyricum," comprehended a large portion of the then known world.

20. *Not where Christ was named;* his object was to preach the gospel to the destitute who had never before heard it.

21. *As it is written;* Isa. 52:15. The course which Paul took was a fulfilment of prophecy. *They that have not heard;* those who had not before heard the gospel would, through such labors as those of Paul, hear and obey it.

22. *For which cause;* his extensive journeyings to preach the gospel. *To you;* the Christians at Rome.

23. *Having no more place;* in which my way thitherward by you,[g] if first I be somewhat filled with your *company*.[†]

25 But now I go unto Jerusalem to minister unto the saints.[h]

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.[i]

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.[j]

28 When therefore I have performed this, and have sealed to them this fruit,[k] I will come by you into Spain.

29 And I am sure that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.[l]

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit,[m] that ye strive together with me in *your* prayers to God for me;[n]

Spain; a country west of Italy, in the south of Europe.

25. *To minister unto;* to carry a contribution for the relief of their wants. See the introductory remarks to this epistle.

26. *Macedonia—Achaia;* countries of Greece.

27. *It hath pleased them;* to make a voluntary contribution. *Their debtors they are;* the Gentiles were indebted to the Jewish Christians for the gospel. *Spiritual things;* the blessings of salvation. *Carnal things;* such as would supply bodily wants.

28. *Performed this;* this service of carrying the contribution to Jerusalem. *Sealed to them this fruit;* made its benefits sure to them by delivering to them the contribution of their brethren.

30. *For the Lord Jesus Christ's sake;* from regard to him and the promotion of his cause. *The love of the Spirit;* that which he produces in

31 That I may be delivered from them that do not believe[a] in Judea;[a] and that my service which *I have* for Jerusalem, may be accepted of the saints;

32 That I may come unto you with joy by the will of God,[b] and may with you be refreshed.

33 Now the God of peace *be* with you all.[c] Amen.

[a] Or, *are disobedient.* [a] 2 Thess. 3:2. [b] Acts

die hearts of Christians towards God and towards one another. *Strive together with me;* in earnest, persevering prayer.

31. *Them that do not believe;* unbelieving Jews, who were everywhere opposed to him. *My service;* in taking to the Jewish Christians the contribution of the Gentiles.

32. *Be refreshed;* cheered, invigorated, and strengthened for his future labors.

33. *The God of peace;* the author and lover of peace, especially that peace of conscience and peace with God which passeth all understanding; peace in life, peace in death, and peace for ever. Phil. 4:7; Psa. 37:37.

INSTRUCTIONS.

2. Our object in trying to please men should be, not to gain applause, but to do good; and we should not strive to please them any further than will be for the glory of God, and their highest benefit.

4. The Scriptures were all written under the guidance and according to the direction of the Holy Ghost, to afford instruction and increase the excellence, usefulness, and enjoyment of men in all countries and ages. They should therefore be put into the hands of all as soon as possible.

7. The union of Christians glorifies God. They should receive and treat as Christians all who give evidence that they are such, and do it in obedience to the will, and in imitation of the example of Christ.

13. Habitual trust in God for all needed good is the great means of increasing joy, peace, hope, and all the graces of the Spirit in the hearts of believers; and also of leading them to abound in every good word and work.

20. The ministers who go and preach the gospel to those that have

CHAPTER XVI. A. D. 60.

1 Paul willeth the brethren to greet many, 17 and adviseth them to take heed of those which cause dissension and offences. 21 and after sundry salutations endeth with praise and thanks to God.

I COMMEND unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

16:21; 1 Cor. 4:19. [c] 1 Cor. 14:33; Heb. 13:20.

never heard it, and who are successful, through the power of the Holy Ghost, in converting them to God, gathering churches, and establishing Christian institutions, are, in a high and peculiar sense, imitators of apostles, and may hope, through grace, to be distinguished partakers of their gracious and glorious reward.

30. Fervent, united, and persevering prayer has great influence with God, and leads him to bestow many great and precious blessings which he otherwise would not grant. The reason is, in answer to such prayer, it is in his view best to grant them when, without such prayer, it would not be.

33. If the God of peace, love, and joy be with his people, they will not want any real good; but will always, having all sufficiency in all things, be able to abound in receiving and communicating blessings, to the glory of Him of whom and through whom and to whom are all things. Chap. 11:36.

CHAPTER XVI.

The present chapter is a beautiful illustration of the lively interest which the apostle took, not in churches alone, but also in their individual members; and as naturally growing out of this, of the extent and accuracy of his knowledge concerning them. For, in writing to a church which he had never visited, he not only salutes many by name, but accurately describes the Christian service rendered by them. Herein he is an example to all Christ's ministers.

1. *Our sister;* a member of the Christian church. *A servant of the church;* employed in instructing the young, and in visiting the poor, sick, and afflicted. *Cenchrea;* the eastern seaport of Corinth, whence the apostle

A. D. 60. 2 That ye receive her in the Lord,[a] as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succorer of many, and of myself also.

3 Greet Priscilla and Aquila,[b] my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house.[c] Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary, who bestowed much labor on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.[d]

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus' *household*.*

11 Salute Herodion my kinsman. Greet them that be of the *house-hold** of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord.

13 Salute Rufus chosen in the Lord,[e] and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with a holy kiss.[f] The churches of Christ salute you.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned;[g] and avoid them.[h]

18 For they that are such serve not our Lord Jesus Christ, but their own belly;[i] and by good words and fair speeches deceive the hearts of the simple.[j]

19 For your obedience is come abroad unto all *men*.[k] I am glad therefore on your behalf: but yet I would have you wise unto that

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a Phil. 2:29. b Acts 18:2, etc. c 1 Cor. 16:19. d Gal. 1:22. * Or, friends. e Eph. 1:4; 2 John 1. f 1 Cor. 16:20; 1 Pet. 5:14. g 1 Tim. 6:3-5.

b Matt. 18:17; 1 Cor. 5:11; 2 Thess. 3:6, 14; 1 Phil. 3:19. i Col. 2:4; 2 Pet. 2:3. k chap. 1:8.

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sent the epistle, and, as is generally supposed, by the hand of this woman.

2. *In the Lord, as becometh saints;* as a Christian, and in a Christian manner. *A succorer;* a helper and benefactor.

3. *Helpers in Christ;* assistants in spreading the gospel. Acts 18:2, 3, 18, 26; 1 Cor. 16:19; 2 Tim. 4:19.

4. *Laid down their own necks;* exposed their lives to great danger to save mine.

5. *The church—in their house;* the Christians who worship there. *Epenetus;* he may have been a member of the family of Stephanas. 1 Cor. 16:15.

7. *My kinsmen;* natural relatives. *Fellow-prisoners;* who had been imprisoned with him on account of their religion. 2 Cor. 11:23. *Of note;* persons of distinction. *In Christ;* Christians.

9. *Helper in Christ;* Christian helper in promoting religion.

10. *In Christ;* as a Christian.

13. *His mother;* literally. *And mine;* figuratively, by affectionate care and assistance.

16. *With a holy kiss;* the common sign and pledge of Christian love in those days.

17. *Mark;* carefully notice. *Divisions and offences;* dissensions and occasions of strife. *Avoid them;* give them no countenance or encouragement.

18. *Serve not our Lord Jesus Christ;* they do not seek his honor, but their own selfish ends. *The simple;* the unsuspecting and unwary.

19. *Your obedience is come abroad;* the report of your obedient disposition and conduct. *Wise—and simple;* ready and skilful to do good, but unpractised in and opposed to doing evil.

which is good, and simple* concerning evil.[a]

20 And the God of peace[b] shall bruise† Satan under your feet shortly.[c] The grace of our Lord Jesus Christ *be* with you.[d] Amen.

21 Timotheus, my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle, salute you in the Lord.

23 Gaius my host, and of the whole church, saluteth you.[e] Erastus the chamberlain of the city saluteth you,[f] and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all.[g] Amen.

25 Now to him that is of power to establish you according A. D. cc. to my gospel,[h] and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,[i]

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God made known to all nations for the obedience of faith:[j]

27 To God only wise, *be* glory through Jesus Christ for ever.[k] Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe servant of the church at Cenchrea.

* Or, *harmless.* † Or, *tread.*
a Matt. 10:16. b ch. 15:33. c Gen. 3:15; Rev. 12:10. d 1 Cor. 16:23, etc.; Rev. 22:21. e 1 Cor. 1:14; 3 John 1. f Acts 19:22. g ver. 20. h Eph. 3:20; Jude 24. i Eph. 1:9; Col. 1:26, 27. j Matt. 28:19. k 1 Tim. 1:17; Jude 25.

20. *God of peace;* the divine author, promoter, and lover of peace. *Bruise Satan under your feet;* give you the victory over him and his adherents; a victory begun in this world, but consummated in the glory of heaven.

21. *My work-fellow;* companion in labor.

22. *Who wrote this epistle;* Paul dictated and Tertius wrote it from his lips.

23. *My host;* the person at whose house Paul staid. *The chamberlain;* treasurer of Corinth, the city from which Paul wrote this epistle.

24. *The grace of—Christ;* his spiritual favors.

25. *My gospel;* the gospel of Christ which Paul preached. *The mystery;* the truths of the gospel, made known obscurely in the Old Testament to the Jews, were now, by the command of God, clearly revealed to Gentiles as well as Jews.

26. *Made known to all nations for the obedience of faith;* in order to lead them to exercise faith in Christ and be saved.

27. *To God only wise;* the author of all true wisdom, especially that wonderful display of it made in the gospel.

INSTRUCTIONS.

1. True religion unites believers, not only to Christ but to one another, in a most tender and endearing union—one which is a source of rich enjoyment, which will outlive all other unions, and be growing more delightful for ever.

4. Those who, from love to Christ, assist faithful ministers in their work, confer great benefits not only on them, but on the church and the world. Christians who enjoy their labors will gratefully acknowledge such benefits, and they will be acknowledged and rewarded by Christ at the great day.

7. True religion does not destroy or lessen natural affection, but elevates and purifies it, and makes it the means of greatly increased usefulness and enjoyment.

16. Christian affection is always the same in its nature, but the modes of expressing it differ at different periods and in different nations. Those modes should be observed which are commonly esteemed suitable, and which are adapted to be useful.

19. In doing good, Christians should have that wisdom and skill which result from practice, experience, and habit; but they should be wholly unskilled and inexperienced in doing evil.

27. As God is the author of all good, and all our mercies come through Christ, we should be disposed, for all the blessings we receive, especially for the gospel and the hope of heaven, to render to him, through Jesus Christ, glory and honor, thanksgiving and praise, for ever. Amen.

THE

FIRST EPISTLE OF PAUL THE APOSTLE

TO THE CORINTHIANS.

Corinth, the renowned capital of the Roman province of Achaia, was situated on the isthmus that connects the southern peninsula of Greece—the ancient Peloponnesus and the modern Morea—with the main northern portion. It enjoyed the advantage of having two ports, that of Lechæum on the west, and that of Cenchrea on the east. The city was distinguished for its great wealth and progress in the arts and sciences, and not less so for its luxury and dissoluteness of morals. Here the apostle Paul had labored a year and six months, Acts 18:11, and had gathered a flourishing church, consisting of Jews and Gentiles, the latter apparently constituting the main body. Compare chap. 12:2. The gentile converts, having just emerged from the darkness and corruption of heathenism, and living in the midst of a dissolute community, did not wholly escape the contamination of heathenish vices. Party strifes and rivalries prevailed among them, and certain vain-glorious teachers, moreover, had come in with a great show of worldly wisdom, who affected to despise the simplicity of the apostle's teachings, disparaged his apostolical standing, and sought to supplant him in the confidence and affections of the Corinthian church. In addition to this, certain disorders and abuses had crept into their public assemblies, especially in reference to the cele-

bration of the Lord's supper and the exercise of spiritual gifts, and some among them denied the doctrine of the resurrection. Finally, the Corinthians themselves had written to the apostle, asking his advice on some points of a practical character, particularly in respect to the marriage relation in their present state of trial. In meeting the above-named errors and abuses, the apostle employs now sharp rebuke, now tender expostulation, and now earnest and impassioned argument. The questions of the Corinthians he answers by applying to them the general principles of the gospel, and defends himself against the assaults of his enemies, though by no means so earnestly and fully as in the following epistle. Thus it comes to pass that the present epistle contains a remarkable variety of topics, and gives us a fuller and clearer insight into the practical working of Christianity in the primitive apostolic churches than that furnished by any other of Paul's epistles. The great principles, moreover, which he lays down in meeting the particular wants of the Corinthian church of his day remain valid for all time, shedding from age to age a clear and steady light, by which every tempest-tossed church may, God helping it by his grace, steer its way into the haven of peace and prosperity.

The errors of the Corinthians were not fundamental, like those of the Galatians. They built upon the true foundation, Jesus Christ; but marred the building by the introduction of base materials—the "wood, hay, stubble" of human wisdom, instead of the "gold, silver, precious stones" of the true doctrines of grace, as Paul had taught them. Hence there is a remarkable difference between the tone of the present epistle and that to the Galatians. In the latter, Paul contends, with apostolic severity, for the very substance of the gospel: in this, he seeks to free the gospel from the admixture of human additions.

It is agreed by all that this epistle was written from Ephesus, not far from the time of Pentecost, as is indeed manifest from chap. 16:8; not from Philippi, according to the subscription appended to it. Chronologists generally place it in the spring of A. D. 57.

A. D. 59.

CHAPTER I.

After his salutation and thanksgiving, 10 he exhorteth them to unity, 12 and reproveth their dissensions. 18 God destroyeth the wisdom of the wise, 21 by the foolishness of preaching, 26 and calleth not the wise, mighty, and noble, 27, 28 but the foolish, weak, and men of no account.

PAUL, called *to be* an apostle of Jesus Christ through the will of God,[a] and Sosthenes *our* brother,[b]

2 Unto the church of God which is at Corinth,[c] to them that are sanctified in Christ Jesus,[d] called *to be* saints,[e] with all that in every place call upon the name of Jesus Christ our Lord,[f] both theirs and ours:

3 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.[g]

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ;[h]

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge;[i]

6 Even as the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; waiting for the coming* of our Lord Jesus Christ:[j]

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.[k]

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.[l]

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing,[m] and *that* there be no divisions† among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them

[a] Rom. 1:1. [b] Acts 18:17. [c] Acts 18:1, etc. [d] John 17:19; Jude 1. [e] 2 Tim. 1:9; 1 Pet. 1:15. [f] 2 Tim. 2:22. [g] 1 Pet. 1:2. [h] Rom. 1:8. [i] 2 Cor. 8:7. * Gr. *revelation.* [j] Tit. 2:13; 2 Pet. 3:12. [k] 1 Thess. 3:13; 5:23, 24. [l] John 1:3. [m] 2 Cor. 13:11; 1 Pet. 3:8. † Gr. *schisms.*

CHAPTER I.

1. *Sosthenes;* Acts 18:17.

2. *Corinth;* the capital of Achaia, the south part of Greece. *Sanctified in Christ;* Christians. *Call upon the name of Jesus Christ;* pray to him. This was the practice of Christians, and distinguished them from other people.

3. *Grace—peace;* this is a prayer for spiritual blessings, and is addressed equally to God the Father and the Son.

5. *In all utterance, and in all knowledge;* in a comprehensive knowledge of the gospel, and the ability to unfold its doctrines and discourse concerning them with readiness and propriety. It is the constant manner of Paul, even where he has much to censure in a church, to commend it for what he finds good in it.

6. *Even as the testimony of Christ was confirmed in you;* as much as to say, Your utterance and knowledge of the gospel are in accordance with its truth, as it was preached by me among you. For the Corinthians, though deserving rebuke for many things, had not departed from the essential doctrines of the gospel. By *the testimony of Christ* is meant the apostle's testimony concerning him; in other words, the gospel which he preached, as Christ's witness for the truth. And this was not only preached but *confirmed* among the Corinthians; that is, it was established, and took root in their hearts.

7. *Ye come behind;* they were inferior to other churches in no spiritual gifts.

8. *Confirm you;* establish and keep you in the faith and practice of the gospel. *Blameless in the day of our Lord;* accepted of him, and presented spotless and faultless in the great day. Jude 24.

9. *God is faithful;* to his promises, and will keep you by his power, through faith unto salvation. 1 Pet. 1:5.

10. *By the name of our Lord Jesus Christ;* from regard to him and his cause. *All speak the same thing;* be united, and refrain from contentions.

11. *House of Chloe;* members of her family.

which are of the house of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos;[a] and I of Cephas;[b] and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you, but Crispus[c] and Gaius;[d]

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas:[e] besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words,[*f] lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish, foolishness;[g] but unto us which are saved, it is the power of God.[h]

A. D. 59.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.[i]

20 Where *is* the wise?[j] where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?[k]

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.[l]

22 For the Jews require a sign,[m] and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock,[n] and unto the Greeks foolishness;

[a] Acts 19:1. [b] John 1:42. [c] Acts 18:8. [d] Rom. 16:23; 3 John 1, etc. [e] ch. 16:15, 17. [*] Or, *speech.* [f] ch. 2:1, 4, 13. [g] 2 Cor. 2:15. [h] Rom. 1:16. [i] Isa. 29:14; Jer. 8:9. [j] Isa. 33:18. [k] Isa. 44:25. [l] Luke 10:21; Rom. 1:20, 22. [m] Matt. 12:38, etc. [n] Isa. 8:14; 1 Pet. 2:8.

12. *I am of Paul;* they were attached to, and ranged under different men whom they claimed as their leaders, though without their approbation; as if one were better than another, and his followers more holy. This caused divisions among them, which Paul lamented, and endeavored by this epistle to heal. *Apollos;* an eloquent preacher, who had visited Achaia and Corinth after the apostle. Acts 18:24–28. *Cephas;* the great apostle of the circumcision, whose name the adherents of the Mosaic law would be likely to use. *I of Christ;* the men who said this probably affected a peculiar intimacy with Christ, which raised them above the necessity of following any human teacher: for men may be proud not only of having a particular human leader, but also of having no leader but Christ.

14. *Crispus and Gaius;* Acts 18:8; Rom. 16:23.

16. *The household;* the family. Chap. 16:15.

17. *Not to baptize:* as his principal or most important business. *Wisdom of words;* the subtle philosophical speculations and polished rhetoric which so strongly characterized Grecian oratory. *The cross of Christ;* the doctrine of salvation through a crucified Redeemer. *Of none effect;* ineffectual to the salvation of men.

18. *Foolishness;* they cannot discern its heavenly wisdom, and reject it as an absurd scheme, unworthy of their regard. *The power of God;* through which he delivers men from condemnation and ruin.

19. *It is written;* Isa. 29:14; 33:18 Jer. 8:9. *Destroy the wisdom of the wise;* show that worldly wisdom and efforts could never effect the salvation of men.

20. *The scribe;* the learned man. *The disputer;* the subtle, abstruse reasoner. *Made foolish;* showed it to be folly.

21. *In the wisdom of God;* after he in wisdom had suffered men to make the fullest experiments and show their utter insufficiency. *The foolishness of preaching;* that which those who reject Christ regard as foolishness.

22. *Require a sign;* a sign from heaven, some great and signal display of miraculous power. Matt. 12:38. *Wisdom;* learned, philosophical, and literary discussions.

23. *Christ crucified;* the doctrine of

A. D. 59. 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.[a]

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*[b]

27 But God hath chosen the foolish things of the world to confound the wise;[c] and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to naught things that are:

29 That no flesh should glory in his presence.[d]

30 But of him are ye in Christ Jesus,[e] who of God is made unto us wisdom,[f] and righteousness,[g] and sanctification,[h] and redemption:[i]

31 That, according as it is written, He that glorieth, let him glory in the Lord.[j]

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a Ver. 18. b Zeph. 3:12; John 7:48. c Psa. 8:2; Matt. 11:25. d Rom. 3:27. e 2 Cor. 5:17; Eph. 1:3, 10. f Eph. 1:17; Col. 2:3. g Isa. 45:24; Jer. 23:5, 6; Rom. 4:25. h John 17:19. i Eph. 1:7. j Jer. 9:23, 24.

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salvation through a crucified Saviour, as the only foundation of human hope. Acts 4:12. *A stumbling block;* because especially the idea of a suffering and crucified Messiah was contrary to all their preconceived notions respecting him. Compare Rom. 9:32; 1 Pet. 2:8. *Foolishness;* a foolish doctrine, unworthy of their regard.

24. *Them which are called;* those who are led by the Holy Spirit to see their need of Christ as a Saviour and to believe on him.

25. *The foolishness—the weakness of God;* his way of salvation, which to rejecters appears so foolish and incompetent, is shown by facts to be wise and efficacious.

26. *Ye see your calling, brethren;* in the character and condition of those who preach the gospel, and of those who embrace it. *Not many wise—mighty—noble;* not many who are so considered by worldly men, are called to preach Christ, or led to believe on him.

27, 28. *The foolish things of the world—weak things;* those men and instrumentalities in this world which unbelievers regard as foolish and weak. So also *base things* and *things which are despised. Things which are not;* men and instrumentalities which are in the eyes of unbelievers as good as nothing, of no account whatever. *Things that are;* men and systems of philosophy of high repute.

29. *Should glory;* in any man or system of doctrine of man's invention.

30. *Of him;* of the free grace of God, and by the exercise of his power. Psalm 110:3; James 1:18; 1 John 4:19. *In Christ;* united to him by faith, and for his sake entitled to receive all needed good. In him therefore they may rejoice, and in him alone, with joy unspeakable and full of glory. 1 Peter 1:8, 9.

INSTRUCTIONS.

2. The great peculiarity of Christians, that which distinguishes them from all others, is union to the Lord Jesus Christ by faith. This union leads them to love him, pray to him, and delight to honor him by obeying his commands. It leads them also to love one another, and seek for each other, of the Father and the Son, all needed good.

7. When called to point out the faults of Christian brethren for the purpose of reforming them, it is wise freely to acknowledge their excellences, and thus by conciliating their minds prepare the way for our efforts to do them greater good.

17. The great business of ministers is to preach the gospel; and they should be careful not to muffle it with the drapery of human ornament, lest they prevent its saving effect.

23. The chief subjects of a minister's preaching should be the character and work of Christ, and the means of obtaining an interest in his salvation.

29. The dealings of God in selecting ministers of the gospel and subjects of his renewing grace, are cal-

CHAPTER II.

1 He declareth that his preaching, though it bring not excellency of speech, is or of human wisdom; 4, 5 yet consisteth in the power of God; 6 and so far excelleth the wisdom of this world, 9 and human sense, 14 as that the natural man cannot understand it.

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom,[a] declaring unto you the testimony of God.

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.[b]

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching *was* not with enticing[*] words of man's wisdom,[c] but in A. D. 59. demonstration of the Spirit and of power:[d]

5 That your faith should not stand[†] in the wisdom of men, but in the power of God.

6 Howbeit, we speak wisdom among them that are perfect:[e] yet not the wisdom of this world, nor of the princes of this world, that come to naught:[f]

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:[g]

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.[h]

9 But as it is written, Eye hath

[a] Verses 4, 13. [b] Gal. 6:14. [*] Or, *persuasible.* [c] 2 Pet. 1:16. [d] 1 Thess. 1:5. [†] Or, *be.* [e] Phil. 3:15. [f] Psalm 33:10. [g] Eph. 3:5, 9. [h] Luke 23:34.

culated to humble the pride of men and lead them to feel, that for every thing wise, great, or good, and for all their success in doing good, they are indebted to his grace.

CHAPTER II.

1. *Not with excellency of speech;* that rhetorical refinement, or those subtle philosophical discussions which were admired by the Greeks. *The testimony of God;* concerning Jesus Christ and the way of salvation through him.

2. *Not to know;* to demean myself among you as one that knew nothing else; in other words, to make the doctrine of salvation through *Jesus Christ, and him crucified*, my only theme.

3. *In weakness—fear—trembling;* he knew that he had many enemies. He felt deeply his insufficiency, and was fearful that he should fail of success. God, however, who knew his difficulties, had compassion on him, and encouraged him to go forward. Acts 18:6, 9, 10; 2 Cor. 10:10.

4. *Enticing words of man's wisdom;* such as were used by heathen orators to gain applause. *In demonstration of the Spirit and of power;* it consisted in that demonstration of the truth which had for its foundation the accompanying Spirit and power of God.

5. *Not stand in the wisdom of men;* not rest on human, but on divine testimony; and be produced not by human, but by divine power.

6. *Wisdom;* that which is truly wise in the estimation of God and those who are like him. *Them that are perfect;* who have maturity of knowledge and spiritual discernment, and are thus prepared to receive the deeper revelations of the gospel. *Not the wisdom of this world:* that which worldly men call wisdom. *That come to naught:* who perish themselves, with all their vain schemes which they oppose to the wisdom and power of the gospel.

7. *We speak the wisdom of God in a mystery;* in speaking the wisdom of God we proclaim a mystery. The word mystery is used here, as often elsewhere in the New Testament, to denote something beyond the power of human wisdom to discover. *Even the hidden wisdom:* that which had long been to a great extent unknown, but was now revealed in the gospel. *Ordained before the world;* purposed from eternity to reveal. *Unto our glory;* that it might raise us who receive it to glory. The apostle refers both to the spiritual glory which the gospel bestows upon men here, and the eternal heavenly glory in which it ends, the former being an earnest and pledge of the latter.

9. *As it is written;* Isa. 64:4. *The*

A. D. 59. not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.[a]

10 But God hath revealed *them* unto us by his Spirit:[b] for the Spirit searcheth all things, yea, the deep things of God.[c]

11 For what man knoweth the things of a man, save the spirit of man which is in him?[d] even so the things of God knoweth no man, but the Spirit of God.[e]

12 Now we have received, not the spirit of the world, but the Spirit which is of God;[f] that we might know the things that are freely given to us of God.[g]

13 Which things also we speak, not in the words which man's wisdom teacheth,[h] but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God;[i] for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth[j] all things,[j] yet he himself is judged[†] of no man.

16 For who hath known the mind of the Lord, that he may[‡] instruct him?[k] But we have the mind of Christ.[l]

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[a] Isa. 64:4. [b] John 16:13. [c] Rom. 11:33. [d] Prov. 14:10. [e] Rom. 11:33, 34. [f] Rom. 8:15. [g] 1 John 5:20. [h] ch. 1:17. [i] Matt. 13:11, etc.; Rom. 8:5, 7. [*] Or, *discerneth.* [j] Prov. 28:5. [†] Or, *discerned.* [‡] Gr. *shall.* [k] Isa. 40:13; Jer. 23:18. [l] John 17:8.

things which God hath prepared; it is in these things, which include all the blessings the gospel bestows on men here, and the "exceeding and eternal weight of glory" hereafter, that the glory consists spoken of in verse 7.

10. *Unto us;* the apostles and their fellow-disciples, who were taught of the Holy Spirit. *Searcheth;* fully understands, and therefore can reveal to us.

11. *The things of a man;* his unrevealed thoughts. *Even so;* as the unrevealed thoughts of a man are not known except to himself, so the unrevealed things of God are not known except to the Spirit of God; and he alone can reveal them. To the apostles he did reveal them, and through them they were revealed to others.

12. *Not the spirit of the world;* which could instruct us only in the things of this world, and make us, like itself, earthly in all our views and feelings. *Might know;* by his revelation. *The things that are freely given to us of God;* those, namely, mentioned in verse 9.

13. *In the words—which the Holy Ghost teacheth;* the Spirit taught them not only what was to be communicated, but how to communicate it—not in preaching only, but in writing.

14. *The natural man;* the same as he who is after the flesh, and minds the things of the flesh, Rom. 8:5; the man who is unenlightened by the Holy Spirit, who does not love the truth, and is the willing slave of sin. *Receiveth not the things of the Spirit of God;* does not rightly apprehend or appreciate them. *They are foolishness;* they appear foolish. *Neither can he know them;* he needs to be renewed and enlightened by the Holy Spirit.

15. *He that is spiritual;* he that is born of the Spirit, and therefore minds the things of the Spirit. Rom. 8:5. *Judgeth all things;* discerneth aright all spiritual things, loves their excellence, and judges correctly concerning them. *He himself is judged of no man;* they who are not enlightened by the Holy Ghost, do not judge correctly concerning him. He acts from principles with which they are unacquainted.

16. *For who hath known the mind of the Lord;* no one but he who has been taught by the Spirit of the Lord. The natural man therefore, who has not been thus taught, cannot judge us who are spiritual, and *have the mind of Christ;* that is, know it, having been taught of God.

INSTRUCTIONS.

2. CHRIST CRUCIFIED AS THE ATONEMENT FOR SIN, is the great central truth of the gospel. Other truths,

CHAPTER III.

2 Milk is fit for children. 3 Strife and division, arguments of a fleshly mind. 7 He that planteth, and he that watereth, are nothing. 9 The ministers are God's fellow-workmen. 11 Christ the only foundation. 16 Men the temples of God, 17 which must be kept holy. 19 The wisdom of this world is foolishness with God.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal,[a] *even* as unto babes in Christ.[b]

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.[c]

3 For ye are yet carnal: for whereas *there is* among you envying, and strife,[d] and divisions,[e] are ye not carnal, and walk as men?[†]

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom

a Ch. 2:14, 15. b Heb. 5:12, 13; 1 Pet. 2:2. c John 16:12. d chap. 1:11; 11:18; Gal. 5:20, 21; Jas. 3:16. e Or, *factions.* † Gr. *according to man.* e ch. 1:12.

in order to be rightly apprehended and have their due effect, must be seen in connection with, and in the light of this. Hence the great prominence which Paul gave to it in his preaching, and which all ministers should give to it in theirs; hence also the prominent place which this truth should hold in the contemplations of all who would grow in grace, or gain an interest in the blessings of salvation. Gal. 6:14; Phil. 3:7-9.

5. The more deeply ministers of the gospel feel their own insufficiency, and their dependence on God for success, the more likely it is that their preaching will be attended by the power of the Holy Ghost, and thus rendered effectual to the salvation of men. 2 Cor. 12:9, 10.

8. All persons, however great their advantages, who are not taught by the Holy Spirit, are exceedingly ignorant of divine things. Truths are plainly revealed of which they have no just conception, because they love darkness rather than light, their deeds being evil. In their ignorance they may commit crimes which will bring interminable evils upon themselves and others.

12. As the Holy Spirit is fully acquainted with the mind and will of God, and is able to communicate all needed light to men, he must be divine.

13. As the Holy Ghost taught the writers of the Bible what truths to communicate and in what words to communicate them, it may safely be relied on as an exact expression of the will of God, and a perfect rule of faith and practice.

14. As without spiritual discernment no man will rightly apprehend or suitably treat the things which God has revealed, and as the author of this discernment is the Holy Spirit, all should seek his teaching; and not only attend to the words in which he communicates divine truth, but ask him to show them his meaning, cause it to make the right impression, and be the means of spiritual life to their souls. Psa. 119:18; John 6:63.

CHAPTER III.

1. *Spiritual;* advanced in spiritual knowledge, and prepared to understand and profit by the higher and more difficult truths of the gospel. *Carnal;* having little religious knowledge or spiritual discernment; being still much under the influence of evil.

2. *Milk;* the plain, simple truths of the gospel; such as are adapted to those who are young and inexperienced in religion. *Meat;* truths suited to those who have made greater progress in divine things. *Not able;* not able rightly to apprehend and usefully to apply the more difficult parts of divine truth.

3. *Carnal, and walk as men;* selfish and worldly in their feelings and conduct.

4. *I am of Paul—I am of Apollos;* their division into parties and their violent contentions showed that they were still narrow in their views, and carnal in their feelings.

5. *Ministers;* servants of Christ engaged in one common work, and not designed to be heads of different parties. Their object then was to convert men, not to themselves, but to Christ.

A. D. 59. ye believed, even as the Lord gave to every man?[a]

6 I have planted, Apollos watered; but God gave the increase.[b]

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.[c]

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor.[d]

9 For we are laborers together with God: ye are God's husbandry,[e] *ye are* God's building.[f]

10 According to the grace of God which is given unto me,[g] as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.[h]

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed[i] by fire; and the fire shall try every man's work of what sort it is.[i]

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

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[a] Rom. 12:3, 6; 1 Pet. 4:11. [b] chap. 15:10. [c] John 15:5; 2 Cor. 12:9 11. [d] Psalm 62:12; Rev. 22:12. [e] 2 Cor. 6:1. [f] Or, *tillage*. [g] Heb. 3:6; 1 Pet. 2:5. [h] Rom. 12:3. [i] Isa. 28:16; Matt. 16:18; Eph. 2:20; 2 Tim. 2:19. [j] Or, *is revealed*. [i] Zech. 13:9; 1 Pet. 1:7; 4:12.

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6. *I have planted*; Paul first preached the gospel to the Corinthians and gathered the church. *Apollos watered*; he came after Paul and further instructed the people. *God gave the increase*; all the success of both was from God.

7. *He that planteth—he that watereth*; preachers of the gospel are not the cause, but, under God, the instruments of their success.

8. *Are one*; they are engaged in one work, and for the promotion of one end, the glory of God, in the salvation of men. It is not proper, then, that they should be set up as the heads of different parties. *Shall receive*; from Christ, not from man. *His own reward according to his own labor*; the common Master of all will apportion to each his just reward, so that invidious comparisons between the different servants of Christ on the part of their fellow-Christians are entirely out of place.

9. *Laborers together with God*; he as the cause, we as the instruments. *Husbandry—building*; the church is here compared to a cultivated field, in which husbandmen labor and God causes things to grow; and also to a building, on which he gives artisans strength to labor, and crowns their labor with his blessing.

10. *I have laid the foundation*; Paul first preached to the Corinthians Christ crucified, an atoning sacrifice for sin, as the only and all-sufficient foundation for human hope; and gathered such as appeared to believe on him into the church. *Another buildeth*; others afterwards preached to them, and admitted to their number such as professed to be converted. *Take heed*; let them be careful as to what doctrines they preach, and what practices they encourage; and see that both are according to the revealed will of God.

11. *Jesus Christ*; he is the only sure foundation of human hope; and his true church is composed of such, and such only, as trust in him. Isaiah 28:16; Matt. 21:42; Acts 4:11; Eph. 2:20; 2 Tim. 2:19; 1 Pet. 2:6.

12. *Gold, silver, precious stones*; if he preach the pure truths of God, from love to him and in humble dependence on his grace, and thus build up the church. *Wood, hay, stubble*; if he preach error, or the speculations of men.

13. *Made manifest*; shown to be what it really is. *The day*; the day of judgment will make it known. *Revealed by fire*; as fire shows the difference between gold and wood, or silver and stubble, so the day of judgment will show the difference between the works of different men.

14. *If any man's work abide*; if his preaching and practice are approved, *he shall receive a reward*; a reward of grace.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.[a]

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?[b]

17 If any man defile[*] the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.[c]

19 For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.[d]

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.[e]

21 Therefore let no man glory in men.[f] For all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And ye are Christ's;[g] and Christ *is* God's.

[a] Zech. 3:2; Jude 23. [b] 2 Cor. 6:16. [*] Or, *destroy*. [c] Prov. 26:12. [d] Job 5:13. [e] Psa. 94:11. [f] Jer. 9:23, 24. [g] Rom. 14:8; ch. 11:3; 2 Cor. 10:7; Gal. 3:29.

15. *If any man's work shall be burned;* if it be condemned as wrong, though he himself believed and is pardoned, *he shall suffer loss;* he shall lose his labor, and much of the good which might have resulted from a different and better course of conduct. *He himself shall be saved; yet so as by fire;* as he who escapes naked from his house on fire, is saved from being consumed, but suffers loss.

16. *Ye are the temple of God;* elsewhere the apostle calls the bodies of individual believers the temples of the Holy Ghost, chap. 6:19. Compare Isa. 57:15; 66:1, 2. But here, as in Ephes. 2:20-22; 1 Peter 2:5, he has reference to the church of Christ, which is "God's building." Each true member, quickened by God's Spirit, is a living stone, and all united form a living temple, in which He dwells in a much higher and fuller sense than He dwelt in his temple of old.

17. *Defile—destroy;* these two words are in the original the same. If by false doctrine or unholy practice any one should defile, and thus exert his influence to destroy the church or any of its members, he would incur great guilt, and expose himself to aggravated ruin. *Holy;* set apart and devoted to the service of God.

18. *Deceive himself;* by a vain idea of his superior wisdom. Addressed especially to those who sought pre-eminence as leaders. *Seemeth to be wise;* seemeth in his own eyes, thinks himself wise. *Become a fool;* let him consent to be esteemed a fool by the men of the world—let him renounce dependence on that worldly wisdom for which he now values himself, feel his need of divine guidance, and seek the teaching of the Holy Ghost; receiving as true what he declares, and doing as right what he commands.

19. *The wisdom of this world:* that of which worldly men are proud, and in which they glory. *For it is written;* Job 5:12, 13.

20. *Again;* Psa. 94:11.

21. *Therefore;* as the result of what has been said. *Glory in men;* by setting up one teacher above others as his leader. *All things are yours;* not one teacher alone, but all the teachers of the church with all their varied gifts. And not only they, but all things else, in the sense that God makes all things work together for your good. Rom. 8:28.

23. *Ye are Christ's;* all united in one body under Christ, who has redeemed you by his blood, and to whom alone ye belong, not to any human leader. *Christ is God's;* sent by the Father to redeem men, and always acting in his name and for his glory. See introductory note to John, chap. 5. Thus the unity in God's holy family is complete. Compare John 17:8, 21-23, which is the best commentary on these wonderful words.

INSTRUCTIONS.

1. Christians when first converted are indeed born of God, and are in some measure like him, but they are infants, not men, in the divine life. They need such instructions as are suited to those who are

A.D. 59. CHAPTER IV.

1 In what account the ministers ought to be had. 7 We have nothing which we have not received. 9 The apostles spectacles to the world, angels, and men, 13 the filth and offscouring of the world: 15 yet our fathers in Christ, 16 whom we ought to follow.

LET a man so account of us, as of the ministers of Christ,[a] and stewards of the mysteries of God.

2 Moreover it is required in stewards, that a man be found faithful.[b]

[a] 2 Cor. 6:4. [b] Luke 12:42; Titus 1:7; 1 Pet. 4:10. [c] Gr. *day.* [d] Psa. 143:2. [e] Matt. 7:1.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment:[c] yea, I judge not mine own self.

4 For I know nothing by myself; yet am I not hereby justified:[d] but he that judgeth me is the Lord.

5 Therefore judge nothing before the time,[e] until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the coun-

young, feeble, and but just beginning spiritually to live.

4. Young Christians are exposed to be self confident—to be influenced by feeling rather than judgment—to glory in men, and follow human leaders; not duly considering that they may be very zealous and earnest in efforts to increase the number and strength of their sect or party, and yet be far from that unity of spirit with Christ and his people which he requires.

8. Ministers of Christ who are engaged in his work, are not laboring to attach men to themselves or to any human leader, but to Jesus Christ. They are all equally his servants, doing his work. And though their labor may be as needful to the salvation of men as is that of husbandmen in order to a harvest, yet their success is from God, and to him belongs the glory.

11. The only foundation of the true church is Jesus Christ; and none belong to it except those who believe on him. Others may have an outward connection as members, but they have no saving union with the Head. They are dead members, who will be cut off—dry branches, which bear no fruit, and will be taken away. John 15:2.

13. A day is coming when every man's character and work will be tried. Those who have attempted to build a church on Peter or Paul, or any mere creature, or who are trusting for salvation to any outward connection with the church, without being justified by faith in Christ and governed by love to him, will be disappointed and condemned.

CHAPTER IV.

1. *Ministers of Christ;* not of man; whose main business therefore is not to please man, but God—compare verse 3—and who are not to be set up as the heads of parties. *Stewards of the mysteries of God;* stewards were appointed by the head of a family to provide for them and superintend their concerns. So the apostles were appointed by God to provide needful instruction for his spiritual family—to preach to them the truths of the gospel, called mysteries because they had before been comparatively unknown.

3. *Judged of you;* in regard to my fidelity as Christ's steward. *I judge not mine own self;* he was not to be approved or condemned in the day of judgment according to his own decision, any more than that of his fellow-men.

4. *I know nothing by myself;* rather, am not conscious to myself of any thing. He was not conscious of dishonesty, or allowed selfishness in his ministry. *Yet am I not hereby justified;* God might see much unfaithfulness and numerous transgressions where he saw none.

5. *Judge nothing before the time;* namely, when the Lord shall come to judgment, as immediately afterwards stated. In the mean time they were not to decide upon and condemn the character of one another. *Hidden things of darkness;* those which are not seen by men. *Counsels of the hearts;* desires, intentions, and motives. *Have praise of God;* for all that he has done well. The apostle states only one side of the judgment—the approval of those

sels of the hearts: [a] and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos, for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ [b] *from another?* and what hast thou that thou didst not receive? [c] now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, [c] ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

9 For I think that God hath set forth us the apostles last, [f] as it were appointed to death: [g] for we are made a spectacle [h] unto the world, and to angels, and to men. [d]

10 We *are* fools for Christ's sake, but ye *are* wise in Christ; we *are* weak, but ye *are* strong; ye *are* honorable, but we *are* despised.

11 Even unto this present hour we both hunger and thirst, and are naked, [e] and are buffeted, and have no certain dwelling-place;

12 And labor, working with our own hands. [i] Being reviled, we bless; [c] being persecuted, we suffer it;

13 Being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day. [b]

14 I write not these things to shame you, but as my beloved sons I warn *you*. [i]

15 For though ye have ten thou-

[a] Rom. 2:16; Rev. 20:12. [b] Gr. *distinguisheth thee.* [c] Jas. 1:17. [d] Rev. 3:17. [e] Or, *the last apostles.* [f] Gr. *theatre.* [g] Heb. 10:33. [h] Acts 7:60. [i] Lam. 3:45. [j] 1 Thess. 2:11.

who have been faithful to Christ. The condemnation of the unfaithful is implied in this.

6. *These things;* what I have said about glorying in men. *In a figure transferred to myself and to Apollos:* to illustrate the facts and evils of their divisions into parties, he had named only Apollos and himself as set up for leaders among them. This he did to avoid giving offence by naming others who were ambitious of such a distinction. *For your sakes:* that they might see their folly and renounce it. *In us;* by my thus putting Apollos and myself as examples. *Above that which is written;* that they should not think of men as any other than as they are described in the Bible, nor glory in them as leaders of separate divisions, or heads of different denominations of the Lord's people.

7. *Who maketh thee to differ?* as to talents, condition, character, or influence. *Receive;* from God. *Why dost thou glory;* in thyself or other men?

8. *Full—rich;* in their own estimation. *Reigned as kings without us;* they imagined themselves possessed of great spiritual riches, knowledge, and power; able without the help of the apostles to succeed and prosper in their own way. *Ye did reign;* that ye were indeed as spiritually rich, great, powerful, and prosperous as you imagine. *That we also might reign with you;* then the apostle and his associates might rejoice with them in their fulness of spiritual blessings, instead of being distressed at their divisions.

9. *Last;* assigned to the lowest place as it regards shame and suffering, as if we were the vilest of men; "the filth of the world," and "the offscouring of all things," verse 13. *Appointed to death;* doomed to the endurance of trials and martyrdom. *A spectacle;* of conflicts and sufferings.

10. *We are fools;* accounted fools by those who boast of their wisdom. *For Christ's sake;* because we devote ourselves faithfully to the work of preaching Christ crucified, and seek only his honor. *Ye are wise in Christ;* in your own esteem.

14. *To shame you;* the apostle's severity had not for its object to overbear the Corinthians and put them to shame, but to correct their errors, as children dear to him.

15. *I have begotten you;* his preach

A. D. 59. and instructors in Christ, yet *have ye* not many fathers: for in Christ Jesus I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will,[a] and will know, not the speech of them which are puffed up, but the power.[b]

20 For the kingdom of God *is* not in word, but in power.[c]

21 What will ye? shall I come unto you with a rod,[d] or in love, and *in* the spirit of meekness?

CHAPTER V.

1 The incestuous person 6 is cause rather of shame unto them, than of rejoicing. 7 The old leaven is to be purged out. 10 Heinous offenders are to be shunned and avoided.

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gen-

[a] Acts 18:21; Rom. 15:32; Heb. 6:3; Jas. 4:15. [b] Gal. 2:6. [c] Rom. 14:17. [d] 2 Cor. 13:10.

ing was the means of their regeneration; and as their spiritual father, it was proper for him to reprove, rebuke, and exhort them with affectionate plainness.

16. *Be ye followers of me;* imitate my example as your spiritual father.

17. *My ways;* of teaching and living, in which he proposes himself as their example.

18. *Some are puffed up;* elated with their imaginary importance and power, as if Paul would not dare to come to them.

19. *Will know;* make trial of their power to withstand his teaching and influence.

20. *The kingdom of God;* the reign of God in the hearts of men and in the church. *Is not in word;* or continued by pompous declarations and vain boastings. *But in power;* it consists in the power of God as manifested both in miraculous gifts, and in the awakening, enlightening, and renewing influences of the Holy Spirit operating through his preached word.

21. *What will ye?* would they, by disregarding his instructions, make it needful to visit them with discipline; or would they, by complying with those instructions, open the way for him to commend them and share in their joy?

INSTRUCTIONS.

2 Fidelity to God and to the souls of men, in rightly dispensing the truths of the gospel, and in enforcing them by a uniformly holy and consistent example, is required of all ministers of Christ.

5. Our own judgment or that of men is not a sure or safe test of our fidelity. We may not see any violations of duty, and yet He who is omniscient may see many. Hence we have need to pray, each for himself, Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me; and lead me in the way everlasting.

7. For whatever excellence any one has, he is indebted to the grace of God; and he has no just cause to glory in himself, or to be gloried in by others.

10. It is not safe to judge of character by outward condition or by the opinion which persons form of themselves. They may imagine that they are spiritually rich, increased in goods, and have need of nothing, when in fact they are poor, and in want of all things. Rev. 3:17.

21. Christian discipline should be maintained in all Christian churches. If any of their members are guilty of immorality, and cannot by the proper use of other means be reclaimed, it is the will of God that they be excluded from the church. Matt. 18:15–18; 1 Cor. 5:4–5; 1 Tim. 1:20.

CHAPTER V.

1. *Not so much as named;* except with abhorrence, as a rare crime.

tiles, that one should have his father's wife.[a]

2 And ye are puffed up, and have not rather mourned,[b] that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit,[c] have judged[d] already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ,[d] when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,[e]

5 To deliver such a one unto Satan for the destruction of the flesh,[f] that the spirit may be saved in the day of the Lord Jesus.[g]

6 Your glorying *is* not good.[h] Know ye not that a little leaven leaveneth the whole lump?[i]

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed† for us:[j]

8 Therefore let us keep the feast,[1k] not with old leaven, neither with the leaven of malice and wickedness;[l] but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle, not to company with fornicators:[m]

10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto

a Deut. 27:20. b 2 Cor. 7:7. c Col. 2:5. d Or, *determined.* d 2 Cor. 2:9, 10. e Matt. 16:19; John 20:23. f 1 Tim. 1:20. g chap. 11:32. h Jas. 4:16. 1 Luke 13:21. † Or, *slain.* j Isa. 53:7; 1 Pet. 1:19; Rev. 5:6, 12. k Or, *holy-day.* l Exodus 13:6. l Matt. 16:6, 12. m Eph. 5:11; 2 Thess. 3:14.

2. *Puffed up;* by their supposed excellence.

3. *But present in spirit;* present with you in spirit, judging and acting as though I were present with you in body.

4. *In the name;* by the authority. *And my spirit;* acting with you as if I were present. *The power of our Lord;* to sanction and give effect to their proceedings.

5. *Deliver such a one unto Satan;* exclude him from the visible kingdom of Christ, not to destroy him, but to bring him to repentance and thus save him. *For the destruction of the flesh;* many think that these words imply the infliction, along with the exclusion from the church, of some bodily evil through the miraculous power conferred by Christ on the apostle, which should coöperate with the exclusion to lead him to repentance.

6. *Your glorying;* in their supposed attainments. *A little leaven;* one such wicked person suffered to remain would corrupt others and injure the whole.

7. *Purge out—the old leaven;* the apostle alludes to the Jewish custom of carefully putting away from their houses all leaven upon the approach of the feast of the passover. Leaven is in the Scriptures a common emblem for moral corruption. The old leaven which he exhorted them to put away was the remainder of their former wickedness, as seen in this incestuous person. *A new lump;* fresh and unleavened; that is, pure from corruption. *As ye are unleavened;* profess, and are under peculiar obligations to be holy. *Christ our passover;* the ground or reason why we are passed over, as the first-born of the Israelites were, Exod. 12:23, and not destroyed, is the death of Christ. As the Israelites were to put away all leaven before partaking of the paschal lamb, Exod. 12:15, which was the type of Christ, so the Corinthians were to put away all sin, that they might spiritually feed on Christ, the great antitype.

8. *Keep the feast;* the spiritual passover provided for us in the gospel.

9. *In an epistle;* generally supposed to refer to an epistle not handed down to us. As the apostle delivered many inspired discourses which it did not please the Holy Ghost to have recorded, so he may have written letters which the wisdom of God did not judge needful to make the sacred volume complete.

10. *Not altogether;* he did not command them wholly to abstain from

B. C. 59. you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one, no, not to eat.[a]

12 For what have I to do to judge them also that are without?[b] do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.[c]

CHAPTER VI.

1 The Corinthians must not vex their brethren, in going to law with them; 6 especially before infidels. 9 The unrighteous shall not inherit the kingdom of God. 15 Our bodies are the members of Christ, 19 and temples of the Holy Ghost. 16, 17 They must not therefore be defiled.

DARE any of you, having a matter against another, go

a Matt. 18:17; Rom. 16:17; 2 Thess. 3:6, 14; 2 John 10. b Mark 4:11. c Matt. 18:17. d Dan. 7:22; Matt. 19:28; Luke 22:30; Jude 14, 15; Rev. 3:21; 20:4.

intercourse with worldly men, for that would require them to retire from the world.

12. *For what have I to do;* these words give the reason for the limitation expressed in verse 10; as much as to say, In regard to the fornicators of this world, I propose no strict rule of absolute separation from them; they may be left to God's judgment. *That are without;* who do not belong to the church. *Within;* in the church.

INSTRUCTIONS.

1. Members of the church who, in opposition to their profession and to all the light which they enjoy, live in sin, are sometimes suffered to commit crimes which are viewed with abhorrence even by heathen.

5. There are but two kingdoms on earth, the kingdom of God and the kingdom of Satan. All who do not belong to the one, belong to the other.

10. It is not the will of God that good men should retire from the world to avoid its evils; nor is that the way to become more holy, useful, or happy. Their duty is to communicate with the wicked, for the purpose of doing them good; and to labor in the world till God shall call them out of it.

15. If members of the church continue in immorality, their good, the good of the church, and the honor of Christ require that they should be excluded from it.

CHAPTER VI.

1. *The unjust;* heathen magistrates, the same as "unbelievers," verse 6.

2. *Judge the world;* be highly exalted with Christ at the day of judgment, and coöperate in his decisions.

4. *Judgments;* cases of difference to be settled. *Of things pertaining to this life;* not requiring, therefore, for their settlement the possession of high spiritual gifts. *Set them to judge who are least esteemed in the church;* not men who were least esteemed for integrity and intelligence in common things; but men who, not being endowed with those shining spiritual gifts so highly coveted by some—"all utterance, and all knowledge," chap. 1:5—were placed by their leaders in the lowest rank. See chap. 12-14. Such, according to our version, seems to be the meaning of this difficult passage. But two other renderings are proposed, which refer these words to the heathen magistrates: first, interrogatively, "Do ye set," etc,

to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world?[d] and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life?

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves to* be defrauded?[a]

8 Nay, ye do wrong, and defraud,[b] and that *your* brethren.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.[c]

11 And such were some of you:[d] but ye are washed,[e] but ye are sanctified,[f] but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.[g]

12 All things are lawful unto me, but all things are not expedient:[*] all things are lawful for me, but I will not be brought under the power of any.[h]

13 Meats for the belly, and the belly for meats:[i] but God shall destroy both it and them. Now the body *is* not for fornication,[j] but for the Lord;[k] and the Lord for the body.[l]

14 And God hath both raised up the Lord, and will also raise up us by his own power.[m]

15 Know ye not that your bodies are the members of Christ?[n] shall I then take the members of Christ, and make *them* the members of a harlot? God forbid.

16 What! know ye not that he which is joined to a harlot is one body? for two, saith he, shall be one flesh.[o]

17 But he that is joined unto the Lord is one spirit.[p]

18 Flee fornication.[q] Every sin that a man doeth, is without the body; but he that committeth fornication, sinneth against his own body.

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[a] Prov. 20:22; Matt. 5:39, 40; Rom. 12:17, 19; 1 Thess. 5:15. [b] 1 Thess. 4:6. [c] Gal. 5:19-21; Eph. 5:5, 5; Heb. 12:14, 18; 13:4; Rev. 22:15. [d] Eph. 2:1, 2; 5:8; Col. 3:7; Titus 3:3-6. [e] Heb. 10:22. [f] Heb. 2:11. [g] Rom. 5:20.

[*] Or, *profitable.* [h] ch. 9:27. [i] Matt. 15:17, 20; Rom. 14:17. [j] 1 Thess. 4:3, 7. [k] Rom. 12:1. [l] Eph. 5:23. [m] Romans 6:5, 8. [n] Eph. 5:30. [o] Gen. 2:24; Matt. 19:5. [p] John 17:21-23; Eph. 4:4. [q] Prov. 6:25-32; 7:24-27.

implying a stern rebuke; secondly, indicatively, "ye set," etc. The words would then be a simple statement of their wrong conduct, which the apostle proceeds, in the following verse, to censure.

7. *Utterly a fault;* they did wrong in going to the heathen to decide their differences. They ought to have decided them by arbitration, or in some other way, among themselves. It were better even to suffer wrong, than thus to do wrong.

9. *The unrighteous;* those who are dishonest and defraud others, whether under the cover of law, or in any other way.

12. *All things are lawful;* which are not forbidden of God. *Not expedient;* because not adapted to do good. *Not be brought under the power;* he would not be the slave of any appetite or passion.

13. *Shall destroy both it and them;* they are both temporary, and God shall do away both at death. It follows that meats are among the indifferent things, in respect to which the believer should be careful that he does not abuse his Christian liberty. *For the Lord;* the use to be made of the body is not an indifferent thing. He made and preserves it to be employed not in sinning, but in serving him. *The Lord for the body;* he died that not only the soul, but the body also, should be saved from the effects of sin, and raised from the grave spiritual and immortal, to serve him for ever.

15. *Your bodies are the members of Christ;* he has redeemed the bodies as well as the souls of believers. As such they are spiritually united to him now, and shall be throughout eternity.

17. *Is one spirit;* one spirit with Christ: Christ dwells in him and he in Christ. This mutual union makes him spiritual as Christ is spiritual.

18. *Flee;* do not stop to reason about it or think of it. Turn from it with detestation, and occupy

A. D. 59. 19 What! know ye not that your body is the temple of the Holy Ghost *which is* in you,[a] which ye have of God, and ye are not your own?[b]

20 For ye are bought with a price:[c] therefore glorify God in your body, and in your spirit, which are God's.[d]

CHAPTER VII.

1 He treateth of marriage, 4 showing it to be a remedy against fornication; 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginity wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

NOW concerning the things whereof ye wrote unto me:

[a] 2 Cor. 6:16. [b] Rom. 14:7, 8. [c] Acts 20:28; 1 Pet. 1:18, 19; Rev. 5:9. [d] 1 Pet. 2:9. [e] Exod. 21:10; 1 Peter 3:7. [f] Joel 2:16. See Exod. 19:15; 1 Sam. 21:4, 5.

your mind with things right and good. *Is without the body;* it is true of sins in general that they are without the body; in other words, do not consist in a direct prostitution and dishonor of it. *Sinneth against his own body;* by prostituting it in the way named in verses 15, 16. It is the shame and guilt of the sin itself that the apostle has chiefly in mind. The dreadful physical consequences of lewdness are the brand of infamy which God puts upon it, as the greatest and most direct dishonor and abuse of the body.

19. *The temple;* the dwelling-place of the Holy Spirit.

20. *Bought with a price;* the blood of Christ.

INSTRUCTIONS.

7. All differences of Christians should be settled among themselves, according to principles of equity, without appealing to civil tribunals, especially those of wicked men.

10. The dishonest, the unjust, the impure, and those who seek wealth, honor, or pleasure as the chief good, whatever their professions, or to whatever church they may externally belong, if they continue such, will, with drunkards, idolaters, thieves, robbers, murderers, and all the openly vicious, be for ever excluded from heaven.

12. A wise man will govern his appetites and passions, not be governed by them; nor will he indulge

It is good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman have her own husband.

3 Let the husband render unto the wife due benevolence:[e] and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time,[f] that ye may give yourselves to fasting and prayer; and come together again, that Satan

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them, except so far as shall tend to fit both his body and mind for the best discharge of all the duties of life.

20. Good men feel that they are in the highest sense the property of God; and that the first principles of honesty require them in all things to glorify him.

CHAPTER VII.

1. *The things whereof ye wrote;* these were certain things about which the Christians at Corinth had, in a letter to Paul, requested him to give his views. *Good for a man;* best under the peculiar circumstances to which the letter of the Corinthians related. *Not to touch a woman;* not to be married.

2. *Nevertheless;* notwithstanding it may sometimes be best for persons not to be married, it is in all ordinary cases best that they should be. *His own wife—her own husband;* no man is allowed by God to have at once more than one wife, and no woman to have more than one husband.

3. *Due benevolence;* these words express the mutual duty of husband and wife towards each other, as explained in verses 4, 5.

4. *Not power;* not to live apart, even for a time, without mutual consent.

5. *Defraud ye not one the other;* deprive not one another by separation,

tempt you not for your incontinency.[a]

6 But I speak this by permission, *and* not of commandment.

7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.[b]

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: [c] for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband: [d]

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: [e] If any brother hath a wife that believeth not, and she be pleased to dwell with A. D. 59. him, let him not put her away.

13 And the woman which hath a husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy.[f]

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases:* but God hath called us to peace.[* g]

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? [h] or how [†] knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk.[i] And so ordain I in all churches.[j]

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[a] 1 Thess. 3:5. [b] Matt. 19:11, 12. [c] 1 Tim. 5:14. [d] Mal. 2:14-16; Matt. 19:6, 9. [e] Ezra 10:11, etc. [f] Mal. 2:15, 16. [*] Gr. *in peace.*

[g] Rom. 12:18; 14:19; Heb. 12:14. [h] 1 Pet. 3:1, 2. [†] Gr. *what.* [i] ver. 20-24. [j] ch. 4:17; 2 Cor. 11:28.

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of any safeguard against temptation. Do nothing which shall tend to impurity, or give Satan advantage over you.

6. *By permission;* this was a subject about which persons were permitted to judge for themselves; and on which they should exercise an enlightened and conscientious Christian discretion.

7. *Even as I;* I wish they had the same self-control, and could live as contentedly in any condition to which Providence calls them. He evidently refers to his condition as unmarried. *Proper gift of God;* control over one's bodily appetites and passions is one of these gifts; but all do not have it in the same high degree.

8. *It is good for them;* it was well, under their then peculiar circumstances, to remain as Paul was, unmarried, provided they thought so, and could do it without inconvenience.

9. *To burn;* be disturbed with ungratified passion, or tempted by it to the commission of sin.

10. *Not I, but the Lord;* not Paul only, but Jesus Christ. Matt. 5:32; 19:3-10.

12. *Not the Lord;* he had not given specific directions about the case which follows, and Paul, under the guidance of the Holy Spirit, proceeded to do it. *Believeth not;* believeth not the gospel. It is evident that some of the Corinthians had scruples about the lawfulness of living in the marriage relation with an unbeliever, and that this was one of the points on which they had asked Paul's advice.

16. *For what knowest thou;* another argument why the believing party should continue to live with the unbelieving. The Christian party may be instrumental in saving the other

17. *As God hath distributed to every man;* assigned him his place and lot in life. The apostle here begins an exhortation to contentment in present circumstances. *So let him walk;* let each one continue in the condition and business to which God in his providence calls him, and do all the good he can.

A. D. 59. 18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.[a]

19 Circumcision is nothing,[b] and uncircumcision is nothing, but the keeping of the commandments of God.[c]

20 Let every man abide in the same calling wherein he was called.[d]

21 Art thou called *being* a servant? care not for it:[e] but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman:[f] likewise also he that is called, *being* free, is Christ's servant.[g]

23 Ye are bought with a price;[h] be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.[i]

25 Now concerning virgins, I have no commandment of the Lord:[j] yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.[k]

26 I suppose therefore that this is good for the present distress;[l] *I say*, that *it is* good for a man so to be.[l]

27 Art thou bound unto a wife?

[a] Acts 15:1, etc.; Gal. 5:2, etc. [b] Gal. 5:6; 6:15. [c] John 15:14; 1 John 2:3. [d] Prov. 27:8. [e] Heb. 13:5. [f] Or, *made free*. [g] John 8:36; Rom. 6:18, 22. [h] Psa. 116:16; 1 Pet. 2:16. [i] chap. 6:20; 1 Pet. 1:18, 19. [j] ver. 17, 20. [k] ver. 6, 10, 40. [l] 1 Tim. 1:12. † Or, *necessity*. ‡ ver. 1. §

18. *Being circumcised;* having been circumcised as a Jew. *Let him not become uncircumcised;* not try to undo or disavow his circumcision.

19. *Is nothing* as to acceptance with God. *The commandments of God;* the keeping of them was all that he required, and this might be done whether a man was circumcised or not.

20. *In the same calling;* let a man after his conversion continue in the same business in which he was before, provided it is a moral and useful one, and the providence of God does not call him to change it.

21. *Called;* converted to Christ. *Care not for it;* be not so anxious to change your condition as to unfit you to discharge its duties. *If thou mayest be made free;* in the original, If thou canst be free; that is, if thou art able in doing right to be free, *use it rather;* be free, because freedom is a better state than servitude. In it, persons can more generally own and search the Scriptures, worship God according to the dictates of an enlightened conscience, and discharge the duties which God requires of husbands and wives, parents and children, as rational, accountable, redeemed, immortal beings.

22. *Called in the Lord;* converted. *Is the Lord's freeman;* through divine power and grace, he is delivered from the condemnation and bondage of sin; and under the teaching of the Holy Ghost pursues his own free choice, cheerfully, as an affectionate child, doing the will of his Father in heaven. *Is Christ's servant;* not an involuntary, but a willing servant; who chooses to be his, delights in his laws, and is to receive a great reward.

23. *Ye;* Christians of all countries and conditions, high and low, rich and poor, bond and free. *Are bought with a price;* redeemed from endless bondage to sin, Satan, and death by the precious blood of Christ. *Be not ye the servants of men;* act from supreme regard not to them, but to Christ. Honor him, manifest his spirit in every condition, and faithfully discharge its appropriate duties.

24. *Abide with God;* in union with God, and acting in such a manner as to meet his approbation and enjoy his favor.

25. *I have no commandment of the Lord;* God had given no specific command concerning the marriage of virgins in times of great and peculiar trials. Therefore Paul, in answer to their inquiry, gave his view of the matter.

26. *I suppose;* in my judgment. *For the present distress;* on account of the peculiarly distressing circumstances in which they were then placed. *So to be;* to remain, during the continuance of those trials, unmarried. But some understand the words "so to be" as meaning, to be

seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned;[a] and if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short:[b] it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.[c]

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord,* how he may please the Lord:[d]

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world,[e] how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

[a] Heb. 13:4. [b] 1 Peter 4:7; 2 Peter 3:8, 9. [c] Psa. 39:6; Jas. 4:14; 1 Pet. 4:7; 1 John 2:17.

* Gr. *of the Lord*, as verse 34. [d] 1 Tim. 5:5. [e] Luke 10:40–42.

so as he is now—to remain in his present state, whether married or unmarried. And this agrees with the following verse.

28. *She hath not sinned;* in marrying even in those troublous times, if she chose this, and thought it best for her. *Trouble in the flesh;* special trials in those times of peculiar difficulty and danger. *I spare you;* am sparing of you; have a fatherly feeling towards you, and in giving you this advice seek your comfort.

29. *Be as though they had none;* live above the world and its temporary relations, remembering how soon this earthly scene, with all its joys and sorrows, will be over, and eternity come in its place. So also are the following clauses to be understood.

31. *Not abusing it;* not using it to excess, depending upon it, or seeking your chief good in it. *The fashion;* circumstances and condition of earthly things. *Passeth away;* like a shadow or dream. Psa. 39:6; 1 John 2:17.

32. *Without carefulness;* not distracted by worldly cares. *Careth for the things that belong to the Lord;* is able to give his undivided attention to them.

33. *Careth for the things that are of the world;* he is more exposed than the unmarried, in peculiarly troublous times, to be so engrossed with cares as to be hindered from wholly following the Lord.

35. *Not that I may cast a snare;* his object was not to bind all to act alike, but to induce each to take the course which would be most proper, and in which he or she could best serve God.

36. *Behaveth himself uncomely:* acts unsuitably towards his daughter or one under his care, in withholding her from marriage. If she is of a proper age, and is disposed to be married, he would do well to consent.

37. *Nevertheless;* on the other hand. *Having no necessity;* if circumstances do not call for her marriage, he does well to let her remain unmarried.

A. D. 59. 38 So then he that giveth *her* in marriage doeth well;[a] but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth;[b] but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.[c]

40 But she is happier if she so abide, after my judgment:[d] and I think also that I have the Spirit of God.[e]

CHAPTER VIII.

1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian liberty, to the offence of our brethren. 11 but must bridle our knowledge with charity.

NOW as touching things offered unto idols,[f] we know that we all have knowledge.[g] Know-

a Ver. 2; Heb. 13:4. b Rom. 7:2. c 2 Cor. 6:14. d ver. 25. e 1 Thess. 4:8; 2 Pet. 3:15, 16. f Acts 15:10, 20, 29; ch. 10:19. g Rom. 14:14, 22.

38. *He that giveth her in marriage;* when circumstances require it, *doeth well;* that which is right. *He that giveth her not;* when circumstances do not require or favor it, *doeth better;* what will be more comfortable for her, that is, "for the present distress," as is to be understood throughout this chapter.

39. *Only in the Lord;* only within the limits of the Christian body. Others interpret these words to mean, only in the spirit of obedience to the Lord. But the former is the preferable view.

40. *So abide;* continue unmarried during these troublous times, if she can so remain consistently. *I have the Spirit of God;* to guide me in the views expressed on this subject.

INSTRUCTIONS.

2. The union for life of one man and woman in marriage is an appointment of God, designed for the continuance and benefit of the human race. All who are in proper circumstances, and are so disposed, ought to be permitted to form such a union; and all who do form it, should faithfully discharge its duties.

3. Whatever increases temptations to evils which marriage was designed to prevent, or renders it ineffectual for the purposes for which it was instituted, should be carefully avoided.

9. God bestows on different persons different gifts, and places them in different conditions. That course which is wise for one may not be so for another. Their wishes as well as their situations and habits may be different, and it may be best for them to pursue different courses.

12. The obligations, rights, and privileges of marriage continue through life, notwithstanding any changes in religious character which may take place in either of the parties; and married persons, wherever it be practicable consistently with duty, should live together, for the purpose of promoting each other's highest temporal and eternal good.

21. Men should continue in the situation in which God has placed them, and in the business, if it be moral and right, to which they are accustomed; unless without committing sin they can change them for the better. If they can, they are bound to do it; and in a manner accordant with the revealed will of God.

29. No worldly circumstances should so disturb or occupy our minds as to unfit us in any measure for duty; nor should we desire any more worldly enjoyment than God shall graciously give us in doing his will.

30. So important is the institution of marriage, so honorable in all, and so numerous its blessings to those who faithfully discharge its duties, that those who, in the fear and love of God, marry, though in troublous times, do well; even in cases where, if their wishes had been different, it would have been better, at least for them, had they for a time remained unmarried.

CHAPTER VIII.

1. *Things offered unto idols;* the flesh of animals sacrificed to idols, on which the officers and their friends feasted in the idol's temple, verse 10, and which was sometimes sold in the market, chap. 10:25. *We all have knowledge;* namely, that an idol is nothing. The apostle refers to the claim set up by some of the Co-

ledge puffeth up,[a] but charity edifieth.[b]

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.[c]

3 But if any man love God, the same is known of him.[d]

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world,[e] and that *there is* none other God but one.[f]

5 For though there be that are called gods,[g] whether in heaven or in earth, as there be gods many, and lords many,

6 But to us *there is but* one God,[h] the Father, of whom *are* all things, and we in[*] him; and one Lord Jesus Christ, by whom *are* all things,[i] and we by him.

7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak, is defiled.

8 But meat commendeth us not to God:[j] for neither, if we eat, are we the better;[†] neither, if we eat not, are we the worse.[‡]

9 But take heed lest by any means this liberty[§] of yours become a stumbling-block to them that are weak.[k]

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened[‖] to eat those things which are offered to idols;

11 And through thy knowledge shall the weak brother perish, for whom Christ died?

12 But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.[l]

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.[m]

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[a] Isa. 47:10. [b] ch. 13. [c] Rom. 11:25; Gal. 6:3; 1 Tim. 6:3, 4. [d] Nah. 1:7; 2 Tim. 2:19. [e] Isaiah 41:24. [f] Deut. 4:39; Isaiah 44:8, 24. [g] John 10:34, 35. [h] Mal. 2:10; Eph. 4:6. [*] Or, *for.* [i] John 1:3; Heb. 1:2. [j] Romans 14:17. [†] Or, *have we the more.* [‡] Or, *have we the less.* [§] Or, *power.* [k] Romans 14:13, 20; Gal. 5:13. [‖] Gr. *edified.* [l] Matt. 25:40, 45. [m] ch. 9:22.

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rinthians, that, because they knew the vanity of idolatry, they could eat things offered to idols anywhere, even in an idol's temple, without rendering to the idol any worship. He intimates that this knowledge is possessed by other Christians, as well as by them. *Knowledge puffeth up;* that is, knowledge without love. *Charity;* that is, love, as the word in the original is generally rendered.

2. *Think that he knoweth;* is puffed up with a conceit of his superior knowledge.

3. *Is known of him;* as his friend and the object of his love and care. Compare Matt. 7:23.

4 *That an idol is nothing:* that the deity which it represents has no existence, and that the idol is therefore a powerless and vain thing.

6. *Of whom;* as the source. *In him;* rather, as the margin, unto or for him; created to promote his glory. *By whom;* by whose agency.

7. *That knowledge;* that there is but one God, and that idols are nothing. *With conscience of the idol;* thinking that idol deities are realities. *As a thing offered unto an idol:* with superstitious reverence for the supposed idol deity, as if he were a real existence. *Weak;* unenlightened, ignorant. *Defiled;* by thus joining in idol-worship.

8. *Meat;* food of any kind, as the original word implies. To those who have knowledge it is one of the indifferent things. For this reason they ought to be considerate and kind towards their weak brethren in respect to the food now in question, as the apostle proceeds to show.

9. *A stumbling-block;* an occasion of leading others into sin.

10. *Eat those things;* as real sacrifices to idols, and thus be guilty of idolatry, and of acting in opposition to his conscience.

11. *Through thy knowledge;* the improper use of it.

13. *If meat;* if my indulgence in a particular kind of food. *Make my brother to offend;* be the occasion of leading him into sin.

INSTRUCTIONS.

2. A man proud of his knowledge

A.D. 59. # CHAPTER IX.

1 He showeth his liberty, 7 and that the minister ought to live by the gospel; 15 yet that himself hath of his own accord abstained, 18 to be either chargeable unto them, 22 or offensive unto any, in matters indifferent. 24 Our life is like unto a race.

AM I not an apostle?[a] am I not free? have I not seen Jesus Christ our Lord?[b] are not ye my work in the Lord?[c]

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this:

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife,* as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?[d]

7 Who goeth a warfare any time at his own charges?[e] who planteth a vineyard, and eateth not of the fruit thereof?[f] or who feedeth a flock, and eateth not of the milk of the flock?[g]

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the

[a] Acts 9:15; 13:2; 2 Cor. 12:12; Gal. 2:7, 8; 1 Tim. 2:7; 2 Tim. 1:11. [b] Acts 9:3, 17. [c] ch. 4:15. * Or, *woman.* [d] 2 Thess. 3:8, 9. [e] 1 Tim. 1:18. [f] Deut. 20:6; Prov. 27:18. [g] 1 Pet. 5:2.

is ignorant of himself, and dangerous to others.

6. Enlightened Christians hold with unshaken confidence to the unity of God, while they acknowledge Jesus Christ as their Creator, Redeemer, and rightful Proprietor, and render to him and to the Father the homage of their hearts.

9. No man is at liberty to do a thing merely because it is not expressly forbidden, is not wrong in itself, or will not injure him. He is bound to consider how it will affect others, and so to act as to promote their good.

13. That love which leads a person to deny himself, for the sake of honoring God and doing good to men, is essential to true religion. Luke 14:25–33.

CHAPTER IX.

In the present chapter Paul asserts his personal rights and privileges as an apostle, verses 1–14; and then proceeds to show how he has willingly given them up for Christ's sake, therein proposing his own example for the limitation of those among the Corinthians who were disposed to insist on the use of their Christian liberty without regard to the consciences of the weak.

1. *Am I not free?* as much at liberty as the other apostles in regard to the rights and privileges of my office. *Seen Jesus Christ;* seen him personally, and received from him my commission as an apostle. He mentions this to show that he is not behind the other apostles in regard to his apostolic office. *My work;* converted by my ministry.

2. *Seal of mine apostleship;* their conversion was evidence that Paul was an apostle of Jesus Christ.

3. *Examine me;* concerning his credentials as an apostle, and his privileges as such.

4. *Power to eat and to drink;* a right to be maintained at their expense, instead of supporting himself by manual labor. Acts 18:3; 2 Cor. 11:7–9.

5. *Power to lead about a sister, a wife;* he had as good a right to be married, and have his family supported, as Peter and other apostles had.

6. *Power to forbear working;* to abstain from working for their own support.

8. *As a man;* merely on the common principles of justice. *The law;* the law of God. Deut 25:4.

9. *Not muzzle the mouth of the ox;* the ox had a right to support from those for whom he labored, and they could not withhold it without sinning against God, who required it of them. *Take care for oxen;* is it for the sake of oxen that this precept is given? that is, oxen alone, or chiefly. The apostle proceeds to show that the law in question is designed to contain a general principle for the benefit of those who labor in spiritual things.

mouth of the ox that treadeth out the corn.[a] Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.[b]

11 If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?[c]

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless, we have not used this power;[d] but suffer all things, lest we should hinder the gospel of Christ.

13 Do ye not know that they which minister about holy things live[e] *of the things* of the temple, and they which wait at the altar are partakers with the altar?[e]

14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel.[f]

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.[h]

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel![i]

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.[j]

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself ser-

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[a] Deut. 25:4; 1 Tim. 5:18. [b] 2 Tim. 2:6. [c] Rom. 15:27. [d] 2 Cor. 11:7–9; 12:14. [e] Or, *feed*. [e] Num. 18:8, etc.; Deut. 18:1. [f] Luke 10:7; Gal. 6:6. [g] Acts 20:24; 2 Thess. 3:8, 9. [h] 2 Cor. 11:10. [i] Jer. 1:17; 20:9. [j] Gal. 2:7; Phil. 1:17; Col. 1:25.

10. *For our sakes—this is written;* to show that it is the will of God that ministers of the gospel should receive support from the people for whom they labor, and that all who labor are entitled to a just reward for their services.

11. *Sown unto you spiritual things;* labored for the good of your souls. *Reap your carnal things;* receive in return what is needful for support.

12. *This power;* the right to a maintenance. *Suffer all things;* all the inconveniences and hardships of not being supported by the people.

13. *They which minister—and they which wait;* the priests and the Levites, who, under the Old Testament, conducted and waited upon the religious services at the temple. *Are partakers with the altar;* they were supported from the offerings and contributions which the people brought to the altar.

14. *Ordained;* appointed; required. *Live of the gospel;* be supported.

15. *Used none of these things;* he had not required them to support him, nor did he write this to induce them to do it. He judged that such was then the peculiar state of things, that he could do more good by supporting himself. *Make my glorying void;* his glorying that he preached the gospel free of charge, by inducing him to take a different course.

16. *Nothing to glory of;* nothing from the fact of his preaching. *Necessity is laid upon me;* after the commission he had received from Christ, he could not, consistently with duty, refrain from preaching.

17. *I have a reward;* for fulfilling the charge committed to me with a willing mind. *Against my will;* even if reluctantly, I still have a trust which I must fulfil.

18. *What is my reward then?* in the course he was willingly and joyfully pursuing for their good. It was the satisfaction arising from his disinterested labors, the approval of conscience and of God. *That I abuse not my power;* or right, by requiring them to support him, when this would hinder his usefulness.

19. *Free from all;* free from obligation to men to preach the gospel without charge. *Gain the more;* lead more souls to Christ.

A. D. 59. vant unto all, that I might gain the more.[a]

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;[b]

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,[c]) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak:[d] I am made all things to all *men*,[e] that I might by all means save some.[f]

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race, run all, but one receiveth the prize? So run, that ye may obtain.[g]

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.[h]

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.[i]

[a] Rom. 1:14; Gal. 5:13. [b] Acts 16:3; 21:23-26. [c] chap. 7:22. [d] Rom. 15:1; 2 Cor. 11:29. [e] ch. 10:33. [f] Rom. 11:14. [g] Phil. 2:16; 3:14; 1 Tim. 6:12; 2 Tim. 2:5. [h] 2 Tim. 4:8; Jas. 1:12; 1 Peter 5:4; Rev. 2:10; 3:11. [i] Rom. 8:13.

20. *Became as a Jew;* complied with their customs so far as it innocently could.

21. *Them that are without law;* the Gentiles, who had not the written law of God. *As without law;* he omitted those compliances with the ceremonial law which he practised when among Jews. *Under the law to Christ;* bound in all things to obey him.

22. *Made all things to all men;* complied, in all things lawful, with their wishes.

23. *Partaker thereof;* of the blessings which the gospel confers.

24. *Run in a race;* the foot-race, with which the Corinthians were familiar.

25. *Is temperate in all things;* the Grecian racers subjected themselves to a very severe training, that they might thus bring their body to the most perfect condition for the race.

26. *So run, not as uncertainly;* not as one who runs at random, without knowing his goal or how to reach it. The apostle means, that he so lived as to be sure of obtaining the approbation of God, and receiving a crown of glory.

27. *Keep under my body;* literally, beat it in the face, after the manner of a boxer. This represents the severe discipline to which he subjected his appetites and passions according to God's word.

INSTRUCTIONS.

5. Ministers of the gospel, whether settled in Christian or missionaries to heathen lands, have a right to be married, and with their families to be supported; though it may sometimes be wise not to exercise this right.

10. Specific directions contained in the Old Testament, even with regard to beasts and inanimate things, are often illustrations of principles, and are designed to instruct men in all ages as to the character and will of God, and the nature, variety, and extent of human duties.

14. The support of ministers of Christ who devote their lives to the preaching of the gospel is not a charitable donation, but a debt justly due, and cannot be withheld without injustice to them, and dishonor to Christ.

17. When ministers of the gospel relinquish their just rights, submit to inconveniences, perform labors, and make sacrifices for the sake of doing greater good, they imitate the example of Christ, show the excellence of his religion, and may, through grace, expect from him a distinguished reward.

27. Ministers of Christ who have long preached the gospel, and with distinguished success, are not on that account sure of heaven. Nor can they safely depend upon any

CHAPTER X.

1 The sacraments of the Jews 6 are types of ours, 7 and their punishments, 11 examples for us. 14 We must fly from idolatry. 21 We must not make the Lord's table the table of devils: 24 and in things indifferent we must have regard of our brethren.

MOREOVER, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud,[a] and all passed through the sea;[b]

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;[c]

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed[d] them: and that Rock was Christ.

5 But with many of them God was not well pleased: for they were overthrown in the wilderness.[e]

6 Now these things were our examples,[†] to the intent we should not lust after evil things, as they also lusted.[f]

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.[g]

8 Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.[h]

9 Neither let us tempt Christ,[‡] as some of them also tempted, and were destroyed of serpents.[i]

10 Neither murmur ye, as some of them also murmured,[k] and were destroyed of the destroyer.[l]

11 Now all these things happened unto them for ensamples:[‡]

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a Exod. 13:21, 22; Num. 9:18, 22. b Exod. 14:19–22, 29. c Exod. 16:15, 35; Neh. 9:15, 20; Psa. 78:24, 25. d Exod. 17:6; Num. 20:11. e Or, *went with.* e Num. 14:29–35; 26:64, 65; Heb. 3:17; Jude 5. † Gr. *the figures.* f Num. 11:4, 33, 34. g Exod. 32:6. h Num. 25:1–9. i Exod. 17:2, 7. j Num. 21:6. k Num. 14:2, 29. l 2 Sam. 24:16. ‡ Or, *types.*

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former experience. They must habitually govern their appetites, passions, and conduct by the revealed will of God, or they will be in danger of losing their souls. If this is the case with ministers, it must be with all others; and that hope of salvation which does not lead men to obey the commands of God, will perish at the giving up of the ghost.

CHAPTER X.

1. *All our fathers;* those who came out of Egypt.

2. *Were all baptized unto Moses;* shown by those signs to be under his guidance, as the acknowledged visible people of God.

3. *Spiritual meat;* manna, typical of spiritual blessings by Christ. John 6:31–35, 48–51.

4. *Spiritual drink;* the water that flowed miraculously from the rock, and was a type of Christ. Exod. 17:6; Num. 20:11. *Drank of that spiritual Rock that followed them;* it has been supposed that the water from the rock mentioned in Exod. 17:6, followed the Israelites during their wanderings in the wilderness, till they approached Kadesh the second time. But perhaps the words "that followed them" refer to Christ the antitype, rather than to the material water that typified him. *That Rock was Christ;* a figure, type, or representation of Christ: as when he said, Luke 22:19, This is my body, meaning a representation of his body.

5. *Many of them;* who belonged to God's visible people, and enjoyed all their outward privileges. Thus the apostle warns the Corinthians not to think themselves safe from danger because they belong outwardly to Christ's church, and enjoy its ordinances and gifts. *They were overthrown;* Numbers 14:29–35; 26:64, 65.

6. *Our examples;* designed to warn us against doing evil, lest we also be destroyed.

7–10. *It is written;* Exodus 32:6, Num 25:1–9; Exod. 17:2, 7; 15:24; 16:2–9; Num. 14:2, 27–30; 16:46–49; 21:5, 6.

11. *They are written;* in the Scriptures, as a warning to those who should live under the gospel. *The ends of the world;* the ends of the ages, an expression nearly equivalent to the Old Testament phrase, "the last days," by which was represented the then distant future of the Christian dispensation. Compare Heb. 9:26.

A. D. 59. and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth, take heed lest he fall.[a]

13 There hath no temptation taken you but such as is common[*] to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able;[b] but will with the temptation also make a way to escape, that ye may be able to bear *it*.[c]

14 Wherefore, my dearly beloved, flee from idolatry.[d]

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

17 For we *being* many are one bread, *and* one body: for we are all partakers of that one bread.

18 Behold Israel after the flesh:[e] are not they which eat of the sacrifices partakers of the altar?[f]

19 What say I then? that the idol is any thing,[g] or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils,[h] and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils:[i] ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy?[j] are we stronger than he?

23 All things are lawful for me, but all things are not expedient:[k] all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.[l]

25 Whatsoever is sold in the

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[a] Prov. 28:14; Rom. 11:20. [*] Or, *moderate*. [b] Dan. 3:17; 2 Pet. 2:9. [c] Jas. 5:11. [d] 1 John 5:21. [e] Rom. 4:1, 12. [f] ch. 9:13. [g] ch. 8:4. [h] Lev. 17:7; Deut. 32:17; Psa. 106:37. [i] Deut. 32:38. [j] Deut. 32:21; Job 9:4; Ezek. 22:14. [k] ch. 6:12. [l] Phil. 2:4, 21.

12. *Him that thinketh he standeth*; securely in the favor of God. *Lest he fall*; into sin, and perish.

13. *That ye may be able to bear*; the temptation or trial, without being overcome by it. Psa. 34:19.

14. *Flee from idolatry*; do not join in or encourage it.

15. *Wise men*; capable of judging correctly.

16. *The cup—the bread*; of which they partook in the ordinance of the Lord's supper, and in which they professed to commune with Christ.

17. *Are one bread*; as being all partakers of that one bread which represents Christ, and thus made one spiritual body in Christ.

18. *Partakers of the altar*; connected in a special sense with the altar, and thus with Jehovah, to whom the altar is devoted. So, should they feast in heathen temples, they would be considered as worshippers of heathen gods.

20. *They sacrifice to devils*; though idols are nothing, idolatry is a system under the dominion of evil spirits; and they are the real objects worshipped by idolaters.

21. *Ye cannot*; consistently with truth and duty. Should they join with idolaters, they would rebel against Jehovah, and provoke him to come out in judgment against them.

23. *All things*; which are good to eat, may at proper times be eaten, and even meat which had been offered to idols was not changed, and would not injure Paul: but it would not on that account be right for him to partake of it in idolatrous feasts, because his doing so might injure others.

24. *His own*; his own pleasure or profit merely. *Another's*; benefit, as well as his own.

25. *The shambles*; public markets. *Asking no question*; as for example whether it may not be the flesh of an animal sacrificed to an idol. For in such a case, though it should be so, you are not thereby made in the view of men a patron of idolatry.

shambles, *that* eat, asking no question for conscience' sake:[a]
26 For the earth *is* the Lord's, and the fulness thereof.[b]
27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat,[c] asking no question for conscience' sake.
28 But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that showed it, and for conscience' sake:[d] for the earth *is* the Lord's, and the fulness thereof:[e]
29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?
30 For if I by grace[f] be a partaker, why am I evil spoken of for that for which I give thanks?[g]
31 Whether therefore ye A. D. 53 eat, or drink, or whatsoever ye do, do all to the glory of God.[h]
32 Give none offence, neither to the Jews, nor to the Gentiles,[i] nor to the church of God:[h]
33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

1 He reproveth them, because in holy assemblies 4 their men prayed with their heads covered, 5 and women with their heads uncovered. 17 and because generally their meetings were not for the better but for the worse, 21 as, namely, in profaning with their own feasts the Lord's supper. 23 Lastly, he calleth them to the first institution thereof.

BE ye followers of me, even as I also *am* of Christ.[i]

[a] 1 Tim. 4:4. [b] Deut. 10:14; Psalm 24:1; 50:12. [c] Luke 10:7. [d] ch. 8:10, 12. [e] ver. 26. [f] Or, *thanksgiving*. [g] Rom. 14:6. [h] Col. 3:17; 1 Peter 4:11. [i] Gr. *Greeks*. [j] Romans 14:13; 2 Cor. 6:3. [i] Eph. 5:1; 1 Thess. 1:6.

26. *The earth is the Lord's;* we may therefore use any part of it in such a manner as will honor him and do good, and we should not desire to use it in any other way.

28. *Eat not;* lest your example injure him who gave the information.

29. *Judged of another man's conscience;* why should another man make the scruples of his conscience a measure of my liberty? This, with what follows in the next verse, is said in support of the assertion just made, "Conscience, I say, not thine own."

30. *By grace;* rather, as the margin, with thanksgiving, namely, to God. *Be a partaker;* of the food set before me. *Give thanks:* to God, thus showing that I worship him, and no idol. In this and the preceding verse the apostle vindicates for every Christian his liberty of conscience, while in the context he urges all to use their liberty so as not to give offence to the weak.

31. *Do all to the glory of God;* let it be your great object to honor him, and do the greatest good in your power.

32. *Give none offence;* no just occasion of offence.

33. *Please all men in all things;* so far as is consistent with fidelity to God and to them.

INSTRUCTIONS.

5. Persons may profess to be friends of God, observe his ordinances, and be favored with all external privileges, and yet fail of heaven. Unless they love God, and seek to honor him by obeying his commands, they will perish.

11. The judgments of God against transgressors recorded in the Old Testament, were designed to deter us from imitating their example, that we may escape their ruin.

16. Partaking of the Lord's supper is a solemn public profession of friendship to Christ, and devotion to his service. All who unite in it should be especially careful to avoid not only the reality, but the appearance of evil, and to adorn their profession by habitual holiness of life and conversation.

22. Persons cannot continue to unite with the wicked in the service of Satan, and yet be the friends of God; and those who seek their chief enjoyment in sensual gratifications, are provoking the Lord to destroy them.

28. The same action may under some circumstances be right, and under other circumstances be wrong. It is not always enough therefore to look at the action as it is in itself,

A. D. 59. 2 Now I praise you, brethren, that ye remember me in all things,[a] and keep the ordinances,* [b] as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ;[c] and the head of the woman *is* the man;[d] and the head of Christ *is* God.[e]

4 Every man praying or prophesying, having *his* head covered, dishonoreth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered, dishonoreth her head:[f] for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn:[g] but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God:[h] but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.[i]

9 Neither was the man created for the woman, but the woman for the man.

10 For this cause ought the woman to have power† on *her* head because of the angels.

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a Chap. 4:17. * Or, *traditions.* b Luke 1:6. c Eph. 5:23. d Gen. 3:16; 1 Pet. 3:1, 5, 6. e John 14:28; chap. 15:27, 28. f Acts 21:9. g Num. 5:18; Deut. 21:12. h Gen. 5:1. i Gen. 2:18, 22, 23. † That is, *a covering, in sign that she is under the power of her husband;* Gen. 24:65.

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disconnected from its circumstances, or at its effects on ourselves merely; but we must look also at the impression it will make and the effects it will have on others.

CHAPTER XI.

2. *Keep the ordinances;* the directions which I have given you. The apostle being compelled to censure certain practices in the Corinthian church, is careful to manifest towards them his candor and good will by commending their general regard to his precepts—an example which all who have occasion to censure their brethren will do well to imitate.

3. *Head;* rightful governor or ruler. *The head of Christ is God;* in the work of redemption, Christ, as Mediator, was subject to the Father, and acted in obedience to him. So Christians should be subject to Christ, and the woman to the man. It is the will of God that there should be a difference of condition, and this requires a difference in their appearance.

4. *Prophesying;* see note to chap. 12:28. *Having his head covered;* the apostle regards a covering on the head as a sign of subjection. He would have the men prophecy and pray with their heads uncovered, that they may not disown the dignity which God has conferred upon them as, under Christ, the head of the human family; their uncovered heads will be a sign that they have no earthly lord. *Dishonoreth his head;* according to some, his own head; according to others, Christ. Both interpretations come to the same thing, since it is through the dishonor which the man puts on his own head that he dishonors Christ, by seeming thus to subject himself to an earthly head.

5. *Dishonoreth her head;* her husband, by appearing as if she were not in subjection to the man. *That is even all one as if she were shaven;* it has the same significance, and therefore puts the same dishonor upon her head. The apostle means that one thing may as properly be done as the other. But all acknowledge the latter to be a reproach to her. The former was therefore a reproach also.

6. *Let her also be shorn;* have her hair cut off. *Let her be covered;* veiled, as a token of subjection to man.

7. *The image and glory of God;* his representative, and reflecting his glory as ruler of this lower world. Gen. 1:26–31; 2:16. *The glory of the man;* her excellence is an expression of his dignity and worth, since she was formed of him and for him. Gen. 2:18, 22, 23.

10. *Power;* that is, a veil, as the token of her husband's rightful authority over her, and of her subjection to him. *Because of the angels;* probably the holy angels, who, as "ministering spirits, sent forth to minister for them who shall be heirs of salvation," were present in the

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.[a]

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.[*]

16 But if any man seem to be contentious,[b] we have no such custom, neither the churches of God.

17 Now in this that I declare *unto you*, I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions[†] among you;[c] and I partly believe it.

19 For there must be also heresies[‡] among you,[d] that they which are approved may be made manifest among you.[e]

20 When ye come together therefore into one place, *this* is not to eat[§] the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.[f]

22 What! have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not?[‖] What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you,[g] That the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and said,

[a] Rom. 11:36. [*] Or, *veil.* [b] 1 Tim. 6:4. [†] Or, *schisms.* [c] chap. 1:11, 12. 1 Or, *sects.* [d] Matt. 18:7; 2 Pet. 2:1, 2. [e] Luke 2:35. [§] Or, *ye cannot eat.* [f] 2 Pet. 2:13; Jude 12. [‖] Or, *are poor.* [g] ch. 15:3.

Christian assemblies, and witnessed the propriety or impropriety of their conduct, as reflecting honor or dishonor on Christ and his cause.

11. *In the Lord;* according to his arrangement. Though one is subject to the other, both, on believing in Christ, are accepted of him. They are equally needful to, and should be equally respected and beloved by each other.

14. *It is a shame unto him;* because it makes him appear like a woman. God has made the two sexes different, and placed them in different stations; and a proper regard to him and one another requires that this difference should be seen in their apparel and deportment.

15. *A covering;* in the sense already explained, a token of her subjection to man.

16. *Contentious;* should any at Corinth contend that it was proper for women, in their worship, to appear like men, or men like women, Paul informed them that it was contrary to the teaching of the apostles and to the practice of the churches, and should be avoided.

17. *In this;* what he was about to mention.

18. *Come together in the church;* meet as a church, to worship God and celebrate the Lord's supper.

19. *There must be also heresies;* the word here means parties, divisions, sectaries. Such was human nature that these would exist; and one object of God in suffering them was, that it might be seen who were his friends.

20. *This is not to eat the Lord's supper;* such a mode of procedure cannot be a true eating of the Lord's supper; you cannot thus eat it in a proper or acceptable manner.

21. *Every one taketh before* the *other;* in connection with the Lord's supper they had a collation, consisting of what each one brought from his own home. This ought to have been shared by the poor equally with the rich. But instead of this, the shameful abuse prevailed here censured by the apostle.

23. *Received of the Lord;* it was communicated to Paul by Christ himself.

24. *This is my body;* a representation of it. Chap. 10:4.

A. D. 59. Take, eat; this is my body, which is broken for you: [a] this do in[*] remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do show[†] the Lord's death till he come.[b]

27 Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord, unworthily,[c] shall be guilty of the body and blood of the Lord.

28 But let a man examine himself,[d] and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation[‡] to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 If we would judge ourselves, we should not be judged.[e]

32 But when we are judged, we are chastened of the Lord,[f] that we should not be condemned with the world.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation.[§] And the rest will I set in order when I come.

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[a] Matt. 26:26. [*] Or, *for a.* [†] Or, *show ye.* [b] Rev. 22:20. [c] John 6:63, 64; chap. 10:21. [d] 2 Cor. 13:5; 1 John 3:20, 21. [‡] Gr. *judgment;* Rom. 13:2. [e] Psa. 32:5; 1 John 1:9. [f] Psa. 94:12, 13; Heb. 12:5–11. [§] Gr. *judgment.*

25. *Testament in my blood;* covenant, ratified by my blood.

26. *Eat this bread;* Christ does not call it flesh, and it was not flesh which they ate, but it was bread, representing the flesh or body of Jesus Christ, which was broken or crucified for the sins of men; and they were to do this from time to time, as a public expression of their faith in him, and devotion to his service.

27. *Unworthily;* in a careless, irreverent, and wicked manner. *Be guilty of the body and blood;* of casting contempt on Christ himself, resembling that which was cast upon him by his crucifiers.

28. *Examine himself;* as to his love to the Saviour, and his desire to honor him; as to his hatred of sin, and his longing for deliverance from it; his trust in the Redeemer, and disposition to imitate his example.

29. *Damnation;* judgment; he exposes himself to divine judgments. *Not discerning the Lord's body;* not discerning in the bread and wine the symbols of Christ's body and blood, but partaking of them irreverently, as if it were a common feast.

30. *For this cause;* on account of their irreverent and wicked manner of celebrating the Lord's supper. *Many sleep;* are dead. God had sent sickness among them, and many had died.

31. *If we would judge ourselves;* properly examine and decide concerning ourselves. *We should not be judged;* not punished of the Lord.

32. *Not be condemned;* the object of God in chastising his children in this world is, to lead them to repentance and reformation, that they may not in the future world be condemned.

33. *To eat;* in the celebration of the Lord's supper. *Tarry;* let no one partake till others are ready, and do all things decently and in order, to the honor of Christ and their own spiritual good.

34. *The rest;* other things which might need correction. Paul would regulate when he should visit them.

INSTRUCTIONS.

2. A disposition to commend in others whatever is commendable is essential in those who are called to administer reproof; and the manifestation of such a disposition tends to prepare men to receive reproof with kindness, and to be rightly affected by it.

7. It is the will of God that there should be due subordination of one class of persons to another, and that this should be manifested in their

CHAPTER XII.

1 Spiritual gifts 4 are diverse, 7 yet all to profit withal. 8 And to that end are diversely bestowed; 12 that by the like proportion, as the members of a natural body tend all to the 16 mutual decency, 22 service, 26 and succor of the same body; 27 so we should do one for another, to make up the mystical body of Christ.

NOW concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols,[a] even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God, calleth Jesus accursed:[*b] and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.[c]

4 Now there are diversities of gifts, but the same Spirit.[d]

5 And there are differences of administrations,[†] but the same Lord.

6 And there are diversities of operations,[e] but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.[f]

8 For to one is given by the

a 1 Thess. 1:9. * Or, *anathema.* b Mark 9:39; 1 John 4:2, 3. c Matt. 16:17. d Heb. 2:4; 1 Pet. 4:10. † Or, *ministries.* e Rom. 12:6, etc. f Eph. 4:7.

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dress and deportment. Our character, usefulness, and enjoyment very much depend upon suitably recognizing the relations which God has established, and acting in accordance with them.

15. As God has made a distinction between men and women, nature and common-sense teach that in their appearance it should be duly observed.

19. Divisions among professed Christians spring from their wickedness, and are productive of great evils; yet God in suffering them is wise and good. He often overrules them to show who are his true disciples.

25. As Christ instituted the ordinance of the supper, showed the proper mode of its administration, and commanded his disciples to observe it in remembrance of him till his second coming, all should be careful to obey his command.

32. In chastising his people for their sins, God is kind. He does not afflict them because he delights in it, but for their profit, that they may be partakers of his holiness, and thus escape endless condemnation. They should therefore in trials be submissive, search out and forsake their sins, be grateful for mercies, and commit themselves and all their interests to his gracious disposal.

CHAPTER XII.

2. *Ye were led;* by Satan and those under his influence. These words seem to contain the reason why the Corinthians should receive instruction respecting spiritual gifts. They have just come out of the darkness and ignorance of idolatry.

3. *I give you to understand;* he begins by stating a general rule whereby to test the genuineness of all alleged spiritual gifts. They all unite in putting supreme honor upon Christ. Compare 1 John 4:1-3. *Calleth Jesus accursed;* as an imposter. *Can say that Jesus is the Lord;* that is, say it in sincerity, with a true apprehension of the meaning of such a confession; in other words, acknowledge and receive him as the Messiah. Compare Matt. 11:25-27; 16:16, 17.

4. *Diversities of gifts, but the same Spirit;* throughout the whole of this chapter the apostle labors to show, first, the unity of these gifts, as all having the same Spirit for their author, and all conspiring for the same common end, the glory of God in the edification of the church; secondly, their variety, as having different outward forms, and designed to accomplish different specific objects.

5. *Differences of administrations;* or offices, which God has established, verses 28–30.

6. *Diversities of operations;* such as produce in different cases different effects.

7. *The manifestation of the Spirit;* in the gifts which he bestowed. *To profit withal;* for the benefit of men.

8–10. Diversities of gifts and offices, spoken of in verses 4, 5 *The*

A. D. 59. Spirit the word of wisdom;[a] to another, the word of knowledge by the same Spirit;[b]

9 To another, faith by the same Spirit;[c] to another, the gifts of healing by the same Spirit;[d]

10 To another, the working of miracles; to another, prophecy; to another, discerning of spirits;[e] to another, *divers* kinds of tongues;[f] to another, the interpretation of tongues:

11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.[g]

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.[h]

13 For by one Spirit are we all baptized into one body,[i] whether *we be* Jews or Gentiles,[*] whether *we be* bond or free; and have been all made to drink into one Spirit.[j]

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members every one of them in the body,[k] as it hath pleased him.[l]

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

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[a] Isa. 11:2, 3; ch. 2:6, 7. [b] ch. 13:2. [c] Eph. 2:8. [d] Mark 16:18; Jas. 5:14. [e] 1 John 4:1. [f] Acts 2:4, 7-11. [g] ver. 6. [h] ver. 27. [i] John 1:16; Eph. 4:5. [*] Or, *Greeks*. [j] John 7:37-39. [k] ver. 28. [l] Rom. 12:3; ver. 11.

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word of wisdom—the word of knowledge; the exact distinction between these two gifts has been a matter of doubt. Probably "wisdom" refers rather to the practical, and "knowledge" to the doctrinal in Christianity. According to this view "the word of wisdom" would be peculiar skill in explaining to men the way of life, exhibiting the motives to induce them to walk in it, and guiding their conduct in difficult situations: "the word of knowledge," on the other hand, would be that which comes from a deep insight into the doctrines of the gospel, including an understanding of the prophecies, types, and spiritual meaning of the Scriptures, and their true application and fulfillment. *Faith;* in a special sense. We are probably to understand an extraordinary measure of confidence in God, such as raises its possessor above the fear of man, and inspires him with the firm hope of success in the midst of dangers, difficulties, and hinderances. *Gifts of healing;* power to cure diseases. *The working of miracles;* in a general sense, miracles not confined to the healing of diseases. *Prophecy;* the inspired utterance of God's will in respect to the way of salvation, including also, as an occasional part of it, the foretelling of future events. See note to verse 28. *Discerning of spirits;* whether men who professed to exercise spiritual gifts, were guided by the Holy Ghost or by a false spirit. Compare 1 John 4:1. *Divers kinds of tongues;* power to speak various languages. *Interpretation of tongues;* power to translate, or tell the meaning of one language in the words of another.

11. *Dividing to every man;* bestowing different gifts and in different measures upon different persons, as the Holy Spirit sees best.

12. *So also is Christ;* the head of his spiritual body the church. All its members, like the different members of the human body, are united to one head, and should be, by mutual sympathy and affection, united to one another.

13. *By one Spirit;* the Holy Ghost. *To drink into one Spirit;* or, to drink of one Spirit. By his operation on our hearts, we become united in

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:[a]
23 And those *members* of the body, which we think to be less honorable, upon these we bestow* more abundant honor; and our uncomely *parts* have more abundant comeliness.
24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honor to that *part* which lacked:
25 That there should be no schism† in the body; but *that* the members should have the same care one for another.
26 And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.
27 Now ye are the body of Christ, and members in particular.[b]
28 And God hath set some in the church, first apostles,[c] secondarily prophets,[d] thirdly teachers, after that miracles,[e] then gifts of healings,[f] helps,[g] governments,[h] diversities‡ of tongues.[i]
29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers§ of miracles?
30 Have all the gifts of healing? do all speak with tongues? do all interpret?
31 But covet earnestly the best gifts: and yet show I unto you a more excellent way.

[a] Eccl. 4:9-12; 9:14, 15. * Or, *put on.* † Or, *division.* [b] Eph. 5:30. [c] Luke 6:13. [d] Acts 13:1. [e] ver. 10. [f] ver. 9. [g] Num. 11:17. [h] Heb. 13:17, 24. ‡ Or, *kinds.* [i] Acts 2:4-11. § Or, *powers.* [j] Matt. 5:6; Luke 10:42; chap 14:39.

spirit to Christ the head and to one another as members of his spiritual body the church.

22–26. *Are necessary;* the strongest and most prominent members of the body are not in all cases the most essential to human life, but often those which are more feeble and concealed. Those parts which need it, we cover and adorn; and we never think of neglecting, much less of despising any part because it is feeble, or needs special care. God has so ordered, that if one member, even the most feeble or uncomely, suffer, all suffer with it; and if one rejoice, or is in health and vigor, all experience the benefit.

25. *No schism;* no division or contest with one another. They have one common interest, and the welfare of each is for the good of all. So it should be with the different members of the church of Christ.

27. *Ye are the body of Christ;* ye, the whole body of believers, constitute the one spiritual body of Christ. *Members in particular;* each individual is a member of Christ's body, having his particular office assigned to him by the one common Head.

28–30. These were different offices which God established in the churches at first; referred to in verse 5. *Apostles;* men who had seen Christ after his resurrection, and were commissioned by him to testify to this fact, to reveal his will, work miracles in attestation of his truth, preach the gospel, gather churches, and do what was needful for the establishment of Christianity. *Prophets;* those who had the gift of prophecy. The apostle here assigns them a rank next to the apostles, and elsewhere he puts prophecy first among spiritual gifts. Chap. 14:1, etc. Like the prophets of the Old Testament, they spoke under the immediate inspiration of the Holy Spirit, Acts 2:17: like them, they unfolded to men the counsels of God, especially as contained in the way of salvation through Christ. Acts 13:1, 2; 15:32; and like them they also at times foretold future events, Acts 11:28; 21:11. *Teachers;* of the gospel. The term probably includes those who had "the word of wisdom" and "the word of knowledge," verse 8. *Helps;* persons appointed to assist in visiting the sick, instructing the ignorant, and relieving the needy. *Governments;* persons who directed the external order of the church.

31. *Covet;* earnestly desire. They had coveted what was most esteemed by men; but Paul would have them desire what was most esteemed by God, and without which, whatever else they might have, they

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CHAPTER XIII.

1 All gifts, 2, 3 how excellent soever, are nothing worth without charity. 4 The praises thereof, 13 and preference before hope and faith.

THOUGH I speak with the tongues of men and of angels,[a] and have not charity,[b] I am become *as* sounding brass, or a tinkling cymbal.

2 And though[†] I have *the gift of* prophecy,[c] and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains,[d] and have not charity, I am nothing.[e]

3 And though I bestow all my goods to feed *the poor*,[f] and though I give my body to be burned, and have not charity, it profiteth me nothing.[g]

4 Charity suffereth long, *and* is kind;[h] charity envieth not;[i] charity vaunteth not itself,[*] is not puffed up,[j]

5 Doth not behave itself unseemly, seeketh not her own,[k] is not easily provoked,[l] thinketh no evil;

6 Rejoiceth not in iniquity,[m] but rejoiceth in[†] the truth;

7 Beareth all things,[n] believeth all things,[o] hopeth all things,[p] endureth all things.[q]

a 2 Cor. 12:4. b 1 Pet. 4:8. c chap. 14:1. d Matt. 17:20. e Matt. 21:19. f Matt. 6:1, 3. g Matt. 7:22, 23; Jas. 2:14. h Prov. 10:12. i Jas. 3:16. * Or, *is not rash.* j Col. 2:18.

k chap. 10:24. l Prov. 14:17. m Rom. 1:32. † Or, *with.* n Rom. 15:1. o Psalm 119:66. p Rom. 8:24. q Job 13:15.

would be destitute and wretched. What this was he proceeded to show. *A more excellent way;* a way preëminently excellent; namely, the way of love, which he proceeds in the next chapter to point out.

INSTRUCTIONS.

7. All Christian gifts and graces come from the Holy Spirit. He bestows different measures of grace and means of influence upon different individuals, but always for the wisest reasons.

11. In bestowing miraculous powers upon the apostles and first teachers of Christianity, in calling them to their office, assigning them their fields of labor, fitting them for their work, and giving them success, the Holy Ghost has shown himself to be God; and with the Father and the Son, entitled to divine honors.

18. As God assigns to Christians their talents and opportunities, their condition and measure of influence, as will best promote his glory and the good of his kingdom, there is no more reason for strife among them as to which shall be the greatest, than among the members of the human body. The perfection and highest usefulness of each consists not in his possessing the talents, exerting the influence, or doing the duties of another, but in rightly discharging his own.

27. As all have a common interest, and are parts of one great whole, all should have a common sympathy; and by fidelity to Christ in the discharge of appropriate duties, labor for the general good.

CHAPTER XIII.

1. *Charity;* love to God and to men. *Sounding brass;* empty and worthless.

2. *Gift of prophecy;* see note to chap. 12:28. *Understand all mysteries, and all knowledge;* have the power of unfolding all the deep counsels of God as contained in his word, and of declaring by inspiration what has been hitherto concealed from the world. *All faith;* the faith of miracles.

4. *Suffereth long;* with patience, under injuries. *Is kind;* not to friends only, but to foes. *Envieth not;* is not uneasy at the prosperity of others. *Vaunteth not;* does not boast of its own excellence.

5. *Seeketh not her own;* as the chief end; is not selfish, but benevolent. *Thinketh no evil;* is not disposed to impute to others evil designs.

6. *Rejoiceth not in iniquity;* as is done by the selfish, whenever iniquity in themselves or others can be made subservient to their own personal interests, or the destruction of their enemies. *Rejoiceth in the truth;* in the reception and propagation of it, whoever may be the instruments, and whatever the effects on us.

7. *Beareth all things;* inflicted by others, so far as is consistent with duty, without being disposed to

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.[a]

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought[*] as a child: but when I became a man, I put away childish things.

12 For now we see through a glass,[b] darkly;[†] but then face to face:[c] now I know in part; but then shall I know even as also I am known.

13 And now abideth faith,[d] hope, charity, these three; but the greatest of these *is* charity.

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a Chap. 8:2. * Or, *reasoned.* b 2 Cor. 3:18; 5:7; Phil. 3:12. † Gr. *in a riddle.* c Matt. 18:10; 1 John 3:2. d Heb. 10:35, 39; 1 Peter 1:21.

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publish their misconduct or to punish it. *Believeth—hopeth all things;* is disposed to put the best construction upon men's conduct, and hope the best concerning them. *Endureth all things;* which it may be called to suffer in the path of duty.

8. *Never faileth;* it will continue to eternity; while the gifts of foretelling future events, or of miraculously speaking with tongues, or by inspiration understanding and communicating divine truth, will soon pass away as no longer necessary.

9. *We know in part;* that is, in our present state. *We prophesy in part;* we are not capable of either receiving or communicating truth by prophecy, except in a partial and imperfect way.

10. *That which is perfect;* the perfect knowledge of heaven. *That which is in part;* our present imperfect knowledge, with our present imperfect means of gaining it through prophecies, tongues, etc.

11. *A child—a man;* as the conceptions and speech of a lisping infant differ from those of an educated and full-grown man, so do our highest attainments in this life differ from what they will be in the life to come. *Childish things;* the imperfect conceptions and reasonings of a child. Supply, So in heaven we shall put away our imperfect conceptions of God's truth, and our imperfect helps for gaining it.

12. *Now;* in our present earthly state. *We see through a glass, darkly;* our knowledge of God and divine truth is indirect and obscure, like that of a man who looks not directly on the object itself, but only on a dim image of it, such as was reflected from the imperfect mirrors of the ancients. *But then;* in the heavenly state. *Face to face;* that is, immediately, and clearly, as one looks on the face of another. Compare Num. 12:8, and Exod. 33:11; Deut. 34:10. *Shall I know;* God and divine truth. *Even as also I am known;* more literally, even as also I have been known; that is, known by God in the present state; where our knowledge of him, though real and saving, is yet so faint and imperfect, that it may be better said that we are known of God, than that we know him. Gal. 4:9. The apostle plainly has in mind not the extent of our knowledge in the heavenly state, but rather its manner, as direct and clear.

13. *Abideth;* according to some, will outlive all miraculous gifts; according to others, will abide for ever: faith in the sense of confidence in God and Christ; and hope, as the joyous looking forward to an eternity of ever increasing blessedness. *The greatest of these is charity;* not only in itself, but because it is the root and ground of the other two.

INSTRUCTIONS.

1. As love to God and to men is the best gift which God bestows, all should most earnestly desire and cherish it in themselves and in others.

3. Men often eagerly pursue and glory in what will be to them of no permanent benefit. Nothing which they do or possess, without love to God and to men, will save them from perdition.

7. Love is so active in its nature and marked in its effects, that none need or ought to be in doubt whether they possess it.

13. Things which are only tempo

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CHAPTER XIV.

1 Prophecy is commended, 2, 3, 4 and preferred before speaking with tongues, 6 by a comparison drawn from musical instruments. 12 Both must be referred to edification, 22 as to their true and proper end. 26 The true use of each is taught, 27 and the abuse taxed. 34 Women are forbidden to speak in the church.

FOLLOW after charity, and desire spiritual *gifts*,[a] but rather that ye may prophesy.[b]

2 For he that speaketh in an *unknown* tongue,[c] speaketh not unto men, but unto God: for no man understandeth[*] *him*;[d] howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.[e]

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?[f]

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds,[†] how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?[g]

9 So likewise ye, except ye utter by the tongue words easy to be understood,[‡] how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many

a Chap. 12:31; Eph. 1:3. b Num. 11:25, 29. c Acts 2:4; 10:46. * Gr. *heareth.* d Acts 22:9.

e ver. 26. f ver. 26. † Or, *tunes.* g Num. 10:9. ‡ Gr. *significant.*

rary should never awaken our deepest interest or be our chief concern. Nothing should do this that will not last for ever.

CHAPTER XIV.

It is plain from the present chapter that the Corinthians measured the worth of the several spiritual gifts not so much from their power to edify the church, as from their adaptedness to strike the beholders with wonder. For this reason they were ready to put the gift of speaking in tongues above that of prophecy. This erroneous judgment the apostle now proceeds to correct.

2. *Speaketh not unto men;* conveys to them no instruction or edification. *But unto God;* who understands his spirit, and with whom he thus has communion. *Speaketh mysteries;* the mysteries of the gospel; its deep truths which have heretofore been hidden, or but dimly revealed.

5. *Greater is he that prophesieth;* because his office is more useful to the church, ver. 3. *Except he interpret;* from this and ver. 13 it is manifest that the two gifts of speaking with tongues and of interpreting them, chap. 12:10, might or might not be possessed by the same person. When a man had the gift of speaking with tongues without the power to interpret them, some think that he was unable to understand his own utterances. But the meaning seems rather to be, that though he spoke intelligibly to himself, he had not the gift of interpreting intelligibly to others. See further on ver. 14.

6. *By revelation;* so as to make to you a revelation. *By knowledge;* so as to communicate to you knowledge. *By doctrine;* teachings in the ordinary way, as distinguished from the utterances of prophecy. Unless he declared to them truths which they could understand and apply to practice, he would do them no good.

7. *A distinction;* the meaning of which shall be understood by the hearers.

8. *An uncertain sound;* the meaning of which is not understood.

9. *Easy to be understood;* better, as the margin, significant, that is, to the hearers. *Speak into the air;* your words shall be thrown away.

10. *None of them is without signification;* they all have meaning, and

kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian,[a] and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*,[*] seek that ye may excel to the edifying of the church.

13 Wherefore, let him that speaketh in an *unknown* tongue pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth, but my understanding is unfruitful.

15 What is it then? I will pray with the spirit,[b] and I will pray with the understanding also: I will sing with the spirit,[c] and I will sing with the understanding also.[d]

16 Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks,[e] seeing he understandeth not what thou sayest?

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17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding:[f] howbeit, in malice be ye children,[g] but in understanding be men.[† h]

21 In the law it is written,[i] With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.[j]

22 Wherefore tongues are for a sign,[k] not to them that believe, but to them that believe not:[l] but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church

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[a] Rom. 1:14. [*] Gr. *spirits.* [b] John 4:24. [c] Eph. 5:19; Col. 3:16. [d] Psa. 47:7. [e] chap. 11:24. [f] Eph. 4:14, 15; Heb. 5:13; 2 Pet. 3:18. [g] Psa. 131:2; Matt. 18:3; Rom. 16:19; 1 Pet. 2:2. [†] Gr. *perfect, or of a ripe age.* [h] Psa. 119:99. [i] John 10:34. [j] Isa. 28:11, 12. [k] Mark 16:17; Acts 2:6, etc. [l] 1 Tim. 1:9.

were designed to be understood; each language should therefore be used with those only who understand it.

11. *A barbarian unto me;* a foreigner, whose language is not understood.

12. *Are zealous;* earnestly desire. *Excel to the edifying of the church;* abound in these gifts in such a way as to edify the church.

13. *Pray that he may interpret;* either, that God will add to him the gift of interpretation; or, as the context seems rather to require, pray in such a way that he may interpret; namely, by adding interpretation to his prayer.

14. *My spirit prayeth;* goeth forth to God in holy and fervent desires, and is thus edified, ver. 4. *My understanding is unfruitful;* according to one view, it bears no fruit to myself, since it is not enlightened by what I utter; according to another and preferable view, it bears no fruit to others, since it communicates nothing to them in an intelligible way.

15. *With the understanding;* with the right use of it, in words which the hearers understand.

16. *Bless with the spirit:* praise God in language which others do not understand.

20. *Not children;* not carried away with sound and show, but men who look not to show, but to the edification of their brethren.

21. *It is written:* Isa. 28:11, 12. *Other tongues;* foreign languages. In this passage Jehovah threatens the men who treated with scorn the messages of their own prophets, who spoke to them in their own language, that he will speak to them by the lips of foreigners; namely, by giving them up to their dominion. The point on which the apostle insists is, that here foreign tongues are made a sign to unbelievers.

23. *All speak with tongues;* in for-

A. D. 59. be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, will they not say that ye are mad?[a]

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so falling down on *his* face he will worship God, and report that God is in you of a truth.[b]

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.[c] Let all things be done unto edifying.[d]

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three,[e] and let the other judge.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.[f]

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.[g]

33 For God is not *the author* of confusion,[*] but of peace, as in all churches of the saints.[h]

34 Let your women keep silence in the churches:[i] for it is not permitted unto them to speak; but *they are commanded* to be under obedience,[j] as also saith the law.[k]

35 And if they will learn any

[a] Acts 2:13. [b] Isa. 45:14; Zech. 8:23. [c] ver. 6. [d] ver. 40. [e] ver. 39; 1 Thess. 5:19, 20. [f] Job 32:11. [g] 1 John 4:1. [*] Gr. *tumult*, or *unquietness*. [h] chap. 11:16. [i] 1 Tim. 2:11, 12. [j] Eph. 5:22; Titus 2:5; 1 Peter 3:1. [k] Gen. 3:16; Num. 30:3-12; Esth. 1:20.

eign languages only. *Ye are mad;* appear deranged to him who does not understand you.

24. *All prophesy;* in language intelligible to those who hear. *He is convinced;* convicted of sin, and condemns his former course of life.

25. *Falling down on his face;* as penitents were wont to do in confessing their sins and imploring mercy. *In you;* among you, in your assembly.

26. *Come together;* in public assemblies for instruction and worship. *Every one;* one had a psalm to sing; another a doctrine or truth to inculcate; another a discourse to deliver; another an interpretation to give; and all were eager to speak, not considering that the object of each should be to do good, and the exercises should be so conducted as to be suited to this end.

27. *By two, or—three;* let not more than two or three speak at the same meeting, and these not together, but in succession; and let some one as they proceed give the meaning, that all the hearers may understand it.

28. *Let him;* who can speak only in an unknown tongue. *Speak to himself;* in silent meditation and prayer, but not utter in public what his hearers will not understand.

29. *The other;* in the original, the others: those who hear, let them judge whether what they hear is according to the word of God.

30. *He revealed;* by the Holy Ghost to one who is not speaking, as a thing which he ought to declare. *Hold his peace;* so that all shall have an opportunity to speak in succession.

31. *Ye may all prophesy;* each may speak in his turn, and thus all be benefited.

32. *Are subject;* they were able to control themselves in this matter. Though they were inspired, there was no need of more than one speaking at a time.

33. *God is not the author of confusion;* the Holy Spirit, by his inspiration, does not lead to it, nor does he approve it. All under his influence can and ought to avoid it. *Of peace;* order, harmony, and love, as is manifest in all well-regulated churches.

34. *In the churches;* in the public religious assemblies.

35. *If they will learn any thing;* be-

thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What! came the word of God out from you? or came it unto you only? [a]

37 If any man think himself to be a prophet, or spiritual,[b] let him acknowledge that the things that I write unto you are A. D. 59. the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy,[c] and forbid not to speak with tongues.

40 Let all things be done decently and in order.[d]

[a] Chap. 4:7. [b] 2 Cor. 10:7; 1 John 4:6. [c] chap. 12:31; 1 Thess. 5:20. [d] Ver. 26, 33.

yond what they can by hearing. *It is a shame;* because it is stepping out of their proper place, assuming what does not belong to them, and acting in this respect as if they were men. It is doing what God forbids.

36. *What! came the word—unto you only?* were you the first to receive or spread the gospel, that you, in the above-mentioned things, act so differently from other churches, as if you were wiser than they? By no means. Other churches have been much longer established, have had greater experience, and are more worthy of imitation.

37. *Prophet, or spiritual;* under the special guidance of the Holy Ghost, and qualified to judge in such matters. *Let him acknowledge;* if he does not, it will show that he does not think right.

38. *Be ignorant;* of the fact that the directions which Paul gave were the commandments of God. *Let him be ignorant;* it was not best for them to debate the matter further; but leave him to meet the consequences of his conduct.

39. *Covet to prophesy;* as the best gift. *Forbid not to speak with tongues;* as a gift good in its proper place, and when exercised in a proper way.

INSTRUCTIONS.

4. Endowments are valuable in proportion as they are useful, and it should be the object of all, in the exercise of their talents, to do good.

9. All the services in public worship should be in language understood by the worshippers.

15. The object of a wise and good minister is not to display himself, but to impart instruction, and thus be useful to those who hear him. Of course, he will not conduct any part of the public service in a language which his hearers do not understand.

20. To be carried away or greatly influenced by sound, external display, or any thing pertaining to manner merely, without enlightening the mind or purifying the heart, is childish, unworthy the character of men, especially of professed Christians.

25. The truths of the gospel plainly and kindly declared, are often so attended by the influences of the Holy Ghost, that persons who come to a place of public worship out of curiosity, or to ridicule the preacher and scoff at religion, are convicted of sin, led to condemn themselves, and join with those whom they came to oppose in sincerely worshipping God.

28. Unless a minister speak in a language which his hearers understand, or some one interpret to them his meaning, it is the will of God that he should not speak at all. Suppose he speaks in Latin, and says, "This is not an unknown tongue, but is perhaps the best known in the world;" if his hearers do not understand it, he sacrifices their good and violates the revealed will of God.

32. The Holy Spirit by his influences does not lessen a man's control over himself, but increases it, and leads him to do, not things which are unsuitable, but those which in themselves are right, and in their tendency useful.

37. Spiritually minded persons, who are influenced by the Holy Ghost, and rightly understand truth and duty, will acknowledge that the directions given by Paul about ministers' speaking in a language known to their hearers, about women's keeping silence in the church, and about the avoidance of all tumult and confusion in public worship, are commandments of God which all should obey.

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CHAPTER XV.

2 By Christ's resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruit, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.

MOREOVER, brethren, I declare unto you the gospel which I preached unto you,[a] which also ye have received,[b] and wherein ye stand;[c]

2 By which also ye are saved, if ye keep[†] in memory what[†] I preached unto you,[d] unless ye have believed in vain.[e]

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;[f]

4 And that he was buried, and that he rose again the third day according to the scriptures:[g]

5 And that he was seen of Cephas, then of the twelve:[h]

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also,[i] as of one born out of due time.[j]

9 For I am the least of the apostles,[j] that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me, was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me.[k]

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

12 Now if Christ be preached that he rose from the dead, how

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[a] Gal. 1:11. [b] chap. 1:4-8. [c] 1 Pet. 5:12. [d] Or, *hold fast.* [†] Gr. *by what speech.* [d] Heb. 3:6. [e] Gal. 3:4. [f] Gen. 3:15; Psa. 22:1, etc.; Isa. 53:1, etc.; Dan. 9:26; Zech. 13:7; Luke 24:26, 46. [g] Psa. 16:10; Hos. 6:2. [h] Luke 24:34, etc. [i] Acts 9:17. [j] Or, *an abortive.* [j] Eph. 3:7, 8. [k] Matt. 10:20.

CHAPTER XV.

1. *I declare unto you the gospel;* I make once more a statement of the gospel. He says this with especial reference to one of its great foundation doctrines, the resurrection of Christ, and in him, of all his believing people. *Wherein ye stand;* upon which your church is founded, and upon which all your hopes rest.

3. *Received;* by inspiration, and directly from the Lord Jesus Christ. *Christ died for our sins;* on account of them; as an atoning sacrifice, the just for the unjust. 1 Pet. 3:18. *The Scriptures;* as foretold of him in the Old Testament. Psa. 22:1-31; Isa. 53:1-9; Dan. 9:24-26; Zech. 12:10; 13:7.

4. *The Scriptures;* Psalm 16:10, 11; Isaiah 53:10-12; Hos. 6:2.

5. *Cephas;* Peter. *Twelve;* the apostles.

6. *Brethren;* disciples of Christ. *Remain;* are now alive. *Are fallen asleep;* are dead.

7. *James;* supposed to be the James who wrote the epistle, and who was called James the less.

8. *Out of due time;* as by an untimely birth. A proverbial expression to denote unworthiness.

9. *The least of the apostles;* least worthy, or most unworthy and guilty. Eph. 3:8. *Not meet;* not worthy, or fit, Acts 9:1; 26:9-11.

10. *Not in vain;* it was not inoperative; it led me to labor more *than they all;* than any of the apostles. *Not I;* not on account of any thing spiritually good naturally in him. Matt. 10:20.

11. *They;* the other apostles. *We preach;* the same great truths—Christ crucified for the sins of men, and raised for their justification. Rom. 4:25.

12. *Is no resurrection of the dead?* no such thing as a resurrection of the dead? The men against whose error the apostle wrote, denied, doubtless on philosophical grounds, the possibility of a resurrection from the dead. He proceeds to show, first, that such a denial involves the denial of Christ's resurrection, and consequently of the gospel itself, with all the hopes that are built on it, verses 13-19; 29-32; secondly,

say some among you that there is no resurrection of the dead?[a]
13 But if there be no resurrection of the dead, then is Christ not risen:[b]
14 And if Christ be not risen,[c] then *is* our preaching vain, and your faith *is* also vain.
15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.
16 For if the dead rise not, then is not Christ raised.
17 And if Christ be not raised,[d] your faith *is* vain; ye are yet in your sins.
18 Then they also which are fallen asleep in Christ are perished.
19 If in this life only we have hope in Christ, we are of A. D. 59. all men most miserable.[e]
20 But now is Christ risen from the dead,[f] *and* become the first-fruits of them that slept.[g]
21 For since by man *came* death,[h] by man *came* also the resurrection of the dead.[i]
22 For as in Adam all die, even so in Christ shall all be made alive.
23 But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming.[j]
24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father;[k] when he shall have put down all rule, and all authority and power.
25 For he must reign, till he hath put all enemies under his feet.[l]

[a] Acts 26:8. [b] 1 Thess. 4:14. [c] Acts 17:31. [d] Rom. 4:25. [e] John 16:2; ch. 4:13; 2 Tim. 3:12. [f] 1 Pet. 1:3. [g] Acts 26:23; Col. 1:18; Rev. 1:5. [h] Rom. 5:12, 17. [i] John 11:25. [j] 1 Thess. 4:15–17. [k] Dan. 7:14, 27. [l] Psa. 2:6–10; 45:3–6; 110:1; Eph. 1:22; Heb. 1:13.

that the certain fact of Christ's resurrection is an earnest and pledge of our resurrection also, ver. 20–28. He then proceeds further to meet objections to the doctrine, and make various explanations and revelations concerning it.

14. *Vain;* useless, because not true.

17. *Your faith is vain;* it cannot save you. *Ye are yet in your sins;* unpardoned, because no one can be pardoned except through the atonement and righteousness of Christ, which, if he has not risen from the dead, never has been accepted; and there is no way of salvation, except by one's own works, which to sinful man is impossible.

18. *Fallen asleep in Christ;* died believing in Christ's resurrection, and expecting to be saved through him. *Are perished;* since no salvation has been provided for them, they have died under the curse of God's law, which is the death of the soul.

19. *Most miserable;* because we have exposed ourselves to all manner of sufferings and hardships to no purpose, and all our hopes are destined to end in disappointment.

20. *Now is Christ risen;* the apostle comes now to the triumphant assertion of the fact, the proof of which he has already stated. *First-fruits;* a pledge that all united by faith to Christ would rise again. *Them that slept:* the pious dead. Elsewhere he affirms the resurrection of both the just and unjust, Acts 24:15; but here he dwells more particularly on the resurrection of the dead in Christ.

21. *By man;* Adam. *By man;* Jesus Christ.

22. *In Adam all die;* all having become sinners through him, as is stated in Romans 5:12, 17–19. *In Christ shall all be made alive;* he shall raise to life the whole human family, John 5:28, 29; but here the apostle has especially in view the resurrection of the righteous.

23. *Christ the first-fruits;* he is the first who rose from the dead to die no more: and his resurrection was a sure pledge that his people at his coming will likewise rise, to live and reign with him for ever. Matt. 25:34, 46; John 14:19.

24. *The end;* of the present state of things—the day of judgment. *Delivered up the kingdom;* that which he received as Mediator, having completed the work for which he received it. *Put down all rule—authority—power;* conquered all enemies.

25. *Must reign;* as Mediator till then, in order to fulfil the predic-

A. D. 59. 26 The last enemy *that* shall be destroyed *is* death.[a]
27 For he hath put all things under his feet.[b] But when he saith, All things are put under *him*, *it is* manifest that he is excepted which did put all things under him.
28 And when all things shall be subdued unto him,[c] then shall the Son also himself be subject unto him that put all things under him,[d] that God may be all in all.
29 Else what shall they do which are baptized for the dead,[e] if the dead rise not at all? why are they then baptized for the dead?
30 And why stand we in jeopardy every hour?[f]
31 *I* protest by your[*] rejoicing which I have in Christ Jesus our Lord,[g] I die daily.[h]
32 If after[†] the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to-morrow we die.[i]
33 Be not deceived: evil communications corrupt good manners.[j]
34 Awake to righteousness, and sin not;[k] for some have not the knowledge of God: I speak *this* to your shame.[l]
35 But some *man* will say, How are the dead raised up?[m] and with what body do they come?
36 *Thou* fool, that which thou sowest is not quickened, except it die:[n]

[a] Hos. 13:14; 2 Tim. 1:10; Rev. 20:14. [b] Psa. 8:6. [c] Phil. 3:21. [d] ch. 11:3. [e] Rom. 6:5, 4. [f] 2 Cor. 11:26. [*] Some read, *our*. [g] Phil. 3:3.
[h] Rom. 8:36. [†] Or, to speak *after*. [i] Eccl. 2:24; Isa. 22:13. [j] ch. 5:6. [k] Rom. 13:11; Eph. 5:14. [l] ch. 6:5. [m] Ezek. 37:3. [n] John 12:24.

tions of scripture concerning him. Psa. 2:6–12; 46:3–7; 110:1.

26. *Death;* Christ will abolish or destroy this, when, at the general resurrection, he delivers his people from its power.

27. *He saith;* Psa. 8:6. *He;* God.

28. *The Son—be subject;* the chief object of his Mediatorship will then have been accomplished.

29. This verse is connected in argument with ver. 19. *Else;* if there is no resurrection, what is the advantage of being baptized and exposed to innumerable dangers, and even to death itself, in hope of one? *Baptized for the dead;* according to some, the meaning is this: Why, when many for their attachment to Christ are put to death, do multitudes in the face of death openly profess by baptism to be his disciples, and thus take their place?

30. *And why;* do we who have professed this continue, without wavering, to brave cheerfully all its dangers?

31. *I protest;* solemnly affirm. *I die daily;* am daily exposed to death, on account of my attachment to Christ as a crucified and risen Saviour.

32. *Fought with beasts;* exposed myself to instant and violent death. *Let us eat and drink;* if there is no resurrection to eternal life, let us avoid all the pain and enjoy all the pleasures we can now, according to the maxim of those who live only for the present world.

33. *Be not deceived;* by the false opinions and reasoning of wicked men. *Evil communications;* familiar intercourse with the wicked is corrupting. This was a sentiment expressed by Menander, a Greek poet, whom Paul quoted.

34. *Awake to righteousness;* the original is very strong: Awake out of your intoxication, namely, with sin and error. Let the certainty of retribution arouse you to duty, and restrain you from sin; for *some* among you have not that knowledge of God which leads them to believe and obey him. *To your shame;* for they had means and opportunities to know and do better.

35. *Some man;* who, because he cannot understand the manner in which men will be raised, or with with what bodies, concludes there will be no resurreotion.

36. *Fool;* measuring your faith by your ignorance, and because you cannot understand the manner, rejecting the fact; when there is nothing more unaccountable in the case of the resurrection-body, than there is in the quickening of a seed

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But God giveth it a body as it hath pleased him, and to every seed his own body.[a]

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: [b] but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun,[c] and another glory of the A. D. 59. moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also *is* the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonor; it is raised in glory: [d] it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.[e]

45 And so it is written, The first man Adam was made a living soul; [f] the last Adam *was made a* quickening spirit.[g]

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a Gen. 1:11, 12. b Gen. 1:16. c Psa. 19:4, 5. d Daniel 12:3; Matt. 13:43; Phil. 3:21. e Luke 24:31; John 20:19, 26. f Gen. 2:7. g John 5:21; 6:33, 40.

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sown, through its death, into a new body. *Quickened;* made to live and grow into a new plant.

37. *Bare grain;* a naked kernel of grain.

38. *Giveth it;* the seed sown. *To every seed his own body;* so that each grain preserves its identity, wheat producing wheat, and barley, barley. In this illustration three things are to be noticed: first, the seed sown is not quickened into a new plant except it die, that is, be itself dissolved and perish, as it always does in germination; secondly, the new plant with its seed is not the grain itself that was sown; yet, thirdly, it is the same in kind, and thus preserves its identity, each seed reproducing its own body. So the heavenly body that shall spring from the death of this earthly body, though not that body of flesh and blood that was sown in the grave, shall yet be the same body in such a sense that at the resurrection every one shall receive again his own body.

39–41. *All flesh is not the same flesh—celestial bodies, and bodies terrestrial—one glory of the sun, and another glory of the moon:* the apostle introduces another argument, drawn from the variety that exists by the power of God among natural bodies, to show how easily he may cause the bodies raised to differ greatly from those that died. The contrast between terrestrial and celestial bodies seems to hint at that between our present and our future bodies, as given in verses 42–54. Some have thought that in referring to the difference in glory among the heavenly bodies, he has in view different degrees of glory and blessedness among the righteous in heaven. This, however, he does not afterwards insist on, but only the great contrast between the corruptible body and the incorruptible.

43. *In power;* strong, and not subject to disease or death.

44. *A natural body—a spiritual body;* in the original Greek the word rendered "natural" is the adjective corresponding to the word rendered "soul" in verse 45. In order better to understand the force of the quotation in that verse, we might render the present thus: It is sown a soul-body; it is raised a spirit-body: the word soul being used as it is in Gen. 2:7, to denote man in his present earthly state as inhabiting an animal body, and subject to animal passions and wants; while the spiritual body will have no animal nature, and be subject to no animal wants.

45. *It is written:* Gen. 2:7. The quotation extends only to the first clause of the verse. *The first man Adam;* whose nature we all inherit. *Was made a living soul;* see note to verse 44. *The last Adam;* Christ; to

A. D. 59. 46 Howbeit, that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

47 The first man *is* of the earth, earthy: the second man *is* the Lord from heaven.[a]

48 *As is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.[b]

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God;[c] neither doth corruption inherit incorruption.

51 Behold, I show you a mystery: We shall not all sleep, but we shall all be changed,[d]

52 In a moment, in the twinkling of an eye, at the last trump: [e] for the trumpet shall sound,[f] and the dead shall be raised incorruptible,[g] and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.[h]

54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death *is* swallowed up in victory.[i]

55 O death, where *is* thy sting? O grave,* where *is* thy victory?[j]

56 The sting of death *is* sin;[k] and the strength of sin *is* the law.[l]

57 But thanks *be* to God,[m] which giveth us the victory through our Lord Jesus Christ.[n]

58 Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord,[o] forasmuch as ye know that your labor is not in vain in the Lord.

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[a] John 3:13, 31. [b] Rom. 8:29. [c] John 3:3, 5. [d] 1 Thess. 4:15–17. [e] 2 Pet. 3:10. [f] Zech. 9:14; Matt. 24:31. [g] John 5:25. [h] 2 Cor. 5:4; 1 John 3:2. [i] Isa. 25:8. * Or, *hell.* [j] Hosea 13:14. [k] Rom. 6:23. [l] Rom. 4:15. [m] Rom. 7:25. [n] Rom. 8:37; 1 John 5:4, 5. [o] 2 Pet. 3:14.

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the nature of whose heavenly body our spiritual bodies will be made like. *A quickening spirit;* a spirit having life in himself, and bestowing spiritual life and a spiritual body upon all who are his.

47. *The Lord from heaven;* Isa. 9:6, 7; Mal. 3:1; John 17:5; 2 Cor. 8:9; Phil. 2:6. He is therefore not earthy, but heavenly in his nature.

48. *Such are they also that are earthy;* descendants of Adam, and naturally like him in body and soul. *That are heavenly;* friends of Christ, like him in body and spirit. Phil. 3:21.

49. *The image of the heavenly;* In both soul and body. Rom. 8:29; 1 John 3:2; Phil. 3:21.

50. *Flesh and blood cannot inherit;* our bodies must undergo a change, such as is effected in the resurrection, in order to fit them to live in heaven.

51. *Not all sleep;* Christians who shall be living at the end of the world will not die, but will experience a change similar to that which those who have died will experience in the resurrection, that they may be spiritual, incorruptible, and immortal.

54. *Then;* when the dead have been raised, and the living so changed as to fit them to live and reign with Christ. *The saying;* shall be fulfilled that is written in Isaiah 25:8.

55. *Thy sting;* that by which thou didst terrify men. Hos. 13:14. *Thy victory;* by which thou didst hold men as vanquished.

56. *The sting of death;* that which makes death terrible, is sin. Rom. 4:15; 6:23.

57. *The victory;* over sin, death, and every foe. Rom. 7:25; 8:1, 37.

58. *Steadfast;* in the faith and practice of the gospel, in habitual lively confidence of the resurrection, the day of judgment, and the retributions of eternity. *Unmovable;* not discouraged by opposition or difficulties; not led even to doubt about the complete fulfillment of all which God has declared. *In the work of the Lord;* in labors to honor him and do good. *Your labor is not in vain in the Lord;* what you do to honor Christ shall receive a glorious and an eternal reward.

INSTRUCTIONS.

11. That Jesus Christ died for the sins of men, and rose again for the

CHAPTER XVI.

1 He exhorteth them to relieve the want of the brethren at Jerusalem. 10 Commendeth Timothy, 13 and after friendly admonitions, 15 closeth his epistle with divers salutations.

NOW concerning the collection for the saints, as I have given order to the churches of Galatia,[a] even so do ye.

2 Upon the first *day* of the week[b] let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters,[c] them will I send to bring your liberality[*] unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia:[d] for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me,[e] and *there are* many adversaries.[f]

10 Now if Timotheus come,[g] see

justification and salvation of all who believe on him, are fundamental doctrines of the gospel, and are taught as such by all who are prepared and called by Christ to preach it.

20. That Christ arose from the dead, God has shown to be certain, and with equal certainty that all his people who die will rise also.

42. Many things take place, the manner of which men cannot understand; and for them to disbelieve what God has declared, because they cannot understand the manner in which it will be accomplished, is great folly.

58. The certainty of the resurrection, of the day of judgment, and the retributions of eternity, should lead all to make it their great object to learn and do the will of God; hearkening daily to his voice, believing heartily his declarations, and obeying cheerfully and perseveringly his commands.

CHAPTER XVI.

1. *Collection;* for the relief of poor saints at Jerusalem. Verse 3.

2. *Upon the first day of the week;* the day set apart and observed by the apostles and Christians as the Lord's day, the Christian Sabbath. *Lay by him in store;* at home. *That there be no gatherings;* that their gifts might be ready when the apostle should come.

3. *By—letters;* this may mean letters from the brethren at Corinth, or letters by Paul, commending the messengers to his friends at Jerusalem.

5. *When I shall pass through Macedonia;* rather, when I have passed through Macedonia. This was an alteration of his original plan, which he had in some way made known to them, and for this some in Corinth charged him with changeableness of purpose. 2 Cor. 1:15-17.

7. *By the way;* on his way to Macedonia, according to his first plan. See above. Such a visit would not only have been brief, but would have brought him to Corinth before the present epistle could have had time to produce its intended effects. See 2 Cor. 1:23; 2:1-3. *Tarry a while;* on his return.

8. *Pentecost;* this feast was celebrated in June, fifty days after the Passover, which was in April. Acts 2:1.

9. *A great door and effectual;* a great opportunity for successfully preaching the gospel. *Many adversaries;* opposers of Paul and his preaching. This made it necessary that he should remain for the present at Ephesus, where he wrote to the Corinthians this epistle.

10. *Without fear;* occasioned by opposition or neglect on your part. *He worketh;* is a wise and faithful minister.

[a] Gal. 2:10. [b] Acts 20:7; Rev. 1:10. [c] 2 Cor. 8:19. [*] Or, *gift.* [d] 2 Cor. 1:15, 16. [e] Acts 14:27; 2 Cor. 2:12; Col. 4:3; Rev. 3:8. [f] Phil. 3:18. [g] Acts 19:22.

A. D. 59. that he may be with you without fear: for he worketh the work of the Lord,[a] as I also *do*.

11 Let no man therefore despise him:[b] but conduct him forth in peace,[c] that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos,[d] I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye,[e] stand fast in the faith,[f] quit you like men,[g] be strong.[h]

14 Let all your things be done with charity.[i]

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia,[j] and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such,[k] and to every one that helpeth with *us*, and laboreth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus; for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and yours: therefore acknowledge ye them that are such.[l]

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord,[m] with the church that is in their house.[n]

20 All the brethren greet you. Greet ye one another with a holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ,[o] let him be Anathema,[p] Maran-atha.[q]

23 The grace of our Lord Jesus Christ *be* with you.[r]

24 My love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi, by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

[a] Phil. 2:19-22. [b] 1 Tim. 4:12. [c] 3 John 6. [d] chap. 1:12. [e] 1 Pet. 5:8. [f] 2 Thess. 2:15. [g] ch. 14:20. [h] Eph. 6:10. [i] 1 Pet. 4:8. [j] Rom. 16:5. [k] Heb. 13:17. [l] 1 Thess. 5:12. [m] Acts 18:26. [n] Rom. 16:5, 15. [o] Eph. 6:24. [p] Gal. 1:8, 9. [q] Jude 14, 15. [r] Rom. 16:20.

11. *Conduct him forth in peace;* when he has finished his work among you, and is prepared to leave Corinth. *With the brethren;* whom he expected to come from Corinth to Ephesus. Compare Acts 19:21, 22.

13. *Watch;* against temptation. *Stand fast;* in the faith and practice of the gospel. *Like men;* act in a manly and not a puerile manner. *Be strong;* in the grace which is in Christ Jesus.

14. *Charity;* love to God and men.

15. *House;* family. *First-fruits;* the first persons who were converted in Achaia by the ministry of Paul. *Ministry of the saints;* to assist and benefit Christians.

16. *Submit yourselves;* treat them with respect, and be suitably influenced by them.

17. *Coming of Stephanas;* he had come to Ephesus, but his family remained at Corinth. Verse 15. *That which was lacking on your part;* in ministering to my comfort. That which, by reason of my separation from you, you could not bestow, they have given by their personal presence.

18. *Acknowledge ye them;* as friends of Christ, and worthy of imitation.

19. *The church—in their house;* the Christians who worshipped there.

21. *The salutation of—Paul;* he employed the hand of another in writing the previous part of the epistle, but this and what follows he wrote with his own hand.

22. *Anathema;* accursed, that is, of God. *Maran-atha;* the Lord cometh, namely, to judgment. This addition to the anathema contains a solemn intimation of the time when it will be fulfilled.

Was written from Philippi; the superscriptions to the epistles are not a part of the inspired Scriptures, but were added at a later period, and contain errors. From verse 8 of this chapter it appears that Paul wrote this epistle from Ephesus.

INSTRUCTIONS.

1. Faithful ministers of the gospel will, if practicable, induce their hearers liberally to contribute for the benefit of the needy; and regular, systematic beneficence will, in the end, be much more abundant than that which is merely occasional, and much more useful, both to givers and receivers.

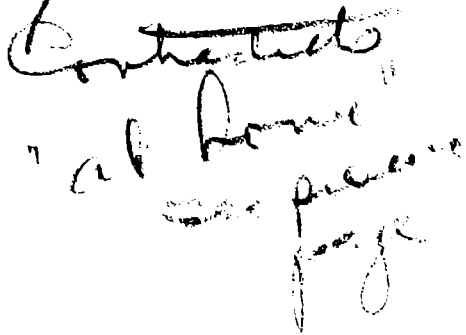
2. As the first day of the week is the Lord's day, and from his resurrection has been observed by his people as sacred to his worship, it is a proper time for them to consider his goodness, and contribute, or lay by in store, as he has prospered them, for the supply of the wants of their fellow-men.

7. In forming plans for future action, we should ever remember our dependence on God, seek to understand his will, and commit ourselves in well-doing to his merciful guidance and disposal.

12. Christian brethren, and even pious and faithful ministers of the gospel, may differ in judgment about the best way of doing good; and while they exercise the right of private judgment as to their own duty, they should cheerfully concede the same privilege to others.

19. The meeting and conference of Christians from different and distant places may be the means not only of their own comfort, but of their increased usefulness to one another, and to their fellow-men.

24. When called to administer reproof, or to proclaim the fearful doom of the incorrigibly wicked, while we should endeavor to do it with fidelity, we should also do it with affection, and in all suitable ways show that it springs not from enmity or indifference, but from love; and that it is our earnest desire that even our greatest opposers may so conduct, that the grace of our Lord Jesus Christ shall be with them now and for ever. Amen.



THE

SECOND EPISTLE OF PAUL THE APOSTLE

TO THE CORINTHIANS.

THE second epistle to the Corinthians was written, not many months after the first, from Macedonia, where the apostle was occupied in completing a collection for the poor saints at Jerusalem, chap. 8:1, etc.; 9:1–4. Whether he wrote from Philippi, according to the subscription to the epistle, or from some other place of Macedonia, cannot be determined. The occasion of the epistle was manifestly the report which he had received from Titus, and as is generally thought from Timothy also, 1 Cor. 4:17 and 16:10, of the effect of his first epistle. So far as the main body of the Corinthian Christians was concerned, this was highly favorable, and for it he devoutly thanks God, chap. 7:6, 7; commends their prompt obedience; directs them to restore the excommunicated person to their communion; and discusses very fully the matter of the collection for the poor Christians at Jerusalem, chaps. 8, 9. But this very success with the better part of the church had imbittered his enemies, and made them more determined in their opposition to him. They accused him of levity in changing his plans, chap. 1:17; of uttering threats which he would not dare to execute when present among them, chap. 10:9–11; of making a gain of them by indirect means, ch. 12:16–18; and in various ways disparaged his apostolical standing and character. This led him to dwell with great earnestness and fulness on the purity of his apostolic life, and the abundance of his labors and

sufferings in behalf of Christ's cause, always with reference more or less direct to his enemies. The prominence which he is thus forced to give to his own person and labors as an apostle of Christ, constitutes the most remarkable feature of the present epistle. All this came about by the wisdom of God, who placed his servant in such circumstances that fidelity to the cause of truth compelled him unwillingly to set forth in himself the character of a true minister of the gospel in bright contrast with that of those vain-glorious and selfish men who, under a show of great worldly wisdom, seek to create parties in the church of Christ for their own private honor or emolument. The particular occasion which called forth this epistle soon passed away; but the epistle itself remains a rich treasure for all believers, especially for all Christian teachers.

CHAPTER I.

1 The apostle encourageth them against troubles by the comforts and deliverances which God had given him, as in all his afflictions, so particularly in his late danger in Asia. 12 And calling both his own conscience and theirs to witness of his sincere manner of preaching the immutable truth of the gospel, 15 he excuseth his not coming to them, as proceeding not of lightness, but of his lenity toward them.

PAUL, an apostle of Jesus Christ by the will of God,[a] and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:[b]

2 Grace *be* to you and peace from God our Father, and *from* the Lord Jesus Christ.[c]

3 Blessed *be* God, even A. D. 60. the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;[d]

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.[e]

6 And whether we be afflicted, *it is* for your consolation and salvation,[f] which is effectual[*] in the enduring of the same sufferings which we also suffer: or

[a] 1 Tim. 1:1; 2 Tim. 1:1. [b] Phil. 1:1; Col. 1:2. [c] Rom. 1:7; 1 Cor. 1:3; Gal. 1:3; Phil. 1:2; Col. 1:2. [d] Eph. 1:3; 1 Pet. 1:3. [e] Col. 1:24. [f] ch. 4:15. [*] Or, *wrought.*

CHAPTER I.

5. *The sufferings of Christ;* sufferings like those of Christ, or endured in Christ's cause. All Christ's disciples, each in his own measure, must first suffer with Christ, that they may afterwards be partakers of his glory. Rom. 8:17; 2 Tim. 2:12.

6. *It is for your consolation and salvation;* our affliction is endured in behalf of you, as of all the churches, and redounds to your comfort and salvation. *Which is effectual;* which salvation of yours—including also the consolation accompanying it—is effectual; that is, active and efficacious. It has a vigorous life and growth in your souls, and exerts its power in them more and more. *In the enduring—we also suffer;* not while you simply look on and see us suffer in your behalf, but while you share with us the same sufferings.

A. D. 60. whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.[a]

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia,[b] that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence* of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:[c]

10 Who delivered us from so great a death, and doth deliver:[d] in whom we trust that he will yet deliver *us;*

11 Ye also helping together by prayer for us,[e] that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many in our behalf.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom,[f] but by the grace of God,[g] we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you, than what ye read or acknowledge; and I trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also *are* ours in the day of the Lord Jesus.[h]

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;†

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[a] Rom. 8:17; 2 Tim. 2:12. [b] Acts 19:23, etc. * Or, *answer.* [c] Jer. 17:5, 7. [d] 2 Pet. 2:9.

[e] Rom. 15:30; Phil. 1:19; Jas. 5:16-18. [f] 1 Cor. 2:4, 13. [g] 1 Cor. 15:10. [h] Phil. 4:1. † Or, *grace.*

7. *The consolation;* which Christ gives to those who suffer for his sake.

8. *Pressed out of measure;* exceedingly distressed.

9. *Sentence of death;* were cut off from all human means of help, and doomed apparently to immediate death.

10. *From so great a death;* of the particular kind of death to which the apostle was exposed we have no certain knowledge. We only know from the present verse that it was very terrible.

11. *The gift;* the deliverance just referred to. *By the means of many persons;* by means of their intercessory prayers for the apostle and his helpers, which God heard and answered. *By many;* the many who have prayed for the gift.

12. *In simplicity;* with a single view to the glory of God and the good of men. *Fleshly wisdom;* worldly, selfish, underhanded policy. *Had our conversation;* conducted ourselves in all things; according to the old meaning of the word conversation, that is, deportment, manner of life. *To you-ward;* in whose case there has been especial occasion for circumspection.

13. *Than what ye read;* the opponents of Paul in Corinth had probably accused him of insincerity in his former epistle. He assures them that he has no hidden end, but that what they read is precisely what he means. *Or acknowledge;* more exactly, or also acknowledge; that is, recognize and know to be true from your own personal acquaintance with me: as much as to say, What I write agrees with what you already know of me. *Shall acknowledge even to the end;* by finding me to be a person who does not change.

14. *In part;* he makes this limitation because there were some in Corinth who did not acknowledge his worth and authority as an apostle of Jesus Christ.

15. *In this confidence;* that we are your rejoicing, and ye ours, as verse 14. *To come unto you before;* before visiting Macedonia, whence he wrote to them this letter; namely, by calling on the Corinthians on his way thither, verse 16. *A second benefit;* the words probably mean, the benefit of a second visit from me when I should return to you from Macedonia, as stated in the following verse.

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.[a]

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh,[b] that with me there should be yea, yea, and nay, nay?

18 But *as* God *is* true, our word[*] toward you was not yea and nay.[c]

19 For the Son of God,[d] Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of A. D. 60. God in him *are* yea, and in him Amen,[e] unto the glory of God by us.

21 Now he which establisheth us with you in Christ,[f] and hath anointed us,[g] *is* God.

22 Who hath also sealed us,[h] and given the earnest of the Spirit in our hearts.[i]

23 Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

24 Not for that we have dominion over your faith,[j] but are helpers of your joy: for by faith ye stand.[k]

[a] Acts 21:5. [b] chap. 10:2. [*] Or, *preaching.* [c] Matt. 5:37. [d] Mark 1:1; Rom. 1:4. [e] Rom. 15:8, 9; Heb. 13:8. [f] 2 Thess. 2:17; 1 Pet. 5:10. [g] 1 John 2:20, 27; Rev. 3:18. [h] Eph. 1:13, 14; 4:30; 2 Tim. 2:19. [i] Rom. 8:9, 14-16. [j] 1 Cor. 3:5; 1 Pet. 5:3. [k] Rom. 11:20; 1 Cor. 15:1.

17. *Use lightness;* was he fickle-minded, as some charged him, because he did not fulfil his purpose of visiting them on his way to Macedonia? *According to the flesh;* as insincere, selfish, and worldly men do, changing their plans and promises to suit their own convenience.

18. *Our word;* or, as the margin, our preaching; for the apostle adduces the steadfastness and consistency of his preaching as the great proof of his general steadfastness. *Was not yea and nay;* was not now yes, and now no. Like Christ, its author, it was not a changeable, but a steadfast doctrine.

19. *Silvanus;* the same as Silas, Acts 15:22. *In him was yea;* all the promises made in him were only yea—steadfast and sure, as is asserted in the following verse. It is implied that Paul, the preacher of such a Saviour, was steadfast also.

20. *By us;* through our preaching.

21. *Hath anointed us;* us Christians, by his Holy Spirit. Compare 1 John 2:20, 27.

22. *Sealed us;* marked as his own. The agent of this sealing is the Holy Spirit, as immediately stated. *The earnest of the Spirit in our hearts;* the Holy Spirit dwelling in our hearts, and giving us a foretaste of the joys of heaven, which is the pledge of our full introduction to them.

23. *I call God;* to witness the truth of what he said. *To spare you;* to save them from that painful discipline which he might have found necessary, had he visited them in their disorderly state.

24. *Not for that we have dominion over your faith;* as much as to say, Do not understand the words I have just written as meaning that we set ourselves up to be lords over your faith, and delight to exercise severity towards you. He intimates that he would not exercise apostolical and inspired authority in punishing their offences, if he could consistently avoid it; but would seek to promote their joy in leading them, by kind persuasion, to correct their errors and return to their duty. *By faith ye stand;* as much as to say, not by our exercising dominion over you, but by your own free faith in Christ.

INSTRUCTIONS.

4. The afflictions and consolations of faithful ministers are designed to prepare them for giving instruction and comfort to the afflicted.

7. Great sufferings are usually accompanied by great consolations, and increase both our present and our eternal good.

11. As Christians may by prayer greatly assist absent friends and bring an increased revenue of glory to God, they should pray with all prayer and supplication in the Spirit, and watch thereunto with all perseverance. Eph 6:18.

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CHAPTER II.

1 Having showed the reason why he came not to them, 6 he requireth them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him, 12 declaring withal why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.

BUT I determined this with myself, that I would not come again to you in heaviness.[a]

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.[b]

5 But if any have caused grief,[c] he hath not grieved me,[d] but in part; that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment,* which *was inflicted* of many.[e]

7 So that contrariwise ye *ought* rather to forgive *him*,[f] and comfort *him*, lest perhaps such a one should be swallowed up with overmuch sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.[g]

10 To whom ye forgive any thing, I *forgive* also; for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person† of Christ;

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a Chap. 1:23; 12:20, 21; 13:10. b ch. 11:2. c Gal. 5:10. d Gal. 4:12. * Or, *censure.* e 1 Cor. 5:4, 5; 1 Tim. 5:20. f Gal. 6:1. g chap. 7:15. † Or, *sight.*

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18. We may, for good reasons, change our intentions and plans; but all men, especially ministers of the gospel, should be on their guard against every thing like fickleness of purpose or worldly policy.

22. The possession and exercise of the graces of the Spirit are sure evidences of regeneration, and pledges of eternal life.

CHAPTER II.

1. *In heaviness;* in grief and sorrow, as he must have done, had he visited Corinth before the disorders in the church to which he referred in his first epistle had been removed.

2. *If I make you sorry;* a delicate way of saying that he has the strongest motives not to grieve any one of them, if he can possibly avoid it; since it is from the very person grieved that he looks for his comfort. Compare chap. 1:14.

3. *I wrote this same;* the admonitions contained in his first epistle.

5. *He;* the person referred to in 1 Cor. 5:1. *But in part;* he had not grieved Paul only, but the sound part of the church also. *Not overcharge you all;* not speak as if all were guilty, or equally so.

6. *Such a man;* the offender referred to, who had, by the discipline of the church, been brought to repentance. *This punishment;* his excommunication, according to Paul's direction, 1 Cor. 5:4, 5; which was to be effected, not by Peter or Paul, but by the authority of the church.

7. *Contrariwise;* instead of continuing his exclusion from the church, they ought now to restore him.

8. *Confirm your love toward him;* by receiving him again into the church.

9. *To this end—did I write;* his object in his first epistle was to induce them, by disciplining this man, to give evidence of their disposition to do right.

10. *For if I forgave—forgave I it;* or, For if I have forgiven any thing, to whomsoever I have forgiven it, it is for your sakes. As the punishment had in view their profit, not the gratification of his own private feelings, so also the forgiveness. *In the person of Christ;* acting as an inspired apostle for Christ and under his direction.

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel,[a] and a door was opened unto me of the Lord,[b]

13 I had no rest in my spirit,[c] because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ,[d] and maketh manifest the savor of his knowledge by us in every place.

15 For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish:[e]

16 To the one *we are* the savor of death unto death; and to the other the savor of life unto life.[f] And who *is* sufficient for these things?[g]

17 For we are not as many, which corrupt[*] the word of God: but as of sincerity, but as of God, in the sight of God speak we in[†] Christ.

[a] Acts 16:8. [b] 1 Cor. 16:9. [c] chap. 7:5, 6. [d] Romans 8:37. [e] Song 1:3. [f] 1 Cor. 1:18. [g] John 9:39; 1 Pet. 2:7, 8. [h] ch. 3:5, 6. [*] Or, *deal deceitfully with*; ch. 4:2. [†] Or, *of*. [‡] Heb. 11:27.

11. *Lest Satan should get an advantage of us;* by leading them to be needlessly severe, to the injury of the offender and of religion. *His devices;* in tempting men to sinful extremes.

12. *Troas;* a city on the way from Ephesus to Macedonia, where Paul expected to meet Titus and learn from him the effect of his first epistle. But in this he was disappointed. He therefore left Troas and went into Macedonia, where he met Titus, and learned the happy issue of things at Corinth. This caused him to break forth in thanksgiving to God for the success which had attended his labors. Verse 14.

14. *The savor of his knowledge;* the sweet savor of the knowledge of Christ.

15. *A sweet savor of Christ;* what he has said of the knowledge of Christ he now applies to those who preach Christ. To God they are a sweet savor of the knowledge of Christ; for both the message itself, and they who from love towards Christ and their fellow-men publish it, are most precious in God's sight, and that whether men receive Christ or reject him.

16. *The savor of death unto death;* a deadly savor, having death for its result; because, by rejecting the gospel, they turn that which was intended for their life into an occasion of death. *The savor of life unto life;* a life-giving savor, having life for its result. *These things;* the duties, responsibilities, and labors of such a solemn office.

17. *Corrupt the word of God;* adulterate it by a mixture of human additions, thus destroying its efficacy.

INSTRUCTIONS.

4. Faithful ministers of the gospel are often made sorrowful by those who ought to give them joy; and the efforts which most grieve or offend some of their people, may spring from sincere love to them, and a most earnest desire for their good.

8. The objects of church discipline are the repentance of offenders and the honor of religion. Whenever these are accomplished, offenders should be forgiven, and such as have been excommunicated should be received again to Christian communion.

11. Satan is an artful and malignant spirit, and has many devices for injuring the cause of Christ and ruining the souls of men. Persons who disbelieve his existence, who do not oppose his influence, or are ignorant of his devices, are not qualified to discharge the duties of ministers of Christ.

16. The faithful labors of preachers of the gospel are highly pleasing to the Lord, however they may be regarded by their people, and whatever may be their effects. But as those effects are momentous and eternal, and depend much on the character and conduct of ministers, their responsibilities are great, and they should earnestly seek wisdom from above to direct them in the discharge of their duties.

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CHAPTER III.

1 Lest their false teachers should charge him with vainglory, he showeth the faith and graces of the Corinthians to be a sufficient commendation of his ministry. 6 Whereupon entering a comparison between the ministers of the law and of the gospel, 12 he proveth that his ministry is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.

DO we begin again to commend ourselves?[a] or need we, as some *others*, epistles of commendation to you,[b] or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:[c]

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone,[d] but in fleshly tables of the heart.[e]

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing as of ourselves;[f] but our sufficiency *is* of God;[g]

6 Who also hath made us able ministers[h] of the new testament;[i] not of the letter, but of the spirit:[j] for the letter killeth,[k] but the spirit giveth life.*[l]

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance;[m] which *glory* was to be done away;

a Chap. 5:12. b Acts 18:27. c 1 Cor. 9:2. d Exod. 24:12. e Jer. 31:33; Ezek. 11:19. f John 15:5. g 1 Cor. 15:10; Phil. 2:13. h Eph. 3:7; 1 Tim. 1:12. i Matt. 26:28; Heb. 8:6–10.

j Rom. 2:28, 29. k Rom. 4:15; 7:9, 10. * Or, *quickeneth.* l John 6:63; Rom. 8:2. m Exod. 34:1, 29–35.

CHAPTER III.

1. *Again;* probably with reference to a charge of self-commendation against his former epistle. *To commend ourselves;* in what we have said of the dignity of our office, our purity in the discharge of it, and the triumphs in it which God awards to us, chap. 2:14–17. The reader should notice in this epistle the abundant use of the plural number, where the apostle means chiefly himself, but prefers to speak in the name of his fellow laborers also.

2. *Ye are our epistle;* his letter of commendation, which all could read. He says here, "written in our hearts," because he wishes thus to express the place which the Corinthian converts have in his affections. In the next verse he represents the epistle as written, by his ministration, on the hearts of the Corinthians, because it is there that the gospel has exerted its power. Such changes of figure are very common with Paul.

3. *Ministered by us;* written by our ministration, as his instruments. *Not in tables of stone;* as a mere outward law is. The allusion is to the ten commandments written on tables of stone. *Fleshly tables of the heart;* compare Jer. 31:33; Ezek. 11:19; 36:26.

4. *Such trust have we;* in regard to the success of our ministry, as just stated. *Through Christ;* not through our own power. *To God-ward;* in regard to God. In these words the apostle represents himself as always acting with reference to God's glory, and putting all his trust in him.

5. *To think any thing;* aright, or which would insure success.

6. *Hath made us able ministers;* hath given us sufficiency to be ministers, as the original means. *The new testament;* the new covenant of the gospel, revealing the way of salvation through Jesus Christ. *Not of the letter;* not of the outward form merely, but of the design, end, and spiritual meaning, the right apprehension and cordial reception of which is, through the grace of God, life-giving, while dependence upon the letter or outward form merely is ruinous to the soul.

7. *The ministration of death;* of the Mosaic law, which "worketh wrath," and brings death instead of life to sinners. Romans 4:15; 7:10. *Written and engraven in stones;* the ten commandments thus written here represent the whole Mosaic economy. *Was glorious;* in the cir-

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is done away *was* glorious, much more that which remaineth *is* glorious.[a]

12 Seeing then that we have such hope, we use great plainness[b] of speech:

13 And not as Moses, *which* put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:[b]

14 But their minds were blinded:[c] for until this day remaineth the same veil untaken away in the reading of the old testament; which *veil* is done away in Christ.

15 But even unto this day, when Moses is read, the veil is upon their heart.

16 Nevertheless, when it shall

[a] Rom. 5:20, 21. [b] Or, *boldness.* [b] Rom. 10:4. [c] Isa. 6:10; John 12:40; Rom. 11:7, 8, 25.

cumstances of its institution, and in the objects it was designed to accomplish. Of this glory the splendor of Moses' countenance was the divinely appointed symbol. The apostle therefore puts the latter for the former. *Could not steadfastly behold the face of Moses;* Exod. 34:29–35. The glory of Moses' countenance represented that of the dispensation of which he was the mediator; the veiling of his face, the obscurity which God threw over it, in consideration of the inability of his covenant people to behold directly the true spiritual end which this temporary dispensation had in view.

8. *The ministration of the spirit;* of the gospel, which is a spiritual dispensation, administered by the Holy Spirit, and giving life to the soul, instead of death.

9. *Righteousness;* here the righteousness which God gives through faith in Christ, bringing to the soul justification instead of condemnation.

10. *Had no glory;* ceased to appear as glorious. *In this respect;* in comparing its glory with the greater glory of the gospel.

11. *That which is done away;* the Mosaic dispensation. *That which remaineth;* the gospel dispensation. *Is glorious;* as accomplishing a more glorious work, and to continue with increasing power to the end of time.

12. *Seeing then that we have such hope;* of the glorious results to be accomplished by the Spirit through the gospel. *Great plainness of speech;* not veiling what we teach under obscure types and symbols, as did the law of Moses, but declaring boldly, clearly, and freely the doctrines and duties of religion.

13. *Not as Moses, which put a veil over his face;* our message is not in any measure concealed, as was the face of Moses, in token of the darkness of that dispensation. *Could not stedfastly look to the end of that which is abolished;* not clearly understand the meaning and design of the ceremonies and types of the Mosaic dispensation, which was appointed to pass away.

14. *But their minds were blinded;* not only did God place a veil on the dispensation, but there was a veil on their minds also—that of unbelief and hardness of heart. In this natural and easy way does the veil on Moses' face lead the apostle to speak of the veil on the minds of the covenant people. *The same veil;* the same blindness as to the meaning of the Old Testament scriptures. *Which veil is done away in Christ;* the obscurity of the Old Testament prophecies, types, and figures, is removed by their fulfilment in Christ. But as the hearts of the Jews are still opposed to him, and their minds blinded, they do not see this fulfilment.

16. *It;* the heart of the Jewish people. *Turn to the Lord;* embrace Jesus Christ as the Messiah. *The veil shall be taken away;* they shall understand the meaning of the Old Testament scriptures, and see their application to Christ.

A. D. 60. turn to the Lord, the veil shall be taken away.[a]

17 Now the Lord is that Spirit: [b] and where the Spirit of the Lord *is*, there *is* liberty.[c]

18 But we all, with open face beholding as in a glass the glory of the Lord,[d] are changed into the same image[e] from glory to glory,[f] *even* as by the Spirit of the Lord.*

[a] Isa. 25:7. [b] 1 Cor. 15:45. [c] Rom. 8:2. [d] 1 Cor. 13:12. [e] Rom. 8:29. [f] Psalm 84:7.

17. *The Lord;* the Lord Jesus *Is that Spirit;* more literally, is the spirit; the spirit in contrast with the letter, ver. 6. The Old Testament types, figures, and prophecies, taken without him, are the letter which killeth. But in him they are the spirit which giveth life. *The Spirit of the Lord;* the Spirit of the Lord Jesus, which need not be here distinguished from the Holy Spirit, since it is through him that Christ works in our hearts. *Liberty;* from bondage to the letter. Such liberty includes free access to God and communion with him.

18. *With open face;* literally, with unveiled face, the veil having been, to us, taken away in Christ. *The glory of the Lord;* the Lord Jesus. *From glory to glory;* from one degree of glory to another. *By the Spirit of the Lord;* or, as the margin, by the Lord the Spirit; that is, by the Lord Jesus, who is the Spirit, verse 17. Both renderings come to the same thing; since it is by the Holy Spirit that the Lord Jesus transforms us into his own image.

INSTRUCTIONS.

3. When ministers of the gospel are instrumental in converting men from sin to holiness, it is proof that the Spirit of God accompanies their labors; and though they are the means, he is the author of their success, and to him belongs the glory.

6. To rely for salvation on the possession of the Scriptures, on the stated reading of them, or on any outward forms and privileges, is destructive; while the right understanding of the Scriptures, and spiritual obedience to their true meaning, are saving to the soul.

8. The chief reason why the Christian dispensation excels in glory is, that under it the Spirit is given with a fulness and power unknown before.

12. Living faith in the gospel inspires those who preach it with glorious hopes, and leads them to preach so plainly and with such earnest, affectionate boldness, that all who are disposed may understand them, and be made wise unto salvation.

16. The reason why the Jews misunderstand the Old Testament and reject the New, is their hardness of heart and blindness of mind. These, with regard to many, the Holy Ghost at some future day will remove. Then they will see that Jesus is their long promised Messiah, and will embrace him as their hope of glory.

CHAPTER IV.

1 He declareth how he hath used all sincerity and faithful diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same did redound to the praise of God's power, 12 to the benefit of the church, 16 and to the apostle's own eternal glory.

THEREFORE seeing we have this ministry, as we have received mercy,[g] we faint not;

2 But have renounced the hid-

* Or, *of the Lord the Spirit.* [g] 1 Cor. 7:25; 1 Tim. 1:13.

CHAPTER IV.

1. *As we have received mercy;* the apostle has special reference to the mercy of God in calling him from being a blasphemer of Christ to be his apostle, 1 Tim 1:12, 13.

2. *The hidden things of dishonesty;* literally, as the margin, the hidden things of shame; shameful deeds which men practise secretly, because they are ashamed to have them known. The words immediately following show that he refers to the base arts of the false teachers who sought to supplant him in the favor of the Corinthians. *Not walking in craftiness;* as preachers of the gospel, not resorting to low and base arts to gain popularity. *Handling the word of God deceitfully;* corrupting it by a mixture of human inventions to make it more palatable to worldly men. *Commending ourselves;* preaching as in the presence of God, and in such a manner

den things of dishonesty,[*] not walking in craftiness, nor handling the word of God deceitfully;[a] but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:[b]

4 In whom the god of this world hath blinded the minds of them which believe not,[c] lest the light of the glorious gospel of Christ, who is the image of God,[d] should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness,[e] hath[†] shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

A. D. 60.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God,[f] and not of us.

8 *We are* troubled on every side,[‡] yet not distressed; *we are* perplexed, but not in despair;[‡]

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus,[g] that the life also of Jesus might be made manifest in our body.[f]

11 For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.[f]

12 So then death worketh in us, but life in you.[k]

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[*] Or, *shame.* [a] ch. 2:17. [b] 2 Thess. 2:10. [c] John 12:31, 40. [d] John 1:14, 18. [e] Gen. 1:3.
[†] Or, *is he who hath.* [f] 1 Cor. 2:5. [g] ch. 7:5.

[‡] Or, *not altogether without help,* or *means.* [h] Gal. 6:17. [i] 2 Tim. 2:11, 12. [j] 1 Cor. 15:31, 49.
[k] ch. 13:9.

as every enlightened conscience must approve.

3. *If our gospel be hid;* literally, veiled, in allusion to the veil in the hearts of the unbelieving Jews; that is, so hid that men do not see its glory. All such are still in their lost condition, unenlightened by the Holy Ghost.

4. *The god of this world;* Satan, under whose influence are all unbelievers. *Lest the light—should shine;* so shine that, by believing in Christ, they should see his glory and be made like him.

5. *Christ Jesus the Lord; and ourselves your servants;* more literally, Christ Jesus as Lord, and ourselves as your servants.

6. *Commanded the light;* Gen. 1:3. *In the face of Jesus Christ;* as he is revealed in the gospel.

7. *This treasure;* this knowledge of Christ, and of the gospel which they were to publish. *Earthen vessels;* feeble, frail, dying men. *The excellency of the power;* that it may be seen that the power which gives success is of God.

8. *Not distressed;* so as to be overcome or disabled for their duties. *Perplexed;* as to what course to take. *Not in despair;* not left utterly at a loss what to do, as those forsaken of God.

9. *Persecuted;* by men. *Not forsaken;* of God. *Not destroyed;* able to rise again and renew the conflict.

10. *Always bearing about;* wherever we go. *The dying of the Lord Jesus;* the violent putting to death of the Lord Jesus; in other words, always exposed, like him, to a violent death at the hand of the wicked, with all the sufferings connected with such an exposure. See next verse. *The life also of Jesus;* a life conformed to that of Jesus. We are to understand the life of Jesus in the widest sense, so far as he was a man. It is a life devoted to God, sustained by God, and which will be finally made triumphant in a glorious resurrection over all evil. *Might be made manifest;* might be clearly exhibited to men.

11. *For we which live;* who yet live in mortal bodies. *In our mortal flesh,* not merely in our spirits, but in our frail dying bodies also; for these are Christ's, will be preserved by Christ till our earthly work is done, and be glorified with Christ in the final resurrection.

12. *Death—in us, but life in you;* our labors, which constantly expose us

A. D. 60. 13 We having the same spirit of faith,[a] according as it is written, I believed, and therefore have I spoken;[b] we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you.[c]

15 For all things *are* for your sakes,[d] that the abundant grace might through the thanksgiving of many redound to the glory of God.[e]

16 For which cause we faint not;[f] but though our outward man perish, yet the inward *man* is renewed day by day.[g]

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;[h]

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAPTER V.

1 That in his assured hope of immortal glory, 9 and in expectance of it, and of the general judgment, he laboreth to keep a good conscience, 12 not that he may herein boast of himself, 14 but as one that, having received life from Christ, endeavoreth to live as a new creature to Christ only, 18 and by his ministry of reconciliation to reconcile others also in Christ to God.

FOR we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.[k]

[a] 2 Pet. 1:1. [b] Psa. 116:10. [c] chap. 5:1-4. [d] 1 Cor. 3:21, 22. [e] ch. 8:19. [f] 1 Cor. 15:58. [g] Rom. 7:22. [h] Rom. 8:18, 34. [i] Heb. 11:1. [j] Job 4:19; 2 Pet. 1:13, 14. [k] 2 Pet. 1:4.

to death, promote your eternal life. He does not deny that life works in himself also; but he wishes to exhibit his sufferings as contributing to their life as Christians: not the life of their souls only, but also that of their bodies, as verse 14 shows.

13. *As it is written;* Psa. 116:10. *Believe, and—speak;* the truths of the gospel, without being disheartened by any trials to which it exposes us.

14. *Present us with you;* spotless and fruitless before the throne of his glory, with exceeding and eternal joy.

15. *All things;* the whole of God's dealings with you. This he says with especial reference to the sufferings and triumphs of God's ministers, all of whom, not certain favorite leaders, are for their sakes. *For your sakes;* for their salvation and that of others, and thus for the glory of God.

16. *For which cause;* because of the glorious hopes of the gospel and the glorious results of our labors. *We faint not;* under these labors and trials. *Our outward man;* our dying body. *The inward man;* the spiritual life and vigor of our souls.

INSTRUCTIONS.

1. The glorious prospects which the gospel opens to faithful ministers, and all true Christians, animate them to press onward in the path of duty with increasing zeal and fidelity to the end.

4. Satan makes great efforts to hinder men from hearing and believing the gospel, lest its light should so shine into their minds as to be the means of their conversion and salvation.

7. The character and condition of ministers of the gospel have always been such as to show that their success was of God: and the fact that Christianity has lived and triumphed, notwithstanding their weakness and unworthiness, is a standing demonstration of its divine origin.

13. The moving spring of ministerial fidelity is such confidence in God as causes his declarations to appear true, and gives to unseen realities a commanding influence over their minds.

18. The endless glories which await faithful ministers and Christians, and for which their present trials are preparing them, are such that, in comparison, the latter are swallowed up and lost in the eternal greatness of the former.

CHAPTER V.

1. *Our earthly house of this tabernacle:* our body, considered as a tent in which the soul sojourns. Compare 2 Peter 1:15, 14. *A building of*

2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: [a]
3 If so be that being clothed we shall not be found naked. [b]
4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. [c]
5 Now he that hath wrought us for the selfsame thing *is* God, [d] who also hath given unto us the earnest of the Spirit. [e]
6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:
7 For we walk by faith, not by sight: [f]
8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord. [g]
9 Wherefore we labor, [*] A. D. 60. that whether present or absent, we may be accepted of him.
10 For we must all appear before the judgment-seat of Christ; [h] that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad. [i]
11 Knowing therefore the terror of the Lord, [j] we persuade men; but we are made manifest unto God; [k] and I trust also are made manifest in your consciences.
12 For we commend not ourselves again unto you, [l] but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, [†] and not in heart.
13 For whether we be beside ourselves, [m] *it is* to God: or whether we be sober, *it is* for your cause.
14 For the love of Christ constraineth us; [n] because we thus

[a] Rom. 8:23. [b] Rev. 3:18; 16:15. [c] 1 Cor. 15:53. [d] Isa. 29:23; Eph. 2:10. [e] Eph. 1:14. [f] Rom. 8:24, 25. [g] Phil. 1:23. [*] Gr. *endeavor.*

[h] Rom. 14:10. [i] Eph. 6:8; Rev. 22:12. [j] Heb. 10:31; Jude 22. [k] ch. 4:2. [l] ch. 3:1. [†] Gr. *the face.* [m] ch. 11:1, 16, 17. [n] Song 8:6.

God, a house not made with hands; namely, the resurrection-body. The apostle here passes over the intermediate disembodied state without noticing it. But in verses 6, 8, he distinctly mentions it.

2. *In this;* in this our earthly body. *Clothed upon;* with our glorified heavenly body.

3. *Naked;* destitute of a glorified body.

4. *Unclothed;* it is not the unclothing of our soul by death that we desire, but the clothing of it with the glorified body. If it might be the will of God, we should be glad to have mortality swallowed up of life without death, as will be the case with those who are alive at Christ's coming.

5. *Wrought us;* prepared us for, and led us to expect these heavenly glories. *Earnest of the Spirit;* the joys which he imparts as foretastes of heaven.

6. *Absent from the Lord;* from the place of his special abode in heaven.

7. *Walk by faith;* are controlled, not by what we see, but by what we believe.

8. *Absent from the body;* as are the disembodied spirits of the just who rest with Jesus.

11. *The terror of the Lord;* what terrible punishments he will inflict on the wicked. *We persuade men;* to flee from the wrath to come. *Manifest unto God;* he sees our sincerity. *Are made manifest in your consciences;* commend ourselves to your consciences as sincere.

12. *Commend not ourselves;* Paul means that he did not say this to gain their applause. *Occasion to glory on our behalf;* just ground of commending us as true and faithful servants of Christ. *In appearance, and not in heart;* in the outward show of virtues which had no place in their hearts. These were the vain-glorious boasters who opposed and slandered Paul.

13. *Be beside ourselves:* go, as some think, beyond all reasonable bounds in our efforts. *Whether we be sober;* go, as some maintain, to the extreme of caution and prudence. *For your cause;* for the sake of doing you good.

14. *The love of Christ;* his love to sinners *constraineth us* to love him, and thus labor to induce our fellowmen to love him. *All dead;* in true

A. D. 60. judge, that if one died for all, then were all dead:[a]

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.[b]

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is** a new creature;[c] old things are passed away; behold, all things are become new.[d]

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ,[e] and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;[f] and hath committed unto us† the word of reconciliation.

20 Now then we are ambassadors for Christ,[g] as though God did beseech *you* by us: we pray *you* in Christ's stead, be ye reconciled to God.

21 For he hath made him *to be* sin for us,[h] who knew no sin; that we might be made the righteousness of God in him.[i]

[a] Rom. 5:15. [b] Rom. 14:7-9; 1 Cor. 6:19, 20. * Or, let him be. [c] John 3:3; Gal. 6:15. [d] Isa. 65:17; Rev. 21:5. [e] Col. 1:20. [f] Rom. 3:24, 25. † Gr. *put in us.* [g] Job 33:23; Mal. 2:7; Eph. 6:20. [h] Isa. 53:6, 9, 12; Gal. 3:13; 1 Pet. 2:22, 24; 1 John 3:5. [i] Rom. 5:19.

passes and sins—dead to all desire to honor God or live to his glory, and dead to all possibility of salvation by their own works, or in any way except through faith in Christ.

15. *They which live;* in consequence of Christ's dying for them. *Live—unto him which died for them;* seek to honor him, and to induce all others to do the same.

16. *Know we no man;* we do not regard men's outward condition or connections. *We have known Christ;* as a Jew belonging to our nation, and expected great temporal favors from him. But now we regard him as a spiritual Saviour, and labor to induce as many as possible to believe in him.

17. *In Christ;* united to him by faith. *A new creature;* created in Christ Jesus unto good works. Eph. 2:10; 4:24; Col. 3:10. *Old things are passed away;* former views and feelings with regard to spiritual things are changed. *Become new;* he seeks new ends; has a new rule of action and pursues a new course of conduct; has new joys and new sorrows, new hopes and new fears, new relations and new prospects.

18. *All things are of God;* he is the author of this change and all its blessings. *Ministry of reconciliation;* the treasure spoken of in chap. 4:7, to be used for the benefit of lost men.

19. *Not imputing their trespasses;* not punishing, but forgiving them. *The word of reconciliation;* the gospel, making known the way, and inviting men to be reconciled to God.

20. *Ambassadors for Christ;* persons appointed to act in his stead.

21. *To be sin;* suffer to make atonement for it. *Be made the righteousness of God;* for Christ's sake accepted, and treated as righteous, through faith in him.

INSTRUCTIONS.

5. Every thing good in believers comes from God, and is the fruit of his Spirit. In their greatest trials he is with them, and often gives them joys which are foretastes of heaven.

10. An abiding conviction that each individual will stand at the judgment-seat of Christ, and receive according to the deeds done in the body, is adapted to make men circumspect, and lead them most earnestly to desire and diligently to labor that they may be accepted of him.

15. As Jesus Christ by dying for all has proved that all are spiritually dead, and as his object in this was, that those who are made spiritually alive should live not unto themselves, but unto him, a disposition to do this is essential to true religion.

21. In giving his Son to die for his enemies, and in coming by the gospel through his ministers, and beseeching men to be reconciled to him, God has shown that he is exceedingly desirous of their salva-

CHAPTER VI.

1 That he hath approved himself a faithful minister of Christ, both by his exhortations, 3 and by integrity of life, 4 and by patient enduring all kinds of affliction and disgrace for the gospel. 11 Of which he speaketh the more boldly amongst them, because his heart is open to them, 13 and he expecteth the like affection from them again, 14 exhorting to flee the society and pollutions of idolaters, as being themselves temples of the living God.

WE then, *as* workers together *with him*,[a] beseech *you* also that ye receive not the grace of God in vain.[b]

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee:[c] behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing,[d] that the ministry be not blamed:

4 But in all *things* approving* ourselves as the minis- A.D. 60. ters of God,[e] in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments,† in tumults,† in labors, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth,[g] by the power of God,[h] by the armor of righteousness on the right hand and on the left,[i]

8 By honor and dishonor, by evil report and good report: as deceivers,[j] and *yet* true;

9 As unknown,[k] and *yet* well known; as dying, and behold, we live; as chastened,[l] and not killed;

10 As sorrowful, yet always rejoicing; as poor, yet making many

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a Chap. 5:20. b Heb. 12:15. c Isa. 49:8. d 1 Cor. 10:32. * Gr. *commending.* e 1 Cor. 4:1. f ch. 11:23, etc. † Or, *in tossings to and fro.* g chap. 4:2. h 1 Cor. 2:4. i Eph. 6:11, etc. j John 7:12, 17. k 1 Cor. 4:9. l Psa. 118:18.

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tion; and that if any are lost, it will be because they refuse to be reconciled to him.

CHAPTER VI.

1. *The grace of God;* his gracious offer of pardon and salvation through Christ.

2. *He saith;* Isa. 49:8. *I have heard thee;* the Messiah, to whom the words quoted by Paul are addressed. *Succored thee;* in thy work of man's salvation. *Now is the accepted time;* the time foretold by the prophet when God, in a preëminent way, would hear and succor his Son in the work of man's salvation. This made it to all men the day of salvation—the day when God's grace was given to them in larger measures than ever before.

3. *Giving no offence;* that is, we the apostles giving no offence. *The ministry;* the apostolic ministry committed to us by Christ.

4. *In much patience;* endurance of trials, as the word in the original means. This and the next verse contain an enumeration of the circumstances in which they approved themselves as faithful ministers of God.

6. *By pureness;* of heart and life. In this and the following verse he mentions the spiritual graces and instrumentalities belonging to his ministry. He then passes again to the conditions and character, temporal and spiritual, under which it was exercised, verses 8–10. *By knowledge;* of the gospel, which they received from God and communicated to men. *By the Holy Ghost;* whose constant presence qualified them for their work.

7. *The word of truth;* which they proclaimed. *The power of God;* by which he sanctioned and gave efficacy to the truths they uttered. *By the armor of righteousness;* the armor furnished by "the righteousness which is of faith." For a full description of it see Eph. 6:13–18, which is the best commentary on the present words.

8. *As deceivers;* in the view of our enemies.

9 *Unknown;* especially to the rich, great, and powerful of this world. *Well known;* by the efficacy of our labors. *Dying;* exposed continually to be put to death. *We live;* being upheld in life by the power of God.

10. *Sorrowful;* on account of our conflict with sin and suffering. *As*

A. D. CO. rich; as having nothing, and *yet* possessing all things.[a]

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.[b]

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers: [c] for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; [d] as God hath said, I will dwell in them,[e] and walk in *them;* and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* [f] and I will receive you,

18 And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.[g]

[a] Psa. 84:11. [b] chap. 7:3. [c] Deut. 7:2, 3; 1 Cor. 7:39. [d] 1 Cor. 3:16, 17; 6:19; Eph. 2:21, 22. [e] Exod. 29:45; Lev. 26:12; Jer. 31:1, 33; 32:38; Ezek. 11:20; 36:28; 37:26, 27; Zech. 8:8. [f] Isa. 52:11; ch. 7:1; Rev. 18:4. [g] Jer. 31:9; Rev. 21:7.

ways rejoicing; in God, and the triumphs of his grace. *Poor;* as to this world. *Rich;* for eternity. *Nothing;* of the wealth of earth. *All things;* that will be truly beneficial on earth and in heaven.

11. *Our mouth is open;* we speak freely from the fulness of our hearts. *Our heart is enlarged;* with love towards you, so that there is room enough in it to take you all in.

12. *Not straitened in us;* there is no want of room in our hearts to receive you. *Straitened in your own bowels;* it is your hearts that are too narrow to receive us. The want of confidence and love is on your side, not ours.

13. *For a recompense in the same;* that you may recompense our largeness of heart towards you, by exercising the same towards us. *Be ye also enlarged;* so as to take us into your hearts with full love and confidence.

14. *Be ye not unequally yoked together with unbelievers;* intimately connected—Christians with heathen; believers in Christ with unbelievers.

15. *Belial;* Satan.

16. *Ye;* the company of believers, the church. *Are the temple of the living God;* in which he especially dwells. Eph. 2:21, 22. *God hath said;* Exod. 29:45; Lev. 26:12; Jer. 31:33; Ezek. 11:20; 36:28; 37:27.

17. *Come out from among them;* do not unite with them, nor encourage or connive at any of their idolatrous or wicked practices. Lev. 11:44; 1 Pet. 1:15, 16.

18. *A Father;* friend, saviour, guardian, protector, guide, benefactor, and portion. *Sons and daughters;* like God in temper, and heirs to the eternal glories of his kingdom. *Almighty;* infinitely powerful, able, and willing to do all he has promised.

INSTRUCTIONS.

4. The office of ministers of the gospel is one of high dignity and honor. They are workers together with God in the accomplishment of his great plan of mercy, and should in all things so conduct as is best suited to promote this end.

10. Persons united by faith to Christ may have no exclusive right to any thing, and yet be joint heirs with Christ to all things. They may be destitute of the riches of earth, and yet entitled to all that earth and heaven can afford; dependent for their daily bread, and yet dispensing inexhaustible, ever-satisfying, eternal treasures.

14. All such connections as tend to increase wickedness or encourage sin should be carefully avoided, and such a course of life be pursued as most tends to promote holiness in ourselves and our fellow-men.

18. As Jehovah the Almighty God is through grace the Father of his people, and they are heirs to his great and eternal possessions, they have no need to seek alliances with the rich and great of this world

CHAPTER VII.

1 He proceedeth in exhorting them to purity of life, 2 and to bear him like affection as he doth to them. 3 Whereof lest he might seem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly sorrow, which his former epistle had wrought in them, 13 and of their loving-kindness and obedience towards Titus, answerable to his former boastings of them.

HAVING therefore these promises,[a] dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit,[b] perfecting holiness in the fear of God.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.[c]

3 I speak not *this* to condemn *you:* for I have said before, that ye are in our hearts to die and live with *you.*[d]

4 Great *is* my boldness of speech toward you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.[e]

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side: without *were* fightings, within *were* fears.[f]

6 Nevertheless God, that comforteth those that are cast down, comforted us by the coming *of* Titus;[g]

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner,[h] that ye might receive damage by us in nothing.

[a] Chap. 6:17, 18; 1 John 3:3. [b] Psa. 51:10; Ezek. 36:25, 26; 1 John 1:7, 9. [c] 1 Sam. 12:3, 4; Acts 20:33; chap. 12:17. [d] chap. 6:11, 12.

[e] 1 Cor. 1:4; ch. 1:14. [f] Phil. 2:17; Col. 1:24. [g] Deut. 32:36. [h] ch. 2:13. [i] Or, *according to God.*

They are children of a King, and are themselves to be kings and priests unto God, and to reign with him for ever.

CHAPTER VII.

1. *These promises;* the promises of God referred to in the last chapter. *Filthiness of the flesh;* excessive sensual indulgences. *And spirit;* as pride, anger, malice, revenge, envy, covetousness.

2. *Receive us;* into your hearts, as apostles and ministers of Christ; give us your affectionate confidence and ready obedience. There is here an allusion to the exhortation, "Be ye also enlarged," chap. 6:13.

3. *I speak not this to condemn you;* what he has just said, ver. 2, might seem to the Corinthians to be uttered in a spirit of censure. He wishes them to understand that he cannot speak to them except from the impulse of love. *Said before;* chap. 6:11, 12. *To die and live with you;* such is his affection for them, that he would gladly be joined with them in life and death.

4. *My glorying of you;* on account of their ready compliance with his directions.

5. *Fightings;* great opposition to the gospel and to him for preaching it. *Fears;* lest his first epistle should not have produced the desired effect.

6. *The coming of Titus;* from Corinth to Macedonia with the news of their compliance with Paul's directions. 1 Cor. 5:4, 5.

7. *Earnest desire;* the original word, rendered "vehement desire" in ver. 11, seems to denote earnest affection towards the apostle; of course with reference to the matter for which he had reproved them. This would be accompanied with diligence in complying with his wish as to the incestuous person. *Mourning;* for the sins into which they had fallen. *Fervent mind toward me;* zeal in complying with my wishes.

8. *Though I did repent;* this expresses his distress in having been called to write as he did in his first epistle. Chap. 2:4.

9. *After a godly manner;* according to the will of God.

A. D. 60. 10 For godly sorrow work-
eth repentance to salvation not
to be repented of: [a] but the sor-
row of the world worketh death. [b]
11 For behold this selfsame
thing, that ye sorrowed after a
godly sort, [c] what carefulness it
wrought in you, [d] yea, *what* clear-
ing of yourselves, [e] yea, *what* in-
dignation, [f] yea, *what* fear, [g] yea,
what vehement desire, [h] yea, *what*
zeal, [i] yea, *what* revenge! [j] In all
things ye have approved your-
selves to be clear in this mat-
ter. [k]
12 Wherefore, though I wrote
unto you, *I did it* not for his cause
that had done the wrong, nor for
his cause that suffered wrong,
but that our care for you in the
sight of God might appear unto
you. [l]
13 Therefore we were comforted
in your comfort: yea, and ex-
ceedingly the more joyed we for
the joy of Titus, because his spirit
was refreshed by you all. [m]
14 For if I have boasted any
thing to him of you, I am not
ashamed; but as we spake all
things to you in truth, even so
our boasting, which *I made* be-
fore Titus, is found a truth.
15 And his inward affection [n] is
more abundant toward you, whilst
he remembereth the obedience of
you all, how with fear and trem-
bling ye received him. [o]
16 I rejoice therefore that I have
confidence in you in all *things*. [p]

[a] Jer. 31:9; Ezek. 7:16. [b] Prov. 17:22. [c] Isa. 66:2. [d] Titus 3:8. [e] Eph. 5:11. [f] Eph. 4:26. [g] Heb. 4:1. [h] Psa. 42:1; 130:6. [i] Rev. 3:19.
[j] Matt. 5:29, 30. [k] Rom. 14:18. [l] chap. 2:4. [m] Rom. 15:32. [n] Gr. *bowels.* [o] Phil. 2:12. [p] 2 Thess. 3:4; Philc. 8, 21.

10. *Godly sorrow;* such as God requires; which grieves for sin because it dishonors God. *Repentance to salvation;* that sorrow for sin which leads a man to forsake it, and look to Christ for salvation. *Not to be repented of;* a change that will never be regretted or renounced. *Sorrow of the world;* that which is supremely selfish, and grieves principally because of the evil which sin occasions to the transgressor. *Worketh death;* tends to undermine health, shorten life, and hurry men to the second death.

11. *Carefulness;* diligence to remove the offence. *Clearing of yourselves;* from fault in this matter. *Indignation;* against the offender, and yourselves for having suffered him. *Fear;* towards God, and me his apostle. *Vehement desire;* affectionate longing towards me, who had been constrained to rebuke you for your sin. *Zeal;* to discipline the offender. *Revenge;* the infliction of just discipline and punishment upon him in your treatment of the matter. *Clear;* by having done your duty, according to the apostle's directions, 1 Cor. 5:4, 5, etc.

12. *His cause that had done the wrong;* not for his only, or chiefly. *His—that suffered wrong;* the father. 1 Cor. 5:1. *Care for you;* regard for your good. It was no private feeling towards the incestuous person or any one wronged by him that had induced the apostle to rebuke the Corinthian church. He wished rather to manifest his zeal for their purity, and thus bring them to repentance.

13. *His spirit was refreshed;* by your good behavior on the receipt of my first epistle.

14. *Our boasting;* his representation of their general readiness to do their duty.

15. *With fear and trembling;* lest they should not properly treat Titus and his message.

16. *I have confidence in you;* as Christians, that as you learn the will of God you will do it, and thus secure his favor.

INSTRUCTIONS.

1. The promises of God to believers, instead of leading them to be careless in sin, excite them to the most earnest desires and strenuous efforts to be delivered from it. No hope is genuine, or will stand in the day of trial, but that which tends to purify the soul even as Christ is pure.

5. The best ministers may be called to endure great afflictions both from without and within. But God is mindful of their trials; and when their sorrows are the greatest, he is preparing them for the greatest joys.

11. The difference between worldly and godly sorrow is, one has supreme respect to the creature, the other to the Creator: one tends to

CHAPTER VIII.

1 He stirreth them up to a liberal contribution for the poor saints at Jerusalem, by the example of the Macedonians, 7 by commendation of their former forwardness, 9 by the example of Christ, 14 and by the spiritual profit that shall redound to themselves thereby; 16 commending to them the integrity and willingness of Titus, and those other brethren who, upon his request, exhortation, and commendation, were purposely come to them for this business.

MOREOVER, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;[a]

2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.*[b]

3 For to *their* power, I bear record, yea, and beyond *their* power, *they were* willing of themselves;

4 Praying us with much entreaty, that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.[c]

5 And *this they did*, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace† also.

7 Therefore, as ye abound in every *thing*,[d] *in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.[e]

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our

[a] Ch. 9:2, 4. * Or, *simplicity*. [b] Mark 12:44. [c] Acts 11:29; Rom. 15:25, 26; 1 Cor. 16:1, 3, 4.

† Or, *out*. [d] 1 Cor. 1:5; ch. 12:13. [e] ch. 9:8; 1 Cor. 7:6.

inaction, murmuring, despair, and death; the other to earnest, persevering efforts for deliverance from sin, a dread of repeating it, a readiness to justify God in his threatenings against it, and a hearty reliance on Christ for pardon, sanctification, and eternal life.

16. That repentance of sin which leads to the forsaking of it, and to a prompt, persevering discharge of duty, gives great joy to faithful ministers. And well it may, for it is evidence of true religion and of preparation for eternal life.

CHAPTER VIII.

1. *Do you to wit*; cause you to know. *The grace of God*: here the grace of God as manifested in the liberality of the Macedonian churches.

2. *The abundance of their joy*; their spiritual joy in Christ. This abounded unto the riches of their liberality by prompting them to give a richly liberal gift. *Their deep poverty*; this abounded unto the riches of their liberality by making their gift a richer expression of faith and love. Though persecuted and poor, they had contributed largely for the benefit of others. Compare what the Saviour says of the poor widow's gift in Mark 12:43, 44; Luke 21:3, 4.

3. *Of themselves*; without being entreated.

4. *Praying us with much entreaty—ministering to the saints*: according to another and a more literal rendering, Asking of us with much entreaty the gift and the fellowship of the ministering to the saints; that is asking of us the privilege of making the gift, and thus sharing in ministering to the saints. It is the poor saints in Jerusalem that are referred to. Rom. 15:26; 1 Cor. 16:3.

5. *Not as we hoped*; they went beyond our hopes. *Unto us*; to be directed by us, according to the will of God.

6. *Insomuch*; on account of their great liberality. *As he had begun*; to make a collection for the poor saints at Jerusalem.

7. *In this grace*; that of liberally contributing of their substance, to supply the wants of the needy.

8. *Not by commandment*; he did not command as to the amount of their contribution; but from the example of others, and to show their love to God and men, he endeavors to persuade them to be liberal. *The forwardness of others*; the Macedonian Christians. Ver 1.

9. *He was rich*; in all the glories of the Godhead in heaven. *He be-*

A. D. 60. Lord Jesus Christ, that though he was rich,[a] yet for your sakes he became poor,[b] that ye through his poverty might be rich.[c]

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward[*] a year ago.

11 Now therefore perform the doing *of it;*[d] that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.[e]

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want: that there may be equality:

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.[f]

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation;[‡] but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother,[h] whose praise *is* in the gospel throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace,[†] which is administered by us to the glory of the same Lord,[i] and *declaration of* your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things,[k] not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have*[‡] in you.

23 Whether *any do inquire* of

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a John 1:1. b Luke 9:58; Phil. 2:6, 7. c Rev. 3:18. * Or, *willing.* d 1 Tim. 6:19; Heb. 13:16; Jas. 2:15, 16. e Luke 21:3. f Exod. 16:18.

g ver. 6. h chap. 12:18. † Or, *gift.* i 1 Cor. 16:3, 4. j Ch. 4:15. k Rom. 12:17; Phil. 4:8; 1 Pet. 2:12. ‡ Or, he hath.

came poor; by leaving the glory he had with the Father before the creation, being born of a virgin in a stable, and cradled in a manger; living in poverty, and dying in agony on the cross, the just for the unjust. 9—*might be rich;* in the perfect and eternal holiness and bliss of heaven.

10. *Herein;* as to their contribution. *Begun before;* begun before the Macedonian churches. As they had made a movement the preceding year before the Macedonian churches began, it was highly desirable that they should have their contribution completed. Compare what he says on this point in chap. 9:2–4.

12. *Not according to that he hath not;* a man is not required to do beyond his ability, or give what he has not.

14. *A supply for your want;* should you be destitute, and they have means to relieve you. *That there may be equality;* to such an extent that all shall have a supply.

15. *It is written;* Exod. 16:18. See note on this passage. The point urged by the apostle is, that now, as in the distribution of the ancient manna, every one should have his just supply.

16. *The same earnest care;* to complete this collection at Corinth for Christians in Judea.

17. *The exhortation;* to visit Corinth, in ver. 6.

19. *This grace—administered by us;* the gift or contribution which the apostle had obtained, and was to convey to Jerusalem.

20. *That no man should blame us;* charge us with any improper use of the money. *In this abundance;* in respect to this abundant contribution.

21. *Not only;* being really honest in the sight of God, *but also* appearing to be so in view of men.

22. *I have;* or, he hath.

23. *Of Titus;* about Titus, who he is, or why he is thus employed. *Or*

Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be inquired of, they are* the messengers of the churches,[a] *and* the glory of Christ.

24 Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.[b]

CHAPTER IX.

1 He yieldeth the reason why, though he knew their forwardness, yet he sent Titus and his brethren beforehand. 6 And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed, 10 which shall return a great increase to them, 13 and occasion a great sacrifice of thanksgivings unto God.

FOR as touching the ministering to the saints,[c] it is superfluous for me to write to you:

2 For I know the forward- A. D. 60. ness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply, if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.[d]

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty,* whereof ye had notice before,† that the same might be

[a] Phil. 2:25. [b] chap. 7:14. [c] Acts 11:29; Rom. 15:26; 1 Cor. 16:1; chap. 8:4, etc.; Gal. 2:10. [d] ch. 8:24. * Or, *blessing.* † Or, *which hath been so much spoken of by*

our brethren; if inquiries were made about them, the answer might be given which Paul suggested. *The glory of Christ;* persons in whom Christ manifests his glory. This he does by his glorious work in their own souls, which makes itself visible in their whole life and spirit, Matt. 5:16; and by his glorious work, through their instrumentality, upon the souls of others.

24. *The proof of your love:* by furnishing them with a liberal contribution. *Our boasting:* our commendation of your liberality.

INSTRUCTIONS.

5. A disposition to give one's self to the Lord, and to use what he bestows according to his will, is the fruit of divine grace; it is also a source of great joy, and leads to liberal contributions for the good of others.

9. Information and kind persuasions are more efficacious than authority in leading men to do good. Example has great influence, and the most powerful means of all is the example of Jesus Christ. Would we lead men to do the greatest good, we must direct their minds to him, and by his love strive to induce them to imitate his example.

15. Those who have, whether they regard their own good or that of others, should cheerfully impart to those who have not. Blessings are not given to men that they should hoard them, or consume them upon their lusts, but that they should use them for the glory of God and the good of men.

19. Churches have a right to choose not only their ministers, but also the persons who shall receive and distribute their contributions; and those who are intrusted with charitable funds should not only be faithful in their application of them, but should show that they are so; and thus avoid the appearance, and as far as practicable, the suspicion of evil, that their influence for good may not be impaired but augmented.

CHAPTER IX.

1. *The ministering to the saints:* making the collection for the Christians in Judea.

2. *Achaia;* that part of Greece of which Corinth was the capital. *Was ready;* to make a collection.

3. *Our boasting of you:* of their readiness liberally to contribute.

4. *Unprepared—be ashamed:* if it should be found that no collection had been made.

5. *Go before;* before he went himself, accompanied by others of Macedonia. *Bounty—not as of covetousness;* as a free-will offering, not as if extorted by importunity.

A. D. 60. ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say*, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.[a]

7 Every man according as he purposeth in his heart, *so let him give*; not grudgingly,[b] or of necessity: for God loveth a cheerful giver.[c]

8 And God *is* able to make all grace abound toward you;[d] that ye, always having all sufficiency in all *things*, may abound to every good work:

9 As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.[e]

10 Now he that ministereth seed to the sower,[f] both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;[g]

11 Being enriched in every thing to all bountifulness,[*] which causeth through us thanksgiving to God.[h]

12 For the administration of this service not only supplieth the want of the saints,[i] but is abundant also by many thanksgivings unto God;

13 While by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men*;[j]

14 And by their prayer for you, which long after you, for the exceeding grace of God in you.[k]

15 Thanks *be* unto God for his unspeakable gift.[l]

[a] Psa. 41:1-3; Prov. 11:24, 25; 19:17; 22:9; Gal. 6:7, 9. [b] Deut. 15:7, 8. [c] Exod. 35:5; Rom. 12:8. [d] Phil. 4:19. [e] Psa. 112:9. [f] Isa. 55:10. [g] Hos. 10:12. [*] Or, *liberality*; Gr. *simplicity*. [h] ch. 1:11; 4:15. [i] ch. 8:14. [j] Matt. 5:16. [k] ch. 8:1. [l] John 3:16; Jas. 1:17.

6. *Shall reap—sparingly—bountifully;* men will be rewarded in proportion to what, from love to Christ, they do for his cause.

8. *All grace;* every good gift.

9. *As it is written;* Psa. 112:9. *His righteousness;* as manifested in his works of love and mercy. *Remaineth for ever;* in the original Hebrew, standeth for ever, that is, endureth firm, being acknowledged and upheld by God. It follows that he himself stands firm for ever in God's favor. Compare the following clause of the psalm, "His horn shall be exalted with honor."

10. *He;* God. *Multiply your seed sown;* increase your means of doing good. *The fruits of your righteousness;* the blessed results to yourselves and others.

11. *To all bountifulness;* that they might do greater good, and thus lead many to bless God. *Through us;* as the dispensers of your liberality. *Thanksgiving to God;* from those who receive it; and so verse 12.

12. *The administration of this service;* the distribution of their bounty. *Is abundant—unto God;* will cause many thanks to God.

13. *By the experiment of this ministration;* through the experience they have of your liberality in ministering to their wants. *For your professed subjection unto the gospel of Christ;* literally, for the subjection of your profession towards the gospel of Christ. Their Christian profession was not empty, and in name only: it was accompanied by true obedience.

14. *By their prayer;* which they will offer for your good. *Which long after you;* or, while they long after you, with Christian affection. *For;* on account of. *The exceeding grace of God in you;* as manifested in your deeds of love and mercy.

15. *Thanks be unto God for his unspeakable gift;* Jesus Christ, and the grace through him which produces in men fruits of righteousness.

INSTRUCTIONS.

4. Wise and good ministers exceedingly desire that Christians should be prompt and liberal in their benefactions, and will be disposed to make honorable mention of such as are so, that others may be led to imitate their example.

7. Cheerful contributions for Christians who are in want are peculiarly pleasing to God, and the greater the amount in proportion to

CHAPTER X.

Against the false apostles, who disgraced the weakness of his person and bodily presence, he setteth out the spiritual might and authority with which he is armed against all adversary powers, 7 assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent, 12 and withal taxing them for reaching out themselves beyond their compass, and vaunting themselves into other men's labors.

NOW I Paul myself beseech you by the meekness and gentleness of Christ,[a] who in presence[*] *am* base among you,[b] but being absent am bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some,[c] which think[†] of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:[d]

4 (For the weapons of our warfare *are* not carnal,[e] but mighty through[‡] God to the pulling down of strong-holds:[f])

5 Casting down imaginations,[§] and every high thing that exalteth itself against the knowledge of God,[h] and bringing into captivity every thought to the obedience of Christ;[i]

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.[j]

7 Do ye look on things after the outward appearance?[k] If any man trust to himself that he is Christ's, let him of himself think this again, that as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority,[l] which the Lord hath given us for edification,[m] and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

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a Rom. 12:1. * Or, *in outward appearance.* b ver. 10. c 1 Cor. 4:21; ch. 13:2, 10. † Or, reckon. d Rom. 8:13. e Eph. 6:13; 1 Thess. 5:8; 1 Tim. 1:18. ‡ Or, to. f Jer. 1:10; ch. 13:3, 4. § Or, *reasonings.* g 1 Cor. 1:19. h Psa. 18:31; Ezek. 17:24. i Gen. 8:21; Matt. 11:25, 26; 15:19; Heb. 4:12. j ch. 7:15. k John 7:24. l ch. 13:2, 3. m ch. 13:10.

their means, which any rightly bestow, the greater will be their reward.

15. To liberal contributions Christians are urged not only by a wise regard to their own good, but by gratitude to God for the freeness and greatness of his love in the gift of a Saviour, through whom they receive all the good which they enjoy in this world, and all which they hope for in the world to come.

CHAPTER X.

1. *Meekness and gentleness of Christ;* which Paul wished them to imitate. *Base—bold;* weak and contemptible, as my enemies say, in my bodily presence; but assuming great boldness in my absence. See verse 10.

2. *Be bold;* called to exercise his apostolical authority and enforce painful discipline. *As if we walked according to the flesh;* were governed by a worldly policy, after the manner of selfish men.

3. *In the flesh;* in the body, and subject to human frailty. *Not war after the flesh;* are not governed by worldly or selfish considerations.

4. *Not carnal;* not such as worldly and selfish men use or rely on for success, as external force, wealth, talent, cunning, and fraud. *Through God;* by his power. *Pulling down of strong-holds;* overcoming strong opposition to truth and duty.

5. *Casting down imaginations—every high thing;* all the proud and lofty thoughts of men, which lead them to exalt themselves against the gospel.

6. *To revenge;* punish by virtue of our apostolic authority. *Your obedience is fulfilled;* when you, who are true to Christ and his cause, have had opportunity to approve yourselves by your obedience.

7. *Look on things after the outward appearance;* regard men simply according to their outward condition and relations.

8. *Our authority;* as inspired apostles. *I should not be ashamed;* for the result will show that I have power to do according to my words.

9. *That I may not seem;* supply at the beginning of this verse, And this I say, in respect to my not being ashamed. *Terrify you by letters;*

A. D. 60. 10 For *his* letters, say they," *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such a one think this, that such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves;[a] but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise.†[b]

13 But we will not boast of things without *our* measure, but according to the measure of the rule‡ which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you; for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labors;[c] but having hope, when your faith is increased, that we shall be enlarged by you§ according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line‖ of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.[d]

18 For not he that commendeth himself is approved, but whom the Lord commendeth.[e]

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* Gr. *saith he.* a ch. 3:1. † Gr. *understand it not.* b Prov. 26:12. ‡ Or, *line.* c Rom. 15:20. § Or, *magnified in you.* ‖ Or, *rule.* d Jer. 9:24. e Rom. 2:29.

by empty threats in my letters, which I have no power to fulfil.

10. *Say they;* his opposers.

13. *Without our measure;* beyond the measure of our actual labors, as was done by the opponents of Paul, who intruded themselves upon the field of other men's labors, and took to themselves the credit of what other men had done. *The measure of the rule:* the limits of labor which God had assigned them. *A measure to reach;* a measure appointed by God to reach.

14. *We stretch not ourselves;* boast not ourselves beyond the sphere of our actual labors.

15. *Enlarged;* in respect to our field of labor. *By you;* by your cooperation. *According to our rule;* according to the field assigned us by God, which has lain without the field of other men's labors.

16. *To preach;* that is, so as to preach, as the result of this enlargement. *Beyond you;* to the heathen farther west, who had never heard the gospel. *In another man's line;* in another man's field of labor. *Of things made ready to our hand;* of labors that we find already performed.

17. *In the Lord;* acknowledging him as the Author of all good.

18. *Not he that commendeth himself;* man is not his own judge, but the Lord; and by His decision every one must stand or fall.

INSTRUCTIONS.

1. Meekness and gentleness were distinguishing characteristics of Jesus Christ, which should be habitually imitated by his disciples. All who learn of him will find rest to the soul, and may be instrumental of imparting this blessing to others.

4. Those who pretend to be ministers of the meek and lowly Jesus, and yet enforce their authority by guns, swords, and prisons, are deceivers, and show this by using such means as were never used by Christ or his apostles, and such as are suited to make not Christians, but hypocrites and infidels.

12. Men who think highly of themselves, and boast of their talents, excellence, and usefulness—who compare themselves not with the law of God, but with their own defective ideas of the characters of their fellow-men, are living exhibitions of pride, weakness, and folly.

15. An earnest desire to make known Christ to those who have never heard of him, and a readiness to labor and suffer to induce men to believe on him, are truly apostolic, and make his ministers in the highest and noblest sense successors of apostles.

18. As men are to stand or fall,

CHAPTER XI.

1 Out of his jealousy over the Corinthians, who seemed to make more account of the false apostles than of him, he entereth into a forced commendation of himself, 5 of his equality with the chief apostles, 7 of his preaching the gospel to them freely, and without any their charge, 13 showing that he was not inferior to those deceitful workers in any legal prerogative, 23 and in the service of Christ, and in all kind of sufferings for his ministry, far superior.

WOULD to God ye could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy; for I have espoused you to one husband,[a] that I may present *you as* a chaste virgin to Christ.[b]

3 But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel,[c] which ye have not accepted, ye might well bear with *him*.[d]

A. D. 60.

5 For I suppose I was not a whit behind the very chiefest apostles.[e]

6 But though *I be* rude in speech,[f] yet not in knowledge; but we have been thoroughly made manifest among you in all things.[g]

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and so will I keep *myself*.

10 As the truth of Christ is in me, no man shall stop me of this

* Or, *ye do bear.* a Hosea 2:19, 20. b Lev. 21:13. c Gal. 1:7, 8. † Or, *with* me. d 1 Cor. 15:10; chap. 12:11. e 1 Cor. 1:17; 2:1, 13. f Eph. 3:4. g ch. 12:12. h Acts 18:3; 1 Thess. 2:9. i Phil. 4:10, 15.

not by their own judgment or that of their fellow-men, but the judgment of God, they should be most careful to secure his approbation; and as their qualifications for usefulness and their success come from him, they should give him all the glory.

CHAPTER XI.

1. *My folly;* in relating what he had done and suffered in the cause of Christ; which, in ordinary circumstances, might have been regarded as foolish. *And indeed bear with me;* better, as the margin, "and indeed ye do bear with me." As much as to say, I acknowledge your indulgence heretofore, and ask for more of it on the present occasion.

2. *With godly jealousy;* I am exceedingly anxious for your good. *Espoused you to one husband;* he had been the means of uniting them to Christ.

3. *His subtlety;* Gen. 3:1–5. *Your minds should be corrupted;* by false teachers. *From the simplicity;* so as to depart from the simplicity. The simplicity that is in Christ is their simple-hearted devotion to his gospel in its purity.

4. *Ye might well bear with him;* in his vain-glorious assumption of superiority over me and of dominion over your faith. But this is not the case. These boastful teachers have nothing new to offer.

6. *But though I be rude in speech;* as my enemies object to me, chap. 10:10. *Thoroughly made manifest;* he had given them abundant evidence of his character as an apostle.

7. *Abasing myself;* in laboring for his support, not receiving it from them. Acts 18:3.

8. *Taking wages of them;* receiving supplies from others, while laboring for you.

9. *From being burdensome;* by receiving support from you.

10. *Of this boasting;* that I preach without receiving support from those to whom I preach.

A. D. 60. boasting* in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion;[a] that wherein they glory, they may be found even as we.

13 For such *are* false apostles,[b] deceitful workers,[c] transforming themselves into the apostles of Christ.

14 And no marvel; for Satan himself is transformed into an angel of light.[d]

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.[e]

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive† me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord,‡ but as it were foolishly, in this confidence of boasting.[h]

18 Seeing that many glory after the flesh, I will glory also.[i]

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool,) I *am* more; in labors more abundant,[j] in

* Gr. *this boasting shall not be stopped in me.*
a Gal. 1:7; Phil. 1:15, etc. b Gal. 2:4; 2 Pet. 2:1; 1 John 4:1; Rev. 2:2. c Phil. 3:2; Titus 1:10, 11. d Gen. 3:1, 5; Rev. 12:9. e Phil. 3:19. † ch. 12:6, 11. ‡ Or, *suffer.* g 1 Cor. 7:12. h ch. 9:4. i Phil. 3:3, 4; 1 Cor. 4:10. j 1 Cor. 15:10.

11. *Because I love you not?* and therefore am unwilling to seem to be under obligation to you?

12. *That I may cut off occasion from them which desire occasion;* that his enemies should not be able to say that he was selfish, and preached for hire. *Wherein they glory;* namely, that they preach the gospel free of charges. *They may be found even as we;* have no ground or plausible appearance for pretending to be more benevolent or worthy of regard than we.

13. *Transforming themselves;* attempting to appear like apostles of Christ.

14. *An angel of light;* tries to seem like one.

16. *Think me a fool;* in seeming thus to boast of what I am and what I have done; for present circumstances render this needful. *If otherwise;* if it does appear foolish, let him bear with me in mentioning a few things which the case seems to require.

17. *Not after the Lord;* not in accordance with his usual inspired instructions. *As it were foolishly;* as may appear foolish, and would be, were it not for the peculiarities which now call for it.

18. *Many glory after the flesh;* in their birth, rank, and worldly distinctions.

19. *Ye suffer fools gladly;* your persuasion of your own wisdom makes it easy for you to bear with the conduct of fools. He alludes to their false teachers, who without any good reason boasted of their preeminence.

20. *For ye suffer;* that is, ye endure patiently. He now adduces the proof that they suffer fools gladly. *Bring you into bondage;* by usurping dominion over you. *Devour you;* devour your property. *Take of you;* or, take you; that is, take you by fraud, circumvent you. *Exalt himself;* over you. *Smite you on the face;* treat you with insolence and abuse. The inference is, that if they can suffer all this patiently, they ought to bear with the apostle in his boasting.

21. *I speak as concerning reproach;* or, I speak by way of dishonor, as if admitting the truth of the re-

stripes above measure,[a] in prisons more frequent, in deaths oft.[b]

24 Of the Jews five times received I forty *stripes* save one.[c]

25 Thrice was I beaten with rods,[d] once was I stoned,[e] thrice I suffered shipwreck, a night and a day I have been in the deep;[f]

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils by *mine own* countrymen,[g] *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often,[h] in hunger and thirst,[i] in fastings often, in cold and nakedness.

28 Besides those things that are without, that which com- A. D. 60. eth upon me daily, the care of all the churches.[j]

29 Who is weak, and I am not weak?[k] who is offended, and I burn not?

30 If I must needs glory, I will glory of the things which concern mine infirmities.[l]

31 The God and Father of our Lord Jesus Christ,[m] which is blessed for evermore,[n] knoweth that I lie not.[o]

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.[p]

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[a] Acts 9:16; 20:23; 21:11. [b] 1 Cor. 15:30-32. [c] Deut. 25:3. [d] Acts 16:22. [e] Acts 14:19. [f] Acts 27. [g] Acts 14:5. [h] Acts 20:31. [i] 1 Cor. 4:11. [j] Acts 15:36-40. [k] 1 Cor. 9:22. [l] ch. 12:5, 9, 10. [m] Gal. 1:3. [n] Rom. 9:5. [o] 1 Thess. 2:5. [p] Acts 9:24, 25.

proaches cast upon me by my enemies. This, however, he does not admit, as he proceeds to show. *Any is bold;* to state things of which he may boast. *I am bold also;* for in all the grounds of preëminence on which they pride themselves, I go beyond them.

25. *A night and a day I have been in the deep;* floating, it is supposed, on something after one of his shipwrecks.

28. *Besides those things that are without;* or, besides other things, some of which he proceeds to name.

29. *Is weak;* needing assistance. *And I;* do not sympathize with him. *Offended;* tempted, or led into sin. *I burn not;* with grief and indignation.

30. *Mine infirmities:* my sufferings for Christ's sake, and my need of his help. The above enumeration shows that in the Acts of the Apostles we have but a brief account of Paul's labors and sufferings for Christ's sake.

INSTRUCTIONS.

1. A judicious and modest Christian will not speak of himself and his labors unless the public good evidently requires it; and then he will do it, not to exalt himself, but to magnify the grace of God.

9. Although it is the duty of a people to support their minister, and he is as justly entitled to his living as any workman is to his wages, yet there are cases where a wise and good minister will preach without compensation, and live, if need be, by manual labor or on charity, for the purpose of doing greater good to mankind.

15. Satan has ministers who pretend to preach Christ's gospel; they make professions of piety and benevolence, enter into other men's labors, and strive to draw away Christians from ministers who have been instrumental in their conversion, and who preach to them the truth as it is in Jesus.

31. The labors, sacrifices, and trials of faithful ministers are all known to God; and it is a great consolation when they are able in sincerity to appeal to him for the truth of their declarations, the benevolence of their plans, and the fidelity of their efforts. Though they may here be reproached, vilified, persecuted, and slain, yet He will remember them in the day when he makes up his jewels, and will bring forth their righteousness as the light and their judgment as the noonday.

A. D. 60.

CHAPTER XII.

1 For commending of his apostleship, though he might glory of his wonderful revelations, 2 yet he rather chooseth to glory of his infirmities, 11 blaming them for forcing him to this vain boasting. 14 He promiseth to come to them again: but yet altogether in the affection of a father. 20 Although he feareth he shall to his grief find many offenders, and public disorders there.

IT is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ[a] above fourteen years ago,[†] whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;

3 such a one caught up to the third heaven.

3 And I knew such a man, whether in the body, or out of the body, I cannot tell: God knoweth;

4 How that he was caught up into paradise,[b] and heard unspeakable words, which it is not lawful[‡] for a man to utter.

5 Of such a one will I glory: yet of myself I will not glory, but in mine infirmities.[c]

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh,[d] the messenger of Satan to buffet me,[e] lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.[f]

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities,[g] that the power of Christ may rest upon me.[h]

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* Or, *For I will.* a Rom. 16:7. † A. D. 46; Acts 22:17. b Luke 23:43; Rev. 2:7. ‡ Or, *possible.* c chap. 11:30; ver. 9, 10. d Ezek. 28:24; Gal. 4:14. e Job 2:7; Luke 13:16. f Deut. 3:23-27; Psalm 77:2-11; Lam. 3:8; Matt. 26:44. g ver. 5. h 1 Pet. 4:14.

CHAPTER XII.

1. *It is not expedient for me doubtless to glory;* for him to state further with regard to his labors and sufferings. *Revelations;* which the Lord made to him of the glories of heaven.

2. *A man in Christ;* a Christian, meaning himself. *The third heaven;* the place where God peculiarly manifests his presence.

4. *Paradise;* the place of celestial blessedness.

5. *Of such a one—of myself;* he purposely speaks of Paul caught up to the third heavens as one person; and himself—Paul dwelling in the flesh, and subject to all its infirmities—as another. Of the former he will glory in respect to the high favors conferred upon him; but of the latter—Paul as known among men—he will glory only in respect to his infirmities.

6. *To glory;* in stating still further the honor God had bestowed upon him. *I forbear;* to mention any thing more about visions and revelations. *Above that which he seeth me to be, or that he heareth of me;* he chooses to be judged and estimated not according to the glorious revelations vouchsafed to him, which were invisible to men, but according to what in his life and labors was open to the view of all.

7. *A thorn in the flesh;* this seems to have been some bodily infirmity of a painful and humbling character. *The messenger of Satan;* this is best understood of the thorn in the flesh, which is called the messenger of Satan, because he made use of it to buffet the apostle. The buffeting we may well suppose came in the way of temptation to impatience, despondency, and the like unholy feelings.

8. *The Lord;* the Lord Jesus. *That it might depart;* that the trial might be removed.

9. *My grace is sufficient;* to enable you with patience to bear it, support and comfort you under it, and make you more happy and useful than you would be without it. *Glory in my infirmities;* because they fit me better for the service of Christ, and make it more manifest that it is his power which sustains me, and gives success to my labors.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles,[a] though I be nothing.[b]

12 Truly the signs of an apostle were wrought among you in all patience,[c] in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you:[e] for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you;[*] A. D. 60. though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus,[f] and with *him* I sent a brother. Did Titus make a gain of you?[g] walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you?[h] we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among

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a Ch. 11:5. b Luke 17:10; 1 Cor. 3:7; Eph. 3:8. c 1 Cor. 9:2. d ch. 11:9. e 1 Cor. 10:33.

f 1 Thess. 2:8. * Gr. *your souls.* f chap. 8:6. g ch. 7:2. h ch. 5:12. i 1 Cor. 4:21; ch. 13:2, 10.

10. *Take pleasure in infirmities;* on account of the good which they occasion. *Weak;* in myself. *Strong;* in Christ.

11. *Ye have compelled me;* your conduct has made it needful. *I be nothing;* in and of myself; all my sufficiency is of God.

12. *Signs of an apostle;* such works as proved me to be one.

13. *Were inferior to other churches;* in the quality of the ministry enjoyed by you. *Was not burdensome;* did not receive my support from you. *Forgive me this wrong;* said in irony.

14. *The third time I am ready to come to you;* there is but one recorded visit of the apostle to Corinth before the date of this epistle; but he had purposed to visit them twice before, and now he purposed it the third time. *Not yours, but you;* not your money, but your salvation.

16. *Be it so;* his enemies said, if he did not openly receive support from them, he did covertly, for he sent men among them to take up contributions professedly for the poor, and then used the money himself. *With guile;* they said he obtained money by false pretences. This slander he refutes, verses 17, 18, by appealing to what they knew.

19. *That we excuse ourselves unto you;* as if you were set to be our judges, and we needed to clear our character before you. *We speak before God in Christ;* in all sincerity, having no concealed purpose to accomplish. *For your edifying;* what the apostle had said by way of self-vindication had reference simply to their spiritual good, that they might be led to trust in him as a true apostle of Christ, and obey his directions by repenting of their sins and putting them away, of which there was much need, as he shows in the next verse.

20. *Such as ye would not;* lest he should be obliged to rebuke them for their sins, and administer severe discipline in order to bring them to repentance and reformation, and to save the church from the corrupting influence of their example.

A. D. 60. you,[a] and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness and fornication and lasciviousness which they have committed.[b]

CHAPTER XIII.

1 He threateneth severity, and the power of his apostleship against obstinate sinners. 5 And advising them to a trial of their faith, 7 and to a reformation of their sins before his coming, 11 he concludeth his epistle with a general exhortation and a prayer.

THIS *is* the third *time* I am coming to you. In the mouth of two or three witnesses shall every word be established.[c]

2 I told you before, and foretell you, as if I were present, the second time; and being absent now I write to them which heretofore have sinned,[d] and to all others, that if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to youward is not weak, but is mighty in you.[e]

4 For though he was crucified through weakness, yet he liveth by the power of God.[f] For we also are weak in[*] him, but we shall live with him by the power of God toward you.

5 Examine yourselves,[g] whether ye be in the faith; prove your own selves. Know ye not your

[a] Ch. 2:1. [b] 1 Cor. 5:1; Rev. 2:21. [c] Deut. 19:15; Heb. 10:28, 29. [d] ch. 12:21. [e] 1 Cor. 9:2.

[f] Phil. 2:7, 8; 1 Pet. 3:18. [*] Or, *with.* [g] 1 Cor. 11:28; 1 John 3:20, 21.

INSTRUCTIONS.

4. From the Scriptures, under the teaching of the Holy Spirit, we may learn as much about heaven as it is best we should know while on earth. We should therefore be contented with, and grateful for our present means of information, and so use them as to become wise to salvation, and thus be prepared to grow in the knowledge, holiness, and bliss of heaven for ever. Deut. 29:29; 1 Cor. 2:9.

10. Pride is so natural and strong even in Christians, and the bestowment on them of special mercies is so apt to increase it, that God sees it needful to visit them with special trials; and if, in answer to their prayers and the use of proper means, he does not remove those trials, they have abundant reason to acquiesce and even to rejoice in their continuance, as the best means of promoting the glory of God and the good of his kingdom.

21. Among the numerous trials which affectionate and successful ministers of Christ are called to encounter, the disappointment of their hopes with regard to many who for a time promised well, is by no means the least. Often they are called to deep anguish under the apprehension that some of their professed converts may, after all, be impenitent and sink into the horrors of the second death.

CHAPTER XIII.

1. *The third time;* see chap. 12:14. *Two or three witnesses;* the probable meaning of the apostle is, that he will administer prompt discipline according to the well-known Jewish rule. Deut. 17:6; 19:15.

2. *As if I were present, the second time;* see note to chap. 12:14. *I will not spare;* if I find you unreclaimed, I will exercise my apostolical authority and miraculous power in discipline.

3. *Christ speaking in me;* that I am commissioned of him and act according to his will. *Mighty in you;* as shown by the effects which, through my agency, he has produced.

4. *Through weakness;* as a man in apparent weakness; abstaining from exercising his power for deliverance. *Are weak in him;* have fellowship with him in the weakness which he manifested when among men, and have abstained from exercising apostolical and miraculous power upon our opposers. *Shall live with him;* when we come among you again. *By the power of God;* manifested in the judgments which through us he will inflict on obstinate opposers.

5. *Whether ye be in the faith;* whether you have heartily believed on Jesus Christ. *Is in you;* by his Spirit, authority, and likeness. *Ex-*

own selves, how that Jesus Christ is in you,[a] except ye be reprobates?[b]

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.[c]

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection.[d]

10 Therefore I write these things being absent, lest being present I should use sharpness,[e] according to the power which the A. D. CO. Lord hath given me to edification, and not to destruction.[f]

11 Finally, brethren, farewell. Be perfect,[g] be of good comfort, be of one mind,[h] live in peace; and the God of love and peace shall be with you.

12 Greet one another with a holy kiss.[i]

13 All the saints salute you.

14 The grace of the Lord Jesus Christ,[j] and the love of God, and the communion of the Holy Ghost,[k] *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

[a] Rom. 8:10; Gal. 4:19. [b] 1 Cor. 9:27; 2 Tim. 3:8. [c] Prov. 21:30. [d] 1 Thess. 3:10; Heb. 6:1. [e] Titus 1:13. [f] chap. 10:8. [g] ver. 9.

[h] Rom. 12:16; 15:5; Eph. 4:3; Phil. 2:2; 1 Pet. 3:8. [i] Rom. 16:16. [j] Rom. 16:24. [k] Phil. 2:1.

cept ye be reprobates; except your faith is dead, your hopes vain, and your religion worthless.

6. *Not reprobates;* not deceivers, nor deceived, but what we profess to be, Christians and inspired apostles, armed by our Master with divine power.

7. *Ye do no evil;* but do what is right, and especially in the matter about which I have written. *Not that we should appear approved;* by showing our apostolical authority in inflicting judgments. *That which is honest;* that you should reform, and not need punishment. *Though we be as reprobates;* though we should not show our apostolical authority, and should thus give our enemies occasion still to say, that we either could not or dared not inflict the punishment we spoke of as proving the truth of our apostleship.

8. *We can do nothing;* against truth and duty, however it may affect ourselves.

9. *We are glad;* are willing, and even rejoice to appear weak, or to continue to be called so, if it is occasioned by your well-doing. *Your perfection;* complete reformation and restoration to the faith and practice of the gospel.

10. *Not to destruction;* not for the purpose of destroying you, but of delivering you from sin, and thus promoting your salvation.

11. *Farewell;* an expression of earnest desire for their good. *Be perfect;* in the belief and practice of the truth. *Be of good comfort;* in the consolation which it will then afford you. *Of one mind;* united in feeling and conduct. *Live in peace;* without divisions, strife, or contentions. *The God of love and peace;* the author of these graces, who requires and loves them in his people.

13. *All the saints;* who were with Paul.

14. *The grace of the Lord Jesus Christ:* the favor which he bestows upon his affectionate and obedient people. *The love of God;* manifested in the gift of his Son, and shed abroad in the hearts of his people. *The communion of the Holy Ghost;* his gracious presence, divine communications, graces, and consolations be and abide with you all. *Amen;* so let it be; and so, if you obey him, through grace it will be for ever and ever.

INSTRUCTIONS.

2. When professors of religion fall into sin, dishonor their profession, and injure the cause of Christ, his ministers will earnestly desire and faithfully endeavor by remonstrance, persuasion, and kind entreaty to reclaim them. If this is ineffectual, the discipline which Christ has appointed must be applied, and such offenders be excluded from the communion of the church. Matthew 18:15-18; 1 Cor 5:4, 5.

9. When Christians do right, and the cause of Christ prospers, his ministers rejoice, whether they have been instrumental in it or not, and however it may affect them; for they love Christ and his cause more than themselves or any earthly good.

11. Union and peace among Christians in believing and obeying the truth, are peculiarly pleasing to God, and prepare the way for him to dwell with them, and impart to them the riches of his grace.

14. The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, comprehend all the blessings which the most benevolent heart can desire. They will therefore, by all the truly wise, be most earnestly sought, for themselves and their fellow-men; and to all who believe on Christ and walk in his ways, they will for his sake be given, to the glory of the Father, the Son, and the Holy Ghost, the one only living and true God, for ever. Amen.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE GALATIANS.

GALATIA, the Greek word answering to the Roman Gallia or Gaul, was one of the central provinces of Asia Minor, and was inhabited by a people of Gallic origin who had migrated thither about 280 B. C. Two missionary visits of the apostle to Galatia are recorded in the Acts of the Apostles, chap. 16:6; 18:23; and it is generally supposed that this epistle was written not long after his second visit. Compare chap. 1:6. The Galatian churches had begun well, chap. 5:7; but Judaizing teachers had come in, bringing the very doctrine mentioned in Acts 15:1, "Except ye be circumcised after the manner of Moses, ye cannot be saved;" and they were having great success among them. This was a fundamental error, and Paul, in the present epistle, attacks it with a wonderful mingling of severity and tenderness. The first two chapters are mainly devoted to a defence of his apostolic office, which was rendered necessary by the attempts of the false teachers to disparage his apostolical standing. He then enters with peculiar fervor upon the great theme of justification by faith. His argument is, for substance, the same as that in the first half of the epistle to the Romans, only that it takes, from necessity, a more controversial form. He brings the main discussion to a close by carefully guarding the doctrine of Christian liberty against antinomian abuse, chap. 5:13–26, adding, after his usual manner, various exhortations of a practical character.

The subscription to the epistle, which represents it as

written from Rome, is of no authority. It is far more probable that it was written, either from Ephesus, where we find him after his second visit to Galatia, Acts 10:23 compared with 19:1; or, as some think, from Corinth, whither he next went, taking Macedonia on his way, 1 Cor. 16:5 compared with ver. 8 and Acts 19:21. Upon the latter supposition, this epistle would agree with that to the Romans in date, as well as in its contents.

A.D. 58. CHAPTER I.

6 He wondereth that they have so soon left him and the gospel, 8 and accurseth those that preach any other gospel than he did. 11 He learned the gospel not of men, but of God: 14 and showeth what he was before his calling, 17 and what he did presently after it.

PAUL, an apostle, (not of men, neither by man, but by Jesus Christ,[a] and God the Father, who raised him from the dead;[b]

2 And all the brethren which are with me, unto the churches of Galatia:[c]

3 Grace *be* to you and peace from God the Father, and *from* our Lord Jesus Christ,[d]

4 Who gave himself for our sins,[e] that he might deliver us from this present evil world,[f] according to the will of God and our Father:[g]

5 To whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel:[h]

7 Which is not another;[i] but there be some that trouble you, and would pervert the gospel of Christ.[j]

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.[k]

9 As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, let him be accursed.[l]

10 For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.[m]

[a] Acts 9:6, 15. [b] Acts 2:24. [c] Acts 16:6; 18:23. [d] Rom. 1:7, etc. [e] John 10:17, 18; Tit. 2:14. [f] John 17:15; 1 John 2:10. [g] Rom. 8:27. [h] ch. 5:4, 7, 8. [i] 2 Cor. 11:4. [j] Acts 15:1, 24; 2 Cor. 2:17; chap. 5:10, 12. [k] 1 Cor. 16:22. [l] Deut. 4:2; Rev. 22:18. [m] 2 Cor. 12:19; 1 Thess. 2:4. [n] Jas. 4:4.

CHAPTER I.

1. *Not of men;* not deriving my office from men. *Neither by man;* not appointed by man. Being about to contend against a fundamental error, he asserts in the strongest terms his full apostolical authority, and goes on to show that he has received not his office alone, but the gospel which he preaches directly from Christ.

4. *Who gave himself for our sins;* he asserts at the outset the fundamental doctrine of redemption through Christ, in opposition to the Judaizing teachers, who taught the Galatians to seek salvation through the works of the law. *Deliver us from this present evil world;* from both its corruption and its misery. This he does by making us citizens of a better world, and thus enabling us to live above the present.

6. *Him that called you;* God, who by Paul called them to embrace the gospel.

10. *For do I now persuade;* seek to gain the favor of. As much as to say, Wonder not that I speak with such severity; for I seek not man's friendship, but God's.

11 But I certify you, brethren, that the gospel which was preached of me is not after man:

12 For I neither received it of man,[a] neither was I taught *it*, but by the revelation of Jesus Christ.[b]

13 For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:[c]

14 And profited in the Jews' religion above many my equals[*] in mine own nation, being more exceedingly zealous of the traditions of my fathers.[d]

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,[e]

16 To reveal his Son in me,[f] that I might preach him among the heathen;[g] immediately I conferred not with flesh and blood:[h]

17 Neither went I up to A. D. 54. Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up[†] to Jerusalem to see Peter,[i] and abode with him fifteen days.

19 But other of the apostles saw I none, save James the Lord's brother.[j]

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;[k]

22 And was unknown by face unto the churches of Judea which were in Christ:[l]

23 But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed.[m]

24 And they glorified God in me.[n]

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[a] 1 Cor. 15:1-3. [b] Eph. 3:3. [c] Acts 8:1, 3; 9:1, 2; 26:9. [*] Or, *equals in years*. [d] Mark 7:5-13; Acts 22:3; Phil. 3:6. [e] Isa. 49:1; Jer. 1:5; Acts 13:2; 22:14, 15; Rom. 1:1. [f] 2 Cor. 4:6. [g] Acts 9:15. [h] 2 Cor. 5:16. [†] Or, *returned*. [i] Acts 9:26. [j] Mark 6:3. [k] Acts 9:30. [l] 1 Thess. 2:14. [m] Acts 9:13, 26; 1 Tim. 1:13, 16. [n] Acts 21:19, 20.

11. *Not after man;* not of human, but divine origin.

12. *I neither received it of man—was I taught it;* lest the false teachers in Galatia should disparage Paul's apostleship, as being only of a secondary character, he takes pains to show that he has received the doctrines which he preaches immediately from Christ.

13. *Conversation;* manner of life.

14. *Profited;* made progress. *Equals;* in age, standing, and privileges.

15. *Who separated me;* set me apart from my birth for the work to which he afterwards called me.

16. *Reveal his Son in me;* make known to me Jesus Christ, and lead me to believe on him. *I conferred not with flesh and blood;* took no counsel with men, and sought not instruction from them.

17. *Arabia;* a country south of Damascus, a city of Syria.

21. *Syria;* a country north of Palestine. *Cilicia;* a province of Asia Minor, north-west of Syria.

24. *Glorified God in me;* praised God for the change which he had wrought in me.

INSTRUCTIONS.

2. Christians in any house, town, or city who met together on the Lord's day to worship him and observe his ordinances, were regarded by the apostles as in a sense a church of Christ.

3. As Paul was chosen to be an apostle, and commissioned to preach the gospel, by Jesus Christ, and prayed to him as he did to the Father for the highest spiritual blessings, it is evident that he viewed him as divine.

9. Any plan of salvation except that of free grace, through faith in Christ, is opposed to the gospel, and they who preach it are in danger of an awful condemnation.

17. God assigns to all his people their appropriate work in life, and so orders events in his providence and grace as to fit them to perform it.

24. When persecutors of Christ become his friends, and labor to promote the cause which before they sought to destroy, they strikingly manifest the grace of God, and furnish occasion for thanksgiving and praise.

A.D. 58. # CHAPTER II.

1 He showeth when he went up again to Jerusalem, and for what purpose; 3 and that Titus was not circumcised; 11 and that he resisted Peter, and told him the reason. 14 why he and other, being Jews, do believe in Christ to be justified by faith, and not by works; 20 and that they live not in sin, who are so justified.

THEN, fourteen years after, I went up again to Jerusalem with Barnabas,[a] and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately[*] to them which were of reputation, lest by any means I should run, or had run, in vain.[b]

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in,[c] who came in privily to spy out our liberty which we have in Christ Jesus,[d] that they might bring us into bondage:[e]

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat,[f] whatsoever they were, it maketh no matter to me; God accepteth no man's person:[g] for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me,[h] as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars,[i] perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

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a Acts 15:2, etc. * Or, *severally.* b Phil. 2:16. c Acts 15:1, 24. d ch. 5:1, 13. e 2 Cor. 11:20; ch. 4:3, 9. f chap. 6:3. g Acts 10:34; Rom. 2:11. h 1 Thess. 2:4; 1 Tim. 2:7. i Matt. 16:18; Eph. 2:20. j Rom. 1:5; 12:3, 6.

CHAPTER II.

1. *Fourteen years after;* after his conversion, or after his journey to Jerusalem. Chap. 1:18.

2. *By revelation;* by direction of God. *Run in vain;* he stated what he had preached and done among the Gentiles to certain leading individuals, and not to the whole church, lest he should fail of the object he had in view. Acts 15:2.

3. *Neither Titus—was compelled;* or required to be circumcised. This showed, in direct opposition to the false teachers among the Galatians, that they did not consider circumcision needful.

4. *And that because of false brethren;* as much as to say, This exemption of Titus from circumcision was because of false brethren. It was a protest against their false teachings. *Unawares brought in;* artfully introduced. *Came in;* to their meetings. *To spy out our liberty;* their liberty to dispense with Jewish rites. *Into bondage;* to the ceremonial law, which Paul contended was not binding under the gospel.

5. *No, not for an hour;* they did not yield at all to the false brethren.

6. *Of those;* the leading men referred to, verse 2. *Maketh no matter;* their reputation did not affect his standing as an apostle, or the correctness of his preaching and conduct. *God accepteth no man's person;* he does not approve of men because of their talents, reputation, rank, or condition. *Added nothing;* to his authority as an apostle, or his doctrines as a minister of Christ.

7. *Gospel of the uncircumcision;* that he was commissioned by Christ to preach the gospel to the Gentiles, as Peter was to the Jews.

9. *Pillars;* men of eminence among the apostles, and chief instruments in supporting the cause of Christ. *The grace;* the favor bestowed on Paul in preparing him for the work to which he was call-

10 Only *they would* that we should remember the poor; the same which I also was forward to do.[a]

11 But when Peter was come to Antioch,[b] I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles:[c] but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly according to the truth of the gospel,[d] I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and A. D. 52. not as do the Jews, why compellest thou the Gentiles to live as do the Jews?[e]

15 We *who are* Jews by nature, and not sinners of the Gentiles,[f]

16 Knowing that a man is not justified by the works of the law,[g] but by the faith of Jesus Christ,[h] even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.[i]

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners,[j] *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things

[a] Acts 11:30; Rom. 15:25. [b] Acts 15:35. [c] Acts 11:3. [d] ver. 5. [e] 1 Tim. 5:20. [f] Eph. 2:3, 12. [g] Acts 13:38, 39; Rom. 3:20. [h] Rom. 5:1; ch. 3:11, 24. [i] Psa. 143:2; Heb. 7:18, 19. [j] 1 John 3:9, 10.

ed. *The right hands of fellowship;* by this they acknowledged them as ministers of Christ.

10. *The poor;* the needy Christians in Judea; obtain contributions from the Gentiles for them.

11. *Withstood him;* rebuked, and reproved him. *Was to be blamed;* for his timidity, and time-serving spirit.

12. *From James;* from Jerusalem, where James resided. *Did eat with the Gentiles;* in disregard of the ceremonial law. *Of the circumcision;* the Jews from Judea.

13. *Dissembled;* disguised their sentiments. They knew that the Jewish ceremonial was done away by the gospel, and had practically acknowledged it by eating with the Gentiles. But now they were afraid to avow their true convictions.

14. *Livest after the manner of Gentiles;* without observing the Jewish ceremonies. This was what Peter had been in the habit of doing. *Compellest thou;* by setting an example, which, if they follow it, will lead them astray. *Live as do the Jews;* observe the ceremonial law.

15. *Jews by nature;* born Jews. *Sinners of the Gentiles;* sunk in the idolatry and vices of the Gentiles.

16. *By the works of the law shall no flesh be justified;* Paul and Peter, though Jews, believed this. Why then should Peter act as if it were necessary for the Gentiles to observe the ceremonial law? This was inconsistent, and adapted to make an erroneous impression on others.

17. *If, while we seek—are found sinners:* if, in seeking justification and salvation from Christ, not from the works of the law, *we ourselves also;* we who are Jews by nature as well as the Gentiles, *are found sinners;* found, after all our seeking, to be still in a state of guilt and condemnation: *is therefore Christ the minister of sin?* has he introduced a gospel which leaves those who trust in it still sinners under the condemnation of the law, so that they must turn again from Christ to the law for justification? Paul states the conclusion which must inevitably follow, if men are obliged to go back to the Jewish ceremonial for salvation, and then indignantly denies it in the words, *God forbid;* let it not be. Christ is not the minister of sin; but in turning away from him, I make myself a sinner, as he proceeds to show.

18. *The things which I destroyed;* the system of Jewish ceremonies, which, upon believing in Christ, I had destroyed, that is, given up as worth-

A. D. 58. which I destroyed, I make myself a transgressor.

19 For I through the law am dead to the law,[a] that I might live unto God.[b]

20 I am crucified with Christ:[c] nevertheless I live; yet not I, but Christ liveth in me:[d] and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.[e]

21 I do not frustrate the grace of God: for if righteousness *come* by the law,[f] then Christ is dead in vain.

[a] Rom. 7:4, 10; 8:2. [b] Rom. 6:11, 14; 2 Cor. 5:15. [c] ch. 5:24; 6:14. [d] 1 Thess. 5:10; 1 Pet. 4:2. [e] John 10:11; Eph. 5:2. [f] Heb. 7:11.

less. *I make myself a transgressor;* in going back from faith in Christ to the law.

19. *For I through the law am dead to the law;* Instead of thus going back to the law for justification, I have learned through the law itself to renounce the law as the means of my salvation. A true knowledge of God's holy and spiritual law has taught me, that to a sinner, like me, it works death. Compare chapter 3:21; Rom. 3:20; 4:15; 7:10. *Might live unto God;* in and through Christ.

20. *Crucified with Christ;* through his death Paul had become dead to all expectation of salvation in any way except through faith in Christ; yet he was more active than ever, and from better motives. *I live;* a heavenly and divine life. *Not I;* not by my own power or goodness. *Christ liveth in me;* by his Spirit; and he is the cause of every thing right and good in me.

21. *Do not frustrate the grace of God;* set it aside as of no efficacy, as do the false teachers, by going back to the law for justification. *If righteousness come by the law;* if there is any other way of being justified and saved, except through Christ, his death was needless.

INSTRUCTIONS.

2. Ministers of the gospel, while they should preach Christ and him crucified as the only foundation of hope, should use all proper means to prevent misapprehensions, remove prejudices, and counteract influences which tend to hinder the success of their labors.

6. Men are prone, even in religion, to be governed by human opinions rather than by the word of God—to regard some man as master and head of the church, rather than Jesus Christ. But the great question should be, not what does this or that man think, but what do the Scriptures teach.

14. God foreknowing that some would be disposed to claim for Peter and his pretended successors peculiar prerogatives and honors, suffered him repeatedly to fall into great sins, and had them recorded in the Scriptures, that all might have infallible evidence that Peter was not a whit above the rest of the apostles.

20. The author and sustainer of divine life in the soul is Christ; and the means of rendering it vigorous is faith in him—forming between the soul and him a union, by virtue of which it receives of his fulness, grows in conformity to his image, and shows forth his glory.

21. Any system of salvation which dispenses with the atoning sacrifice of Christ, is a renunciation of the gospel, and a virtual proclamation that his death was in vain.

CHAPTER III.

1 He asketh what moved them to leave the faith, and hang upon the law. 6 They that believe are justified, 9 and blessed with Abraham. 10 And this he showeth by many reasons.

O FOOLISH Galatians,[g] who hath bewitched you,[h] that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law,[i] or by the hearing of faith?[j]

[g] Matt. 7:26. [h] ch. 5:7. [i] Eph. 1:13. [j] Rom. 10:17.

CHAPTER III.

1. *Bewitched;* fascinated, deluded. *Set forth, crucified among you;* or, set forth among you as crucified.

2. *This only would I learn of you;* as much as to say, The answer to this

3 Are ye so foolish? having begun in the Spirit,[a] are ye now made perfect by the flesh?[b]

4 Have ye suffered so many* things in vain?[c] if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit,[d] and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of[e] faith?

6 Even as Abraham believed God,[e] and it was accounted† to him for righteousness.

7 Know ye therefore that they which are of faith, the same are the children of Abraham.[f]

8 And the scripture, foreseeing that God would justify the heathen through faith,[g] preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.[h]

9 So then they which be of faith are blessed with faithful Abraham.[i]

10 For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.[j]

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.[k]

12 And the law is not of faith:[l] but, The man that doeth them shall live in them.[m]

13 Christ hath redeemed us from the curse of the law, being made a curse for us:[n] for it is written,

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a Ch. 4:9. b Heb. 9:10. * Or, *great.* c 2 John 8. d 2 Cor. 3:8. e Gen. 15:6. † Or, *imputed.* f John 8:39; Rom. 4:11-16. g ver. 22. h Gen. 12:3; 22:18; Acts 3:25. i chap. 4:28. j Deut. 27:26. k Hab. 2:4. l Rom. 10:5, 6. m Lev. 18:5; Ezek. 20:11. n 2 Cor. 5:21; ch. 4:5.

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question will abundantly convict you of your folly. *The Spirit;* the Holy Spirit, in his sanctifying and miraculous influences. *By the works of the law;* through the efficacy of your observance of the Jewish law, to which you are now turning. *By the hearing of faith;* by obeying the message of the gospel, which offers you salvation through faith in Christ. The answer is plain: It was not through the works of the law, but through the hearing of faith, that they had received the Holy Spirit; why then turn away from the latter to the former?

3. *In the Spirit;* the Holy Spirit, as the minister of a spiritual dispensation. *By the flesh;* by the observance of the outward ceremonial law.

4. *Suffered so many things;* on account of their professed attachment to Christ. *If it be yet in vain:* as it would be, if they should forsake the gospel for the Jewish ceremonial law.

5. *He therefore that ministereth to you the Spirit:* God, who bestows upon you the Holy Spirit. *By the works of the law, or by the hearing of faith?* supply the answer, He does it by the hearing of faith, not by the works of the law.

7. *Children of Abraham;* like him in spirit, and justified in the same way, not by works, but by faith.

8. *Foreseeing;* the Holy Ghost foreseeing, and in the Scriptures foretelling, that God would justify Gentiles as he did Abraham. *In thee;* as the spiritual father of all that believe. Genesis 12:3; 18:18; 22:18. Thus the glad tidings were announced to Abraham that God would bless and save the Gentiles through such faith as he exercised

9. *Blessed with faithful Abraham;* accepted of God in the same way.

10. *Of the works of the law:* are seeking justification by it. *Under the curse:* because they have not perfectly obeyed the law.

11. *The just shall live by faith;* sinners in all ages have been justified by faith; never, under any dispensation, by works. Hab. 2:4.

12. *The law is not of faith;* does not promise justification by faith, but by works. *But;* that is, but its language is. *Shall live in them;* by doing them. The law knows nothing of grace, but demands absolute obedience as its only condition of justification

13. *The curse of the law:* the punishment which it threatens against transgressors. *Made a curse;* treated as accursed, in suffering for our sake the accursed death of the cross. Deut. 21:23. Compare 2 Cor 5:21, "made him to be sin for us."

A. D. 58. Cursed *is* every one that hangeth on a tree:[a]

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ;[b] that we might receive the promise of the Spirit through faith.[c]

15 Brethren, I speak after the manner of men: Though *it be* but a man's covenant,[*] yet *if it be* confirmed, no man disannulleth or addeth thereto.

16 Now to Abraham and his seed were the promises made.[d] He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *That* the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after,[e] cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise:[f] but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions,[g] till the seed should come to whom the promise was made;[h] *and it was* ordained by angels[i] in the hand of a mediator.[j]

20 Now a mediator is not *a mediator* of one; but God is one.[k]

21 *Is* the law then against the promises of God?[l] God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.[m]

22 But the scripture hath concluded all under sin,[n] that the promise by faith of Jesus Christ might be given to them that believe.[o]

[a] Deut. 21:23. [b] Rom. 4:9, 16. [c] Isa. 44:3; Ezek. 36:27; Joel 2:28, 29. [*] Or, *testament.* [d] Gen. 12:3, 7; 17:7. [e] Exod. 12:40, 41. [f] Rom. 4:14. [g] Rom. 5:20. [h] ver. 16. [i] Acts 7:53; Heb. 2:2. [j] Exod. 20:19–22; Deut. 5:22–31. [k] Deut. 6:4. [l] Matt. 5:17. [m] ch. 2:21. [n] Rom. 3:9, 19, 23. [o] Rom. 4:11, 12, 16.

14. *The blessing of Abraham;* that which God promised to him and to all believers, justification through faith.

15. *After the manner of men;* as they view and treat a covenant that has been ratified.

16. *His seed;* Christ, as the head of his church; and through him, all believers, who constitute his body. *He saith not, And to seeds, as of many;* he does not make the promise to Abraham's seeds, as if he were speaking of the many individual children of Abraham; in other words, were making the promise to each one of the many who are his children by outward descent. *But as of one, And to thy seed;* he makes the promise, as speaking of one, to one seed of Abraham. *Which is Christ;* that is, this one seed that receives the promise is Christ, and in him all believers, who constitute his body.

17. *The covenant;* with Abraham and his seed. *In Christ;* as the promised seed. *The law;* given to Moses.

18. *The inheritance;* of the spiritual blessings promised to Abraham and his seed. *By promise;* that the blessing should come, through Christ, to all who believe on him. As this promise was made and ratified long before the law was given, its blessings could not come from obedience to law.

19. *Wherefore then serveth the law?* why was it added? *Because of transgressions;* the Jews were so prone to forsake God, worship idols, and commit all sorts of abominations, that the law was added to restrain them—to preserve among them the knowledge and worship of Jehovah, show them the desert of sin, their need of Christ and the nature of his salvation, and point them to him as the Lamb of God, that taketh away the sin of the world. *Ordained by angels;* given through the ministry of angels. *In the hand of a mediator;* namely, Moses. Compare Exodus 20:19; Deut. 5:5, 27.

20. *Of one;* one party. *Is one;* one party, the other party being man.

21. *Is the law then against the promises?* was it designed to open another way of life, or in any degree to conflict with the promises? Certainly not, but to aid in their accomplishment.

22. *Hath concluded;* declared all to

23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ,[a] that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.[b]

27 For as many of you as A. D. 57. have been baptized into Christ, have put on Christ.[c]

28 There is neither Jew nor Greek, there is neither bond nor free,[d] there is neither male nor female: for ye are all one in Christ Jesus.[e]

29 And if ye *be* Christ's, then are ye Abraham's seed,[f] and heirs according to the promise.[g]

[a] Col. 2:17; Heb. 9:9, 10. [b] John 1:12; 1 John 3:1, 2. [c] Romans 6:3. [d] Col. 3:11.

[e] John 10:16; 17:20, 21; Eph. 2:14–16; 4:4, 5, 6. [f] ver. 7. [g] Rom. 8:17.

be shut up under sin and condemnation, so that there is no way of escape except by faith in Christ.

23. *Before faith came;* before Christ, the object of faith, came; or before the way of life through him was clearly revealed.

24. *The law was our schoolmaster;* showing us our lost and guilty condition, and thus constraining us to come to Christ for salvation.

25. *No longer under a schoolmaster;* having believed on Christ, he had adopted them as his children and given them in the gospel all needed instruction, so that they had no further need of the ritual observances of the law.

27. *Baptized into Christ;* become united to him by faith, and according to his will openly professed to be his disciples. *Have put on Christ;* taken him as their leader, and professed to come under the controlling influence of his Spirit.

28. *One in Christ Jesus;* possessed of one character; accepted in one way; belonging to one family; under one head, Christ; and equally entitled to all the blessings of salvation through him.

29. *Christ's;* united to Christ by believing on him. *Abraham's seed;* for the one seed of Abraham to whom the promise was made is Christ, verse 16. All, then, that are united to Christ by faith are, in and through him, Abraham's seed, and heirs of the promises made to Abraham.

INSTRUCTIONS.

1. Men who hope to be saved in any other way than through faith in Christ, are grossly deceived. Acts 4:10–12.

5. The effects of the gospel are conclusive evidence that it is from God.

8. The promises of God to Abraham and his seed were of spiritual blessings, justification by faith, and eternal life through Jesus Christ; not to believing Jews only, but to all who should believe, of all nations, in all ages.

11. Justification by faith and not by works is a doctrine taught in the Old Testament as well as in the New.

17. The covenant of God with Abraham was made and confirmed in Christ; and the laws which were afterwards given were not designed to alter it or change its conditions, but to lead men to comply with them, and thus obtain its blessings.

24. In the ceremonial law, and in the whole Mosaic economy, God had a gracious design: and by it he produced, on all who rightly observed it, gracious effects: not by leading them to expect salvation by their ceremonial observances, but in leading them, through faith in Christ, to become Abraham's seed, and thus receive the blessing.

29. The rich spiritual blessings which God in his covenant with Abraham promised him and his seed, do not come by natural descent; they are not affected by age, rank, sex, or outward condition; but are the fruits of grace, given for Christ's sake to all who by believing on him become children of Abraham in the sense of the covenant, and thus possess the character and sustain the relation of those to whom the promises were made.

A. D. 58. # CHAPTER IV.

1 We were under the law till Christ came, as the heir is under his guardian till he be of age. 5 But Christ freed us from the law; 7 therefore we are servants no longer to it. 11 He remembereth their good will to him, and his to them, 22 and sheweth that we are the sons of Abraham by the free-woman.

NOW I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements* of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.[a]

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again† to the weak and beggarly elements,‡ whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.[b]

11 I am afraid of you, lest I

* Or, *rudiments*; Col. 2:8, 20. [a] Rom. 8:15, 17. † Or, *back*. ‡ Or, *rudiments*. [b] Col. 2:16.

CHAPTER IV.

In carrying out his argument against Judaism, the apostle compares the covenant people, before the coming of Christ, to an heir under age kept in a state of servitude.

1. *Differeth nothing*; as to the control of his person and property. *Be lord of all*; owner of the whole estate.

2. *The time appointed*; for his taking possession of his inheritance.

3. *We*; the covenant people of God before the advent of Christ, into whom, after his coming, the Gentiles also are incorporated by faith. *When we were children*; under the Old Testament dispensation, when the people of God were treated as in their minority, and subjected to many restraints from which under the gospel they are free. *Elements of the world*; the Mosaic rites and ceremonies. See, for a fuller explanation of these words, the note to Col. 2:8.

5. *Receive the adoption of sons*; pass from the condition and spirit of servants to the privileges and filial spirit of sons. In a state not of minority and servitude, but of manhood and freedom.

6. *Sent forth the Spirit*; God by his Spirit has given you a filial temper, and taught you to use the language not of servants, but of sons. *Abba*; a Chaldee word for Father. Compare Rom. 8:15, 16, and notes.

8. *Ye*; the gentile part of the church. *No gods*; idols.

9. *Have known God*; have been led through the gospel to the knowledge of God. *Or rather are known of God*; as much as to say, I might better say that ye have been known of God—known as the objects of his love and favor; for this higher knowledge of you on God's part, is the ground of your lower knowledge of him. *Weak and beggarly elements*; Jewish rites and forms, which can impart no real good.

10. *Days, and months, and times, and years*; such as were required in the ceremonial law. This has no reference to the weekly Sabbath, which was established at the creation and set apart by God, to be observed by all men in all ages, and was required in the moral law; but to the feasts, new moons, and sabbaths required in the ceremonial law, which was never binding except on Jews and those who embraced their religion, and when Paul wrote had for years been done away.

11. *I am afraid of you*; he was fearful that they were depending for salvation on Jewish ceremonies,

have bestowed upon you labor in vain.

12 Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first.[a]

14 And my temptation which was in my flesh ye despised not, nor rejected; but received me as an angel of God,[b] *even* as Christ Jesus.[c]

15 Where is[e] then the blessedness ye spake of? for I bear you record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect A. D. 58. you, *but* not well;[d] yea, they would exclude you,[f] that ye might affect them.

18 But *it is* good to be zealously affected always in a good *thing*,[g] and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,[f]

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.[i]

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons, the one by a bondmaid,[k] the other by a freewoman.[h]

23 But he *who was* of the bond-

[a] 1 Cor. 2:3. [b] 2 Sam. 19:27; Mal. 2:7. [c] Matt. 10:40. [d] Or, *What was.* [e] Rom. 10:2. [f] Or, *as.* [g] 1 Cor. 15:58. [f] 1 Cor. 4:15. [i] Or, *I am perplexed for you.* [k] Gen. 16:15. [h] Gen. 21:1, 2.

not on Christ; in which case his labor to bring them to Christ would be lost.

12. *Be as I am; for I am as ye are;* according to some, Be united to me in love, as I am to you. Make to me the return of love which I bestow on you. Compare 2 Cor. 6:13, and note there. Others understand him to mean, Be as I am in renouncing dependence on Judaism; for I, though by birth a Jew, have become, in this respect, like you Gentiles. Compare 1 Cor. 9:21. *Ye have not injured me;* I have no injuries to charge upon you which have changed my love towards you: what I say is from pure regard to your welfare Others suppose the apostle to mean, Hitherto ye have showed me only love and kindness, as he goes on to show.

13. *Infirmity of the flesh;* 1 Cor. 2:3; 2 Cor. 10:10; 12:7.

14. *Received me—as Christ Jesus;* with great cordiality, affection, and confidence.

15. *Plucked out your own eyes;* have made any sacrifice to comply with my wishes.

17. *They;* the false teachers professed a great regard for the Galatians, that they might detach them from Paul, and attach them to themselves. This would, as the apostle saw, be at the peril of their salvation, for then the awful words of our Lord would be fulfilled to them: If the blind lead the blind, both shall fall into the ditch.

19. *Until Christ be formed in you;* till the new man that lives by faith in Christ be fully formed in you, so that you shall no longer be in danger of being drawn away from Christ to Judaism.

20. *To change my voice;* from this expression of doubt and concern to one of satisfaction and joy. *For I stand in doubt of you;* am perplexed respecting you. He intimates his fervent desire to be delivered from this perplexity, by seeing them established in the faith of Christ, so that he should no longer be obliged to employ towards them the tone of severity.

21. *Hear the law;* attend to and receive the instruction which may be drawn from this portion of it to which I invite your attention.

22. *It is written;* Genesis 16:15; 21:2, 3.

23. *Born after the flesh;* without any special divine interposition. *By promise;* the special and peculiar favor of God, graciously and unexpectedly bestowed.

A. D. 58. woman, was born after the flesh; but he of the free-woman, *was* by promise.[a]

24 Which things are an allegory: [b] for these are the two covenants;[c] the one from the mount Sinai,[†] which gendereth to bondage,[c] which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to[‡] Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free,[d] which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband.[e]

28 Now we, brethren, as Isaac was, are the children of promise.[f]

29 But as then he that was born after the flesh persecuted him *that was born* after the Spirit,[g] even so *it is* now.[h]

30 Nevertheless, what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free-woman.[i]

31 So then, brethren, we are not children of the bondwoman, but of the free.

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[a] Rom. 9:7, 8. [b] 1 Cor. 10:11. [c] Or, *testaments.* [†] Gr. *Sina.* [c] Deut. 33:2. [‡] Or, *is in the same rank with.* [d] Heb. 12:22; Rev. 21:2, 10. [e] Isa. 54:1. [f] Acts 3:25; ch. 3:29. [g] Gen. 21:9. [h] John 15:19. [i] Gen. 21:10, 12.

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24. *Which things;* those which relate to these two sons, Ishmael and Isaac. *An allegory;* aptly represent the bondage of those who are under the ceremonial law and seek justification from it, and the freedom of those who embrace the gospel and expect justification only through faith in Christ. *For these;* these two women, Sarah and Hagar. *Are the two covenants;* fit representations of the two; namely, that with Abraham, which was confirmed of God in Christ, and that with Moses, which was made at mount Sinai. *Gendereth to bondage;* bears children to bondage; is herself a bondwoman, and bears children in the same condition with herself. There is here a blending together of Hagar and the covenant which she represents. The children of the Mosaic covenant represented by Hagar are those who live under it. *Agar;* in Hebrew, Hagar.

25. *Agar is mount Sinai;* her case and that of her son Ishmael well represent the covenant at Sinai and those who are in bondage to its burdensome rites. *Answereth to Jerusalem which now is;* as is the case with the present inhabitants of Jerusalem who reject the Messiah, and are therefore in bondage to the Mosaic law.

26. *Jerusalem which is above;* the true spiritual Jerusalem, which has its centre in heaven, where Christ its head is. The Christian church, which is made up of believers in Christ, both Jews and Gentiles, may well be represented by Sarah the free princess, and Isaac her free son and heir of the covenant blessings promised through grace to his father. *Of us all;* all who are in Christ through faith.

27. *For it is written;* Isa. 54:1; a prophecy which plainly relates to the Christian dispensation. *Thou barren—desolate;* the gentile church, or rather the church under the Christian dispensation, which knows no distinction between Jews and Gentiles. She is represented as remaining unmarried and barren till the coming of Christ. *She which hath a husband;* the old Jewish church, whose husband was God.

28. *We;* believers in Christ.

29. *So it is now;* as Ishmael opposed Isaac, so the unbelieving Jews, called, in verse 25, Jerusalem which now is, and who were still in bondage to the law, persecuted Christians.

30. *The scripture;* Gen. 21:10–12. As the bondwoman and her son were cast out, so all subjection to Mosaic rites should be cast out or excluded from the Christian church; and so all who continue to seek justification by the law, will be cast off by God for rejecting the way of salvation which he has provided through his Son.

31. *Not children of the bondwoman;* not under the Mosaic dispensation represented by her, but under the gospel dispensation represented by

CHAPTER V.

1 He moveth them to stand in their liberty, 3 and not to observe circumcision; 13 but rather love, which is the sum of the law. 19 He reckoneth up the works of the flesh, 22 and the fruits of the Spirit, 25 and exhorteth to walk in the Spirit.

STAND fast therefore in the liberty wherewith Christ hath made us free,[a] and be not entangled again with the yoke of bondage.

[a] John 8:32, 36; Acts 15:10; Rom. 6:18; Eph.

the free-woman. Of course we are free from subjection to Mosaic rites and ceremonies, and cannot without great guilt and danger seek salvation from the observance of them.

INSTRUCTIONS.

6. The only sure evidence of being born of God, adopted into his family, and made heirs of the blessings of his kingdom, is the possession of a filial spirit towards our Father in heaven—a spirit of confidence, affection, submission, and obedience; connected with faith in Christ and a hearty reliance on him for salvation.

11. There has always been a proneness in some professors of religion to depend for salvation upon the observance of rites, forms, and ceremonies, rather than on Christ. In such cases there is reason to fear that all efforts to save them and all their professions have hitherto been in vain.

18. As zeal in a good cause, united with judgment, is excellent and adapted to give a person influence, false teachers often make great professions, and express high regard for the welfare of the people. All should therefore be on their guard against wolves in sheep's clothing, and take heed not only how but what they hear, prove all things by the word of God, and hold fast that only which is thus found to be good.

24. Facts recorded by direction of the Holy Ghost in the Old Testament, are often striking illustrations of truths revealed in the New, and were designed by God to convey momentous instruction to mankind. Hence the reason why so great a portion of the Old Testament is history; and the more it is understood, the more, by all good men, will it be valued.

2 Behold, I Paul say unto A. D. 53. you, that if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you,[b] whosoever of you are justified by the law; ye are fallen from grace.[c]

5 For we through the Spirit wait

6:14. [b] Rom. 9:31, 32. [c] Heb. 12:15.

31. A state of freedom is much to be preferred to a state of bondage. One in the view of God is a fit representation of the darkness and burdensome restrictions of the Mosaic dispensation, a yoke which the apostle says, neither the first Christians nor their fathers were able to bear. The other is a fit emblem of the light, liberty, and glory of the gospel. Under the blessings of the one, men have no right to take upon themselves or impose upon their fellow-men the disabilities and burdens of the other.

CHAPTER V.

1. *Stand fast;* be firm, steadfast, and persevering. *Yoke of bondage;* to Jewish ceremonies.

2. *If ye be circumcised;* that is, circumcised as a profession of your dependence for salvation on the law of Moses. Acts 15:1. It was not against the simple rite of circumcision that the apostle contended, for Timothy was circumcised under his direction as a prudential measure, to avoid the prejudices of the Jews, Acts 16:3; but against circumcision as necessary to salvation, which was the error of the false teachers among the Galatians. *Christ shall profit you nothing;* for ye have left him for the law.

3. *He is a debtor to do the whole law;* for by circumcision he professes his dependence on his works for salvation, and must therefore perfectly obey the whole law. Salvation, if obtained, will then be of debt, not of grace. Chap. 3:12; Rom. 4:4.

4. *Justified by the law;* are depending upon the law for justification. *Fallen from grace;* have renounced God's gracious mode of justification through faith in Christ.

5. *We;* true Christians. *Righteous*

A. D. 58. for the hope of righteousness by faith.[a]

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision;[b] but faith which worketh by love.[c]

7 Ye did run well; who did hinder you[*] that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.[d]

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear *his* judgment,[e] whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution?[f] then is the offence of the cross ceased.[g]

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh,[h] but by love serve one another.[i]

14 For all the law is fulfilled in one word, *even* in this: Thou shalt love thy neighbor as thyself.[j]

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil[†] the lust of the flesh.[k]

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other:[m] so that ye cannot do the things that ye would.[n]

18 But if ye be led of the Spirit, ye are not under the law.[o]

19 Now the works of the flesh

[a] Rom. 5:5; 2 Tim. 4:8. [b] 1 Cor. 7:19. [c] 1 Thess. 1:3; Jas. 2:18–22. [*] Or, *drive you back.* [d] Matt. 13:33; 1 Cor. 5:6. [e] 2 Cor. 10:6. [f] ch. 6:12. [g] 1 Cor. 1:23. [h] 1 Cor. 8:9; 1 Pet. 2:16. [i] 1 John 3:18. [j] Lev. 19:18; Matt. 22:39, 40; Jas. 2:8. [†] Or, *fulfil not.* [k] Rom. 8:1, 4, 13. [l] Rom. 7:21–23. [m] Rom. 8:6, 7. [n] Rom. 7:15, 19. [o] Rom. 6:14; 8:2.

ness; the righteousness which God gives through faith. Rom. 1:17.

6. *In Jesus Christ;* in obtaining salvation through him. *Faith which worketh by love;* that confidence in him which has love for its foundation, and which leads to obedience.

8. *This persuasion;* that it was needful to be circumcised and observe Jewish rites in order to be saved. *Of him that calleth you;* of God.

9. *A little leaven;* error introduced by a few false teachers. *Leaveneth the whole lump;* corrupts the whole body of the church.

10. *None otherwise minded;* that they would on reflection, agree with him in this matter. *He that troubleth you;* by propagating error. *Bear his judgment;* receive punishment.

11. *If I yet preach;* that circumcision is needful to salvation, as the false teachers maintained. *Then;* if he had so preached he would have agreed with the Jews, and escaped their persecutions.

13. *Liberty;* freedom from Jewish ceremonies, and from the condemning power of the law. *For an occasion to the flesh;* as a pretext for the indulgence of fleshly lusts. The apostle is careful to distinguish between true Christian liberty from the bondage of Judaism and Antinomian licentiousness. *Serve;* do good to one another.

14. *All the law;* the requirements of the law with regard to our fellow men.

15. *If ye bite and devour;* contend with and injure one another.

16. *Walk in the Spirit;* live under his influence and follow his directions. *Not fulfil the lust of the flesh;* not follow sinful inclinations or comply with temptations to sin.

17. *Lusteth against;* strongly desires what the Holy Spirit forbids. *The Spirit against the flesh;* the Holy Spirit and all that is right in Christians oppose the indulgence of sinful desires. Hence a warfare in the soul, and thus they do not the good they otherwise would, and which they desire to do. Compare Rom. 7:15–25.

18. *Led of the Spirit;* follow his guidance. *Not under the law;* as a covenant of works, but are delivered from its condemning power.

19. *The works of the flesh;* those to which corrupt human nature

are manifest, which are *these:* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

21 Envyings, murders, drunkenness, revellings, and such like: [a] of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit [b] of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law. [c]

24 And they that are Christ's have crucified the flesh with the affections* and lusts.

25 If we live in the Spir- A. D. 58. it, [d] let us also walk in the Spirit.

26 Let us not be desirous of vainglory, [e] provoking one another, envying one another.

CHAPTER VI.

1 He moveth them to deal mildly with a brother that hath slipped. 2 and to bear one another's burden; 6 to be liberal to their teachers, 9 and not weary of well-doing. 12 He showeth what they intend that preach circumcision. 14 He glorieth in nothing, save in the cross of Christ.

BRETHREN, if† a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; [f] considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, [g] and so fulfil the law of Christ.

[a] Matt. 15:19; Eph. 5:3-6; Col. 3:5, 6; Rev. 22:15. [b] John 15:5; Eph. 5:9. [c] 1 Tim. 1:9.

* Or, *passions.* [d] Rom. 8:4, 5. [e] Phil. 2:3.
† Or, *although.* [f] Jas. 5:19, 20. [g] Rom. 15:1.

prompts, and when not restrained, produces.

22. *The fruit of the Spirit;* that which he produces in those who follow his guidance.

24. *Have crucified the flesh;* have, through grace, overcome the reigning power of sin, and are now habitually weakening and destroying its influence.

25. *If we live in the Spirit;* if our inner life be in the Spirit; that is, received from the Spirit, sustained by him, and conformed to him in character. *Let us also walk in the Spirit;* let our outward life also be in the Spirit; in other words, let it be conformed to him in character, so that our inward principles and outward conduct shall be in harmony with each other.

26. *Vainglory;* empty applause, which puffs up with pride. *Provoking one another;* by claims of superiority, or haughty, imperious behavior. *Envying one another;* for any real or supposed excellence or distinction.

INSTRUCTIONS.

5. True Christians to the end of life depend on Christ for salvation, and expect it only through faith in him. Those who depend on their works, must through their whole lives neglect no duty and commit no sin, but in all things obey perfectly the whole law of God, or they will be lost.

9. As error begun in a church tends to increase and to corrupt the whole, it should be renounced and abandoned as soon as discovered; and all should watch and be on their guard against the beginning of evil.

13. Freedom from the ceremonial law, and through faith in Christ, from the condemning power of the moral law, and from the necessity of perfectly obeying it in order to salvation, do not lessen but increase a man's obligation to keep it; and such freedom will secure a hearty obedience.

18. No one is delivered from the condemning power of the law, or overcomes the corruptions of his heart, except under the influence of the Holy Spirit.

26. For every thing excellent and praiseworthy, men are indebted to the grace of God. They have therefore no good reason for self-complacency or exaltation, but much for humility and gratitude.

CHAPTER VI.

1. *Ye which are spiritual;* advanced in Christian knowledge and experience.

2. *One another's burdens;* of weakness, temptation, and sorrow. *The*

A. D. 58. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work,[a] and then shall he have rejoicing in himself alone,[b] and not in another.

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.[c]

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption;[d] but he that soweth to the Spirit, shall of the Spirit reap life everlasting.[e]

9 And let us not be weary in well-doing: [f] for in due season we shall reap, if we faint not.[g]

10 As we have therefore opportunity,[h] let us do good unto all *men*,[i] especially unto them who are of the household of faith.[j]

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ,[k] by whom* the world is crucified unto me, and I unto the world.[l]

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision,[m] but a new creature.[n]

16 And as many as walk according to this rule, peace *be* on them,[o] and mercy, and upon the Israel of God.

17 From henceforth let no man

a 2 Cor. 13:5. b Prov. 14:14. c 1 Cor. 9:11-14. d Job 4:8; Prov. 22:8; Hos. 8:7. e Prov. 11:18; Jas. 3:18. f 1 Cor. 15:58. g Heb. 10:36; Rev. 2:10. h Eccl. 9:10. i Matt. 5:43; Titus 3:8. j 1 John 3:14. k Phil. 3:3, 7, 8. * Or, *whereby*. l Ch. 2:20. m ch. 5:6. n 2 Cor. 5:17. o Psa. 125:5.

law of Christ; to love one another as he had loved them. John 15:12.

3. *Think himself to be something*; have a high conceit of his own knowledge and attainments as a Christian.

4. *Prove his own work*; put it to the test by comparing it with God's word, the Bible. *Then*; if it is shown by that to be right. *In himself alone*; in the evidence which he has of his own conformity in heart and life to God's truth. *And not in another*; not in his fancied superiority over his neighbor.

5. *His own burden*; the load imposed on him by his own sins. The word in the original is different from that used in verse 2.

6. *All good things*; things needful for his support.

7. *Is not mocked*; will not allow men to trifle with him or his requirements.

8. *Soweth to his flesh*; by the indulgence of the lusts of his flesh. Compare chap. 5:19-21. *Of the flesh*; as the result of sowing to it. *Reap corruption*; corruption in the widest sense, the ruin of body and soul. *Soweth to the Spirit*; by devoting himself to the works of the Spirit, chap. 5:22-24.

9. *In due season*; the proper time, that which God has appointed to give the reward.

12. *A fair show in the flesh*; in outward observances, and thus to be in good repute with men of fleshly minds. *Lest they should suffer*; persecution from the Jews, if they neglected circumcision and preached the doctrines of the cross.

13. *Glory in your flesh*; in having induced you to be circumcised, and thus to join their party.

14. *By whom*; or, by which, referring to the cross. *The world is crucified*; has lost its power to control me, and I my desire to follow it.

15. *In Christ Jesus*; chap. 5:6. *A new creature*; John 3:3; 2 Cor. 5:17.

16. *This rule*; the truth which he had declared. *The Israel of God*; all his true worshippers.

17. *Let no man trouble me*; with

trouble me: for I bear in my body the marks of the Lord Jesus.[a]

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit.[b] Amen.

¶ Unto the Galatians, written from Rome.

[a] 2 Cor. 1:5; 4:10; 11:23; ch. 5:11; Col. 1:24.

[b] 2 Tim. 4:22; Philem. 25.

such opposition as he had received from false teachers. *The marks of the Lord Jesus;* scars of the wounds he had received in the cause of Christ, on account of his attachment to him and his zeal in serving him.

INSTRUCTIONS.

1. The most spiritual Christians, and those most advanced in knowledge and piety, are still exposed to temptation, and liable to fall into aggravated sins. This should make them kind and compassionate towards all sinners, and active in efforts to reclaim them. It should make them also watchful, humble, and prayerful; remembering that but for the grace of God they might have been among the chief of sinners.

4. Each man should compare his views, motives, and conduct with the Bible. If they agree with that they are right, and he may rejoice in them as evidences that he is born of God and is an heir of heaven. But if they do not, they are wrong, and must be changed, or whatever he or others may think, he will be an outcast from God and all good for ever.

8. Life is the seed-time for eternity, and the fruit of what each one here sows he will there for ever reap.

12. False teachers refrain from proclaiming the truth as it is in Jesus, not only because they dislike it, but to avoid the opposition to which it would expose them, and to become popular with the wicked.

17. Those who have been created in Christ Jesus unto good works, and are living not unto themselves but unto him, have the substance of true religion, and will not be disposed to contend about the shadow. They will earnestly desire and fervently pray that grace, mercy, and peace may be multiplied to all who love the Lord Jesus Christ, and walk according to the rules of his word.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE EPHESIANS.

PAUL was a prisoner when he penned the epistle to the Ephesians, chap. 3:1; 4:1. It is agreed that the place of writing must have been either Cesarea or Rome. The more common supposition is that he wrote from Rome, during the imprisonment mentioned in Acts 28:30, 31, not only this epistle, but also those to the Colossians, to Philemon, and to the Philippians; nor can any valid objection be urged against this hypothesis.

The epistle to the Galatians is controversial in its character. This, on the contrary, is eminently contemplative. The apostle has no particular error to refute, but unfolds, with wonderful richness and sublimity, the eternal counsels of God as revealed in the plan of redemption by Jesus Christ; dwelling with special fulness on that high mystery unknown to the men of past ages—the purpose of God, namely, to unite all things in heaven and earth under the headship of Christ, and to break down in and through him the middle wall of separation between Jews and Gentiles, making out of them both one new spiritual body of which he is the head. He then adds, after his usual manner, practical admonitions addressed to the different classes of persons constituting the church, and closes with a general exhortation to steadfastness, prayerfulness, and vigilance in the Christian warfare.

On the remarkable points of agreement between this epistle and that to the Colossians, see the introduction to the latter.

CHAPTER I.

1 After the salutation, 3 and thanksgiving for the Ephesians, 4 he treateth of our election, 6 and adoption by grace, 11 which is the true and proper fountain of man's salvation. 13 And because the height of this mystery cannot easily be attained unto, 16 he prayeth that they may come 18 to the full knowledge 20 and possession thereof in Christ.

PAUL, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus,[a] and to the faithful in Christ Jesus:[b]

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.[c]

3 Blessed *be* the God and Father of our Lord Jesus Christ,[d] who hath blessed us with all spiritual blessings in heavenly *places*[e] in Christ:

4 According as he hath chosen us in him before the foundation of the world,[e] that we should be holy and without blame A. D. 64. before him in love:[f]

5 Having predestinated us unto the adoption of children by Jesus Christ to himself,[g] according to the good pleasure of his will,[h]

6 To the praise of the glory of his grace,[i] wherein he hath made us accepted in the Beloved:[j]

7 In whom we have redemption through his blood,[k] the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:[l]

10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heav-

a Rom. 1:7. b Acts, chap. 19, 20; Col. 1:2. c Gal. 1:3; Titus 1:4. d 2 Cor. 1:3; 1 Pet. 1:3. e Or, things; Heb. 9:23. e 1 Pet. 1:2. f Luke 1:75; Col. 1:22. g John 1:12; Rom. 8:29, 30. h Luke 12:32. i 1 Pet. 2:9. j 1 Pet. 2:5. k Heb. 9:12; 1 Pet. 1:18, 19. l 2 Tim. 1:9.

CHAPTER I.

3. *In heavenly places;* the word "places" is supplied by the translators. Some propose to render, in heavenly things, things pertaining to our preparation for heaven. But everywhere else in this epistle the word means heavenly places, verse 20; 2:6; 3:10; 6:12, rendered in our version "high places;" and this meaning may be retained here, as denoting the place where these spiritual blessings are prepared for us, where we shall finally enjoy them in full measure, and whence we now receive, through the Holy Ghost, the earnest of them. Compare verse 14. *In Christ;* as much as to say, All these spiritual blessings come to us by virtue of our union with Christ. And so verse 4, "He hath chosen us in him."

4. *That we should be holy;* he has not chosen us on the ground that we, of ourselves, make ourselves holy, but purposed that we should be made holy by the power of his Spirit. *In love;* referring, according to the punctuation of our version, to those whom God has chosen to be holy and without blame, as being in a state of love, which is the sum of all the Christian graces. Others join these words with the following verse: "In love having predestinated us," etc.

5. *To himself:* to be connected immediately with "the adoption of children," and meaning children which he has adopted to himself—taken by adoption into his own family.

6. *Accepted in the Beloved;* namely, in Christ.

7. *Through his blood;* making atonement for our sins.

8. *In all wisdom and prudence:* in the bestowal upon us of all wisdom and understanding in spiritual things, as he goes on to show in the next verse. Others refer these words to God's wisdom and prudence as exercised in bestowing upon us his grace.

9. *The mystery:* that which is explained in verse 10.

10. *The dispensation of the fulness of times;* the Christian dispensation appointed by him, to be introduced when the full time should come. *Gather together in one;* unite into one holy kingdom. *All things:* in the widest sense, by subjecting every

A. D. 61. on,* and which are on earth; *even* in him:

11 In whom also we have obtained an inheritance,[a] being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

12 That we should be to the praise of his glory, who first trusted† in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: [b] in whom also, after that ye believed, ye were sealed with that holy Spirit of promise,[c]

14 Which is the earnest[d] of our inheritance until the redemption[e] of the purchased possession,‡ unto the praise of his glory.[f]

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ,[h] the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge‖ of him:[i]

18 The eyes of your understanding being enlightened;[j] that ye may know what is the hope of his calling,[k] and what the riches of the glory of his inheritance in the saints,[l]

19 And what *is* the exceeding greatness of his power to us-ward who believe,[m] according to the working of his mighty power,§

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,[n]

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:[o]

22 And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church,[p]

23 Which is his body,[q] the fulness of him that filleth all in all.

* Gr. *the heavens.* a Acts 20:32. † Or, *hoped.* b Rom. 10:17. c 2 Cor. 1:22. d 2 Cor. 5:5. e Romans 8:23. f Acts 20:28. g ver. 6, 12. h John 20:17. ‡ Or, *for the acknowledgment.* ‖ Or, *the might of his power.* i Col. 1:9. j Isa. 42:7. k ch. 4:4. l ch. 3:16. m Psalm 110:3. § Gr. *the might of his power.* n Acts 2:24, 33. o Phil. 2:9; Col. 2:10. p Psa. 8:6; Matt. 28:18. q 1 Cor. 12:12; Col. 1:18, 24.

thing in heaven and earth to the dominion of Christ.

11. *We;* Jewish believers. *An inheritance;* heirship with Christ to the blessedness of heaven.

12. *We—who first trusted;* the gospel was first preached to the Jews, and from them were its first fruits gathered.

13. *Ye also;* ye Gentiles also. *Sealed;* as belonging to Christ by receiving the gift of the Holy Spirit.

14. *Earnest;* pledge or first-fruit of heavenly felicity. *Redemption of the purchased possession;* complete salvation of his ransomed people.

18. *The hope of his calling;* the hope which he has called you to enjoy. *Of his inheritance;* the inheritance which he gives. *In the saints;* or, among the saints. These words are added to define the persons upon whom this glorious inheritance is bestowed.

19. *To us-ward who believe;* manifested towards us who believe, not merely in this life, but also in that to come. The exercise of this power extends over the whole work of the believer's redemption, from his calling and the quickening of his soul in regeneration to his final glorification in heaven.

20. *Which he wrought in Christ;* as our head. God manifests in the redemption of Christ's members the same divine power which he exercised in Christ their head.

21. *Principality, and power—every name that is named;* these terms describe every order of intelligent beings in heaven and on earth; every creature that bears a name.

22. *Head over all things;* all things in the creation. *To the church;* for its good.

23. *Which is his body;* compare John 15:1-7. *The fulness;* Christ's body the church is called his fulness, as being throughout filled with his gifts and graces. *That filleth all in all;* or who filleth all things with

CHAPTER II.

1 By comparing what we were 3 by nature, with what we are 5 by grace, 10 he declareth that we are made for good works: 13 and being brought near by Christ, 14 should not live as Gentiles, 12 and foreigners in time past, 19 but as citizens with the saints, and the family of God.

AND you *hath he quickened,*[a] who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world,[b] according to the prince of the power of the air,[c] the spirit that now worketh in the children of disobedience.[d]

3 Among whom also we all had our conversation in times past in the lusts of our flesh,[e] fulfilling the desires* of the flesh and of the mind; and were by nature[f] children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ; (by† grace ye are saved:[h])

6 And hath raised *us* up together,[i] and made *us* sit together in heavenly *places* in Christ Jesus:

7 That in the ages to come he might show the exceeding riches of his grace, in *his* kindness toward us, through Christ Jesus.[j]

8 For by grace are ye saved[k] through faith;[l] and that not of yourselves: *it is* the gift of God:[m]

a John 5:21; Col. 2:13. b Acts 19:35. c ch. 6:12. d Col. 3:6. e 1 Pet. 4:3. * Gr. *wills.* f Psa. 51:5. g Rom. 5:6, 8, 10. † Gr. *by whom.*

h Rom. 3:24. i Col. 2:12. j Titus 3:4. k 2 Tim. 1:9. l Rom. 4:16. m John 6:44, 65.

all things. For Christ is the creator of all things, and he fills them with whatever powers and privileges they possess.

INSTRUCTIONS.

4. Holiness of heart and life is sure evidence of having been predestinated to salvation, through sanctification of the Spirit and belief of the truth.

9. Men have no correct views of salvation through faith in Christ, except as God reveals it to them; and no disposition to believe on him except as God gives it.

14. The reception of the Holy Spirit, and the blessedness which he bestows on those who follow his guidance, are sure pledges and earnests that, in due time, he will give them in perfection the blessedness of heaven.

20. The greatness of the power and grace of God manifested when he leads men to believe on Christ, and raises them from spiritual death to spiritual life, should fill them with adoring gratitude, and bind them for ever in cheerful and hearty obedience to his will.

CHAPTER II.

1. *Quickened;* made alive. *Dead in trespasses and sins;* it is a living death which the apostle describes. They were dead to God and holiness, and alive to this world and fleshly lust. They lived in trespasses and sins, and this is spiritual death.

2. *In time past;* in their unconverted state. *The prince of the power of the air;* Satan, the ruler of the power of the air, that is, of the empire of evil spirits, whose abode is the air.

3. *Among whom;* namely, among which children of disobedience. *We all;* Jews and Gentiles. *Had our conversation;* lived. *Desires of the flesh;* bodily appetites and passions. *Of the mind;* such as pride, envy, covetousness, and ambition. *By nature;* naturally children of wrath, because children of disobedience.

5. *Together with Christ;* as God raised Christ from the dead in behalf of his people and as their surety, so they, by virtue of their union with him, had been raised from spiritual death, which is the pledge of their future union with Christ in the resurrection of the body also to a glorious immortality.

6. *Raised us up together—made us sit together;* that is, together with Christ, as in the preceding verse. *In heavenly places;* see note to chap 1:3. *In Christ Jesus;* all this takes place in and through our union with Christ.

8. *And that;* your being saved by grace through faith. *The gift of God;* all that is good in man, and all the

A. D. 64. 9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained[*] that we should walk in them.[a]

11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now, in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ.[b]

14 For he is our peace,[c] who hath made both one,[d] and hath broken down the middle wall of partition *between us*;

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances;[e] for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross,[f] having slain the enmity thereby:[†]

17 And came and preached peace to you which were afar off, and to them that were nigh.[g]

18 For through him we both have

* Or, *prepared.* a chap. 1:4. b Heb. 9:12. c Mic. 5:5. d John 10:16; Gal. 3:28. e Col. 2:14. f Col. 1:20-22. † Or, *in himself.* g Acts 2:39.

good which he enjoys, are the gracious gift of God.

10. *His workmanship;* of our spiritual life, God is the author. *Before ordained;* it was ever the purpose and will of God, that those to whom he gives spiritual life should be holy and abound in good works.

11. *Remember;* the apostle affectionately reminds the gentile converts of the unspeakable gift they have received in being introduced, through Christ, into his church. *Gentiles in the flesh;* in contrast with "the circumcision in the flesh;" meaning, men who bore in their flesh, as uncircumcised, the marks of their being Gentiles. *Uncircumcision;* uncircumcised Gentiles. *Circumcision in the flesh;* Jews, who had the outward sign of circumcision, but not the thing signified by it.

12. *Aliens from the commonwealth of Israel;* not belonging, even outwardly, to the people who were in covenant with God, had his knowledge, and maintained his worship. *Covenants of promise;* those made with Abraham and his seed. *No hope;* no hope in God, to whom ye were strangers. *Without God;* without the knowledge of God and an interest in his salvation.

13. *In Christ Jesus;* by your union with him through faith. *Are made nigh,* brought near to God's spiritual commonwealth and admitted into it. *By the blood of Christ;* making atonement for your sins.

14. *Our peace;* the author and ground of our peace—peace in the widest sense: first, between man and God, verses 16-18; and then, as a consequence of this, between Jews and Gentiles, verses 14, 15. *Both one;* Jews and Gentiles, one body. *The middle wall;* the ceremonial law, which, till the death of Christ, separated Jews and Gentiles.

15. *Abolished in his flesh;* by his death he abolished the ceremonial law, that cause of enmity and separation between Jews and Gentiles. *Contained in ordinances;* thus he characterizes the Mosaic economy as a system of outward ordinances. *Of twain;* of the two parties, Jews and Gentiles. *One new man;* one new body, of which he should be the head.

16. *Both;* both Jews and Gentiles. *In one body;* in one spiritual body, namely, the Christian church. *By the cross;* by his bloody death on the cross as an expiation for sin. *Having slain the enmity;* by annulling the Jewish ceremonial law, which was the ground of the enmity between Jews and Gentiles. *Thereby;* literally, in it; that is, by dying upon it.

17. *To you;* you Gentiles, *which were afar off;* from God. See verse 12. *To them that were nigh;* to the Jews,

access by one Spirit unto the Father.[a]

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints,[b] and of the household of God;[c]

20 And are built upon the foundation of the apostles and prophets,[d] Jesus Christ himself being the chief corner-*stone*;[e]

21 In whom all the building fitly framed together, groweth unto a holy temple in the Lord:[f]

22 In whom ye also are builded together, for a habitation A. D. 64. of God through the Spirit.[g]

[a] John 14:6; 1 Pet. 3:18. [b] Heb. 12:22, 23. [c] ch. 3:15. [d] Matt. 16:18; 1 Cor. 3:9, 10; Rev. 21:14. [e] Isa. 28:16. [f] 1 Cor. 3:17; 2 Cor. 6:16. [g] 1 Pet. 2:4, 5.

CHAPTER III.

5 The hidden mystery. 6 that the Gentiles should be saved, 3 was made known to Paul by revelation; 8 and to him was that grace given, 9 that he should preach it. 13 He desireth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.

FOR this cause, I Paul, the prisoner of Jesus Christ for you Gentiles,

who, in their outward relation, were nigh to God. To both he preached peace with God, and thus with one another.

20. *Are built;* into a spiritual temple. *The foundation of the apostles and prophets;* the foundation laid by them; in other words, the doctrine preached by them, the corner-stone of which is Jesus Christ.

21. *In whom;* not in Peter or Paul, but in Christ; in whom all true Christians believe, and on whom they rely for salvation. *Groweth;* as a living temple made of living stones, 1 Pet. 2:5.

22. *Ye also;* ye Gentiles, as well as the Jews. *For a habitation of God through the Spirit;* God dwells in the hearts of his people who are united to him through faith and love, and thus each believer is his temple. Isa. 57:15; John 14:23; 17:21, 23, 26. In like manner he dwells in his church, which is made up of believers united to him and to each other, and thus the church is, as here, his temple. Compare 1 Cor. 3:16; 1 Pet. 2:5.

INSTRUCTIONS.

2. Satan does much to lead men to disobey God, and when they violate divine laws they take part with Satan against Jehovah.

3. All men naturally are more pleased in gratifying their bodily appetites, and the selfish inclinations of their own hearts, than in learning and doing the will of God; thus showing that they are opposed to holiness, in love with sin, and heirs of divine wrath.

10. The deliverance of men from a state of sin and death, by making them alive to holiness, is of God. It springs from his love, is the fruit of his Spirit, and is given not merely to save men from perdition, but to manifest in all ages and worlds the riches of his grace, in kindness to believers, through Jesus Christ.

18. Peace with God, peace with conscience, and peace with one another, are the fruit of faith in Christ. By his Spirit he produces in those who believe on him a filial temper, gives them access to God as their Father, and leads them, as his children, from love to him to love one another.

20. The fact, that in describing the foundation of the church, Paul, under the guidance of the Holy Ghost, says nothing of Peter, but teaches that it is built on Christ, as preached by apostles and prophets, is conclusive evidence that the belief of its being built on Peter, or any mere creature, is an error.

22. The church of God is not composed merely of ministers of the gospel, but of all who are united by faith to Jesus Christ, and in whom he dwells by his Spirit.

CHAPTER III.

1. *For this cause;* in view of all that has been said concerning your introduction through Christ, to the household of faith. *The prisoner of Jesus Christ;* one who is subjected to imprisonment for the cause of Jesus Christ. See the introductory remarks. *For you Gentiles;* he was especially called to preach the gospel to the Gentiles, and admit them to the church without circumcision, on an equal footing with the Jews.

A. D. 64. 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:[a]

3 How that by revelation he made known unto me the mystery;[b] as I wrote afore[*] in few words;

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,[c]

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;[d]

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.[e]

8 Unto me, who am less than the least of all saints,[f] is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;[g]

9 And to make all *men* see what *is* the fellowship of the mystery,[h] which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:[i]

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,[j]

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:[k]

12 In whom we have boldness and access with confidence by the faith of him.[l]

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.[m]

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

[a] Rom. 12:3; Col. 1:25. [b] Gal. 1:12. [*] Or, *a little before.* [c] ch. 1:9. [d] Matt. 13:17; Rom. 16:25; 1 Pet. 1:10-12. [e] Isa. 42:13; ch. 1:19. [f] 1 Cor. 15:9. [g] Col. 1:27. [h] ver. 4, 5; 1 Tim. 3:16. [i] Psa. 33:6; John 1:3; Col. 1:16; Heb. 1:2. [j] Rom. 11:33; 1 Cor. 2:7. [k] chap. 1:9. [l] Heb. 4:16. [m] 2 Cor. 1:6.

For this he had been persecuted, and was now imprisoned.

This first verse is the beginning of a sentence which is virtually resumed and continued at verse 14, the intermediate verses being an expansion of the idea contained in the words, "for you Gentiles."

3. *The mystery;* namely, that explained in verse 6, that the Gentiles, through faith in Christ, were to be partakers of his salvation on equal terms with the Jews, and without the observance of Jewish ceremonies. *As I wrote afore;* as I wrote a little above, chap. 2:12-21.

7. *His power;* his power in me, qualifying me for the office to which he has called me.

9. *What is the fellowship of the mystery;* the mystery is that, through faith in Christ, Gentiles and Jews were to be united to God and one another in holy fellowship and communion for ever. "The fellowship of the mystery" would be the fellowship of Gentiles with Jews, which the revelation of this mystery discloses. But another and better authenticated reading is, "what is the dispensation of the mystery;" that is, a dispensation which has the revelation of this mystery as its foundation principle. *Hid in God;* hid, as it were, among the secret counsels of God. *Who created all things;* and has therefore the absolute right to order all things according to his own counsel.

10. *Principalities and powers;* the different orders of heavenly beings. *By the church;* by means of God's dealings with the church. This is one of those passages which represent the angelic orders as studying with deep interest the dealings of God with men in the work of redemption. Compare 1 Pet. 1:12.

13. *My tribulations;* on account of preaching the gospel to the Gentiles, for which he was then a prisoner at Rome. *Your glory;* the means of promoting your glory; that is, promotive of your heavenly glory, with all the earnests of it which ye now receive through the Holy Spirit.

14. *For this cause;* see note to ver. 1.

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory,[a] to be strengthened with might[b] by his Spirit in the inner man;[c]

17 That Christ may dwell in your hearts by faith;[d] that ye, being rooted and grounded in love,[e]

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.[f]

20 Now unto him that is able to do exceeding abundantly A. D. 64. above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end.[g] Amen.

CHAPTER IV.

1 He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, 13 that his church might be edified, 16 and grown up in Christ. 17 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, 29 and corrupt communication.

I THEREFORE, the prisoner of the Lord, beseech you that

[a] Phil. 4:19. [b] ch. 6:10; Col. 1:11. [c] Rom. 7:22. [d] John 14:23; chap. 2:22. [e] Col. 2:7. [f] John 1:16. [g] Rom. 16:27; Heb. 13:20, 21; Jude 24. [*] Or, in.

15. *Of whom;* of God as its author and head. *The whole family;* or, as the original implies, every family: namely, every one of the different orders of holy beings in heaven and earth. *Is named:* bears his name as the common Father of each; so that all orders of holy beings in heaven and earth are thus united into one glorious fellowship. The apostle introduces this as the climax of that great idea which he labors throughout the epistle to unfold—the union of all holy beings in God through Christ.

16. *In the inner man;* by a great increase of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and all the fruits of the Spirit.

17. *Dwell in your hearts;* as the object of supreme affection. *Rooted and grounded;* fixed as trees in a deep, fruitful soil, and firm as a building on a rock.

18. *Comprehend;* understand more and more of the inexhaustible, eternal love of Christ, the fulness of which infinitely transcends all finite comprehension.

19. *With all the fulness of God;* more literally, unto all the fulness of God. So filled with his light, truth, love, holiness, and bliss, as to become in your measure like him, and shine in the glory of his image for ever.

INSTRUCTIONS.

6. The gospel was designed to make all who embrace it children of God, and members of one family; to give them free access to him as their Father, and lead them to love one another as brethren. So far as it does not produce these effects on those who profess it, they have reason to fear that they have never experienced its power.

11. The blessings of grace, which, for Christ's sake, God bestows on those who believe, are the fruits of his eternal purpose, and are given not merely to save them, but to show to the universe the perfections of his character as they could not otherwise be made known.

19. Faith in Christ is the means not only of justification, but of sanctification; rendering men steadfast and persevering in duty, enlarging their apprehensions of his love, and causing them to become more and more like him, till they are complete in the perfect image of God.

21. The glories to which God will finally exalt his people can be comprehended by none but himself. His saints will be for ever enlarging their comprehensions; and yet, at every future period, their anticipations of what is to come will fill them with profounder adoration and a warmer zeal, and be drawing forth louder and sweeter praises to God and the Lamb for ever.

CHAPTER IV.

1. *Therefore;* on account of the glorious truths revealed in the gos-

A. D. 64. ye walk worthy of the vocation wherewith ye are called,[a]

2 With all lowliness and meekness,[b] with long-suffering, forbearing one another in love;

3 Endeavoring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.[c]

8 Wherefore he saith, When he ascended up on high, he led captivity captive,* and gave gifts unto men.[d]

9 Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill† all things.

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;[e]

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in‡ the unity of the faith,[f] and of the knowledge of the Son of God, unto a perfect man,[g] unto the measure of the stature§ of the fulness of Christ:

[a] Col. 1:10. [b] Matt. 11:29. [c] Rom. 12:3. * Or, *a multitude of captives.* [d] Psalm 68:18.

† Or, *fulfil.* [e] 1 Cor. 12:28. ‡ Or, *into.* [f] Col. 2:2. [g] 1 Cor. 14:20. § Or, *age.*

pel. *Walk worthy of the vocation wherewith ye are called;* in a manner corresponding with its high and holy nature.

3. *The unity of the Spirit in the bond of peace;* be united in affection and live in peace, according to the leading of the Holy Spirit.

4. *One body;* the church, the body of Christ, of which all true believers are members. *One Spirit;* one Holy Spirit dwelling in the hearts of all, and animating all. *One hope;* hope of heaven, through faith in the divine Redeemer.

5. *One Lord;* Jesus Christ. *One faith;* in respect to both its object, its origin, and its inward character. It is faith in the one gospel of Christ, it is wrought in our souls by the one Spirit of God; and it is one in its nature and effects, being a faith which works by love, purifies the heart, and overcomes the world. *One baptism;* for all are baptized into one Saviour.

6. *In you all;* by his Spirit, to enlighten, comfort, strengthen, sanctify, and save you. John 14:23; 17:23.

7. *But unto every one of us is given grace;* here, as in Rom. 12:3-8, and 1 Cor. ch. 12, the apostle exhibits, in connection with the essential unity of believers, the diversity of their particular gifts; for grace here is grace qualifying us for particular offices. *According to the measure of the gift of Christ;* according as Christ has measured out to each his gift.

8. *He saith;* Psa. 68:18. The apostle does not quote literally, but gives the spirit and scope of the passage, which is, that the gifts received by the ascended Saviour he bestows upon men. *Ascended up;* into heaven. *Led captivity captive;* triumphed over all his foes, and led multitudes captive as trophies of his victory.

9. *The lower parts of the earth;* understood by some simply of his humiliation in descending from heaven to earth. But the words more naturally mean his descent into Hades, or the world of spirits, which is mentioned as the extreme of his humiliation.

10. *Far above all heavens;* to the highest state of heavenly dignity, authority, and glory. Matt. 28:18. *Fill all things;* as God, with his omnipresent power and grace.

11. *Apostles—prophets,* etc.; see notes to the parallel passage in 1 Cor. 12:28.

13. *Till we all come;* come fully. *In the unity of the faith, and of the knowledge of the Son of God;* better, as the margin, "into the unity," etc.; meaning that unity which full establishment in the faith and knowledge of the Son of God gives. For

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine,[a] by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth[a] in love,[b] may grow up into him in all things, which is the head, *even* Christ:[c]

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth,[d] according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened,[e] being alienated from the life of God through the ignorance that is in them, because of the blindness[f] of their heart:

19 Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.[f]

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off concerning the former conversation the old man,[g] which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;[h]

24 And that ye put on the new

[a] Jas. 1:6. [a] Or, *being sincere.* [b] 2 Cor. 4:2. [c] Col. 1:18, 19. [d] John 15:5. [e] Acts 26:18.

[f] Or, *hardness.* [f] Rom. 1:21, 26. [g] Rom. 6:6; Col. 3:8, 9. [h] Rom. 12:2.

the greater the measure of our faith and knowledge, the greater our unity in that faith and knowledge, and thus our unity with God and each other. *Unto a perfect man;* a full-grown, mature man, in contrast with babes in Christ. Verse 14. *The fulness of Christ;* the fulness that belongs to Christ; that is, Christ considered in his body the church.

14. *They;* men who practise sleight and cunning craftiness; meaning the false teachers, who sought to unsettle believers in the faith.

15. *Speaking the truth;* the original word means rather, walking in the truth, being truthful in word and deed. *May grow up into him;* so as to become mature men in him. Ver. 13. *In all things;* in all parts of our Christian character.

16. *From whom:* as the head and source of life. These words are to be connected immediately with the close of the verse, "maketh increase," etc. Compare the parallel passage, Col. 2:19. *Every joint supplieth;* to the nourishment and growth of the body. *According to the effectual working;* the vital energy which is *in the measure of every part;* according as God has measured out to each part its office. The church is beautifully compared in this verse to the human body under the direction of the head, and rendered perfect by every member performing its appropriate office, so that there is a common interest, a common sympathy, and what promotes the good of one promotes that of all.

17. *In the vanity of their mind;* devoted to vain and sinful pursuits.

18. *The life of God;* which God gives, and which is in communion with God. *Blindness;* hardness and perversity. Their ignorance then is sinful, because it has a sinful cause.

19. *Past feeling;* having become insensible to moral and religious impressions.

20. *Learned Christ:* the knowledge of Christ includes the knowledge of his doctrine; for we know him as our teacher, as well as our Lord and Saviour.

22. *Concerning the former conversation;* as respects your former life. *The old man;* so thorough and radical is the change, that it is best described as a putting off of our former selves. *Deceitful lusts;* literally, lusts of deceit, lusts which have their ground in error and self-delusion. Compare note to verse 24.

24. *After God;* after God's image. *Is created in righteousness and true holiness;* literally, in righteousness and holiness of truth, in that righteousness and holiness which have their ground in the knowledge and obedience of the truth.

A. D. 64. man, which after God is created in righteousness and true holiness.* [a]

25 Wherefore putting away lying, speak every man truth with his neighbor: [b] for we are members one of another.[c]

26 Be ye angry, and sin not: let not the sun go down upon your wrath: [d]

27 Neither give place to the devil.[e]

28 Let him that stole, steal no more: but rather let him labor, working with *his* hands the thing which is good, that he may have to give† to him that needeth.[f]

29 Let no corrupt communication proceed out of your mouth,[g] but that which is good to the use of edifying,‡ that it may minister grace unto the hearers.

30 And grieve not the Holy Spirit of God,[h] whereby ye are sealed unto the day of redemption.[i]

31 Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you, with all malice: [j]

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.[k]

* Or, *holiness of truth*; John 17:17. [a] Gal. 6:15; chap. 2:10. [b] Zech. 8:16. [c] Rom. 12:5. [d] Eccl. 7:9. [e] Jas. 4:7. † Or, *distribute*. [f] Acts 20:35. [g] Col. 4:6. ‡ Or, *to edify profitably*. [h] Isa. 63:10. [i] ch. 1:13, 14. [j] Col. 3:8; Titus 3:2. [k] Mark 11:25, 26. [l] John 13:34.

CHAPTER V.

2 After general exhortations, to love, 3 to fly fornication, 4 and all uncleanness, 7 not to converse with the wicked, 15 to walk warily, 18 and to be filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.

BE ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us,[l] and hath given

25. *Members one of another*; belong to one body, have one interest, and should no more deceive one another than ourselves.

26. *Sin not*; by being in anger without or beyond just cause; or by indulging it too long, in a wrong spirit, or for a wrong end.

27. *Neither give place*; hearken not to the devil, who will tempt you to hate such as injure you, and to seek revenge.

28. *The thing which is good*; in a lawful and useful business.

29. *Minister grace*; tend to promote the salvation of those who hear you speak.

30. *Grieve not the Holy Spirit*; by refusing or neglecting to follow his directions. *Sealed*; marked as the property, and distinguished as the children of God, by the effects which the Holy Spirit produces in you. *Redemption*; final and complete salvation.

INSTRUCTIONS

3. The privileges and blessings graciously bestowed upon believers, lay them under peculiar obligations to be meek and lowly in heart, patient under trials, forgiving of injuries, and active in promoting the union and harmony of all friends of God.

13. The kind and the measure of the different gifts which God bestows upon different Christians are according to his wise eternal purpose, and designed to promote the holiness and happiness of his kingdom. All these gifts therefore should be so employed as is best adapted to accomplish this end.

24. Even Christians have need of being often exhorted to be renewed in the spirit of their minds, to put off the old man, and put on the new; for they are at best only partially sanctified, and must make great advances in knowledge, piety, righteousness, and true holiness, before they will be fitted for heaven.

32. Sacred regard to truth; freedom from violent, revengeful, or protracted anger; strict and conscientious integrity; diligence in lawful and useful business; compassion towards the needy, and a disposition to aid them—are all essential to completeness of Christian character: and no one has any more true religion than he has in these respects likeness to Christ.

CHAPTER V.

1. *Followers of God*; imitators of him, especially in his love to men.

2. *Sweet-smelling savor*; peculiarly pleasing and acceptable to God.

himself for us an offering and a sacrifice to God for a sweet-smelling savor.[a]

3 But fornication,[b] and all uncleanness, or covetousness, let it not be once named among you,[c] as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient:[d] but rather giving of thanks.

5 For this ye know, that no whoremonger,[e] nor unclean person, nor covetous man, who is an idolater,[f] hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words:[g] for because of these things cometh the wrath of God upon the children of disobedience.[*]

7 Be not ye therefore partakers with them.

8 For ye were sometime darkness,[h] but now *are ye* light in the Lord:[i] walk as children of light:[j]

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;[k]) A. D. 64.

10 Proving what is acceptable unto the Lord.[l]

11 And have no fellowship with the unfruitful works of darkness,[m] but rather reprove *them*.[n]

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved,[†] are made manifest by the light:[o] for whatsoever doth make manifest is light.

14 Wherefore he saith, Awake, thou that sleepest, and arise from the dead,[p] and Christ shall give thee light.

15 See then that ye walk circumspectly,[q] not as fools, but as wise,

16 Redeeming the time, because the days are evil.[r]

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.[s]

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[a] Lev. 1:9. [b] 1 Cor. 6:18; 1 Thess. 4:3. [c] ver. 12. [d] Rom. 1:28. [e] Heb. 13:4; Rev. 22:15. [f] Col. 3:5. [g] Jer. 29:8, 9. [*] Or, *unbelief*. [h] ch. 2:11, 12. [i] 1 Thess. 5:5. [j] John 12:36. [k] Gal. 5:22, etc. [l] Rom. 12:2. [m] 1 Cor. 5:9, 11. [n] 1 Tim. 5:20. [†] Or, *discovered*. [o] John 3:20, 21. [p] Or, *it*. [p] Isa. 60:1. [q] Col. 4:5. [r] Psa. 37:19. [s] John 7:17.

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3. *Covetousness;* the excessive desire of worldly gain, leading to its unlawful pursuit.

4. *Filthiness;* obscenity in words or actions. *Not convenient;* not fit, proper, useful.

5. *Covetous man;* one who regards supremely earthly good. See note to verse 3.

6. *Let no man deceive you;* by inducing you to think such persons as are mentioned, verse 5, can go to heaven.

8. *Darkness;* living in ignorance and sin. *Light in the Lord;* enlightened and renewed by virtue of your union with the Lord Jesus. *As children of light;* those who belong to the kingdom of light, of which God in Christ is the head.

10. *Proving;* in an experimental way, by the actual subjection of yourselves to the will of God. See note to Rom. 12:2.

12. *It is a shame even to speak of those things;* they are too vile to be mentioned or even thought of but with abhorrence.

13. *Are made manifest by the light;* by the light that reproof sheds upon them, thus revealing their heinous character. *Whatsoever doth make manifest is light;* rather, as the same word has just been rendered, whatsoever is made manifest, namely, by reproof, is light—it ceases to lie hid in the dark, and is seen in its true character.

14. *He saith;* the Lord saith, namely, by the general tenor of his word. *Sleepest;* art stupid and senseless in the darkness and pollution of sin. *Arise from the dead;* wake from death in sin to a sense of thy guilty, lost condition, and look to Him who died for thee, and he will make thee light, and thus sanctify and save thee.

15. *Circumspectly;* with caution and habitual regard to what is God's will. Verse 10. *Not as fools;* regardless of danger. *But as wise;* perceiving the evil, and avoiding it—the good, and pursuing it.

16. *Redeeming the time;* time considered as furnishing opportunity for serving Christ; in other words, making the most of every opportunity. *The days are evil;* days of wickedness, such as will oppose

A. D. 64. 18 And be not drunk with wine,[a] wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns and spiritual songs,[b] singing and making melody in your heart to the Lord;[c]

20 Giving thanks always for all things unto God and the Father,[d] in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.[e]

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word,[f]

27 That he might present it to himself a glorious church,[g] not having spot,[h] or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body,[i] of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be joined unto his wife,[j] and they two shall be one flesh.[k]

32 This is a great mystery: but

[a] Luke 21:34. [b] Col. 3:16. [c] Psa. 57:7, 8; 147:7. [d] Jas. 5:13. [e] 1 Pet. 3:1, etc.; Col. 3:18, etc. [f] Titus 3:5. [g] Jude 24. [h] Song 4:7. [i] 1 Cor. 12:27. [j] Gen. 2:24. [k] 1 Cor. 6:16.

many hinderances to your Christian activity.

18. *Be not drunk;* for drunkenness will prevent you from understanding and doing the divine will, and bring upon you the wrath of God. *Excess;* abandoned wickedness of all sorts. *The Spirit;* the Holy Spirit. Invite his influences, receive his consolations, and yield yourselves to his guidance.

21. *Submitting yourselves;* yielding cheerful obedience to proper authority, from regard to God, who established it. This general precept he then proceeds to expand by the mention of particular cases.

22. *As unto the Lord;* as those who, in obeying their husbands, obey the Lord Jesus, because he requires such obedience.

23. *And he;* Christ. *Is the Saviour of the body;* the church, which is his body.

24. *In every thing;* see note to chap. 6:1.

25. *As Christ—loved the church;* with a pure, ardent, self-sacrificing love.

28. *Loveth himself;* with allusion to the scriptural declaration, "they shall be one flesh." Gen. 2:24. Their union is so intimate and indissoluble that their happiness is inseparable; and what promotes the interest of one, promotes that of the other.

29. *As the Lord the church;* which is "his flesh and his bones," verse 30. As a man cares for himself, and as Christ cares for his church, so a husband should care for his wife.

30. *Members of his body;* so that he loves and cherishes us as his own flesh.

31. *For this cause;* on account of the oneness which God has formed between a man and his wife, which represents the union between Christ and believers, and is somewhat like the union between the soul and body.

32. *A great mystery;* the mystery of the union of Christ and believers, represented by the marriage union, and which makes it proper for the Holy Ghost to speak of believers as members of the body of Christ, of his flesh and of his bones, and of their being so joined to the Lord as to be one spirit. 1 Cor. 6:17. *But I speak concerning Christ and the church;* in other words, My object is to direct your thoughts to the higher relation of Christ to his church, which is shadowed forth by the lower relation of husband and wife.

I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

CHAPTER VI.

1 The duty of children toward their parents, 5 of servants toward their masters. 10 Our life is a warfare, 12 not only against flesh and blood, but also spiritual enemies. 13 The complete armor of a Christian, 18 and how it ought to be used. 21 Tychicus is commended.

CHILDREN, obey your parents [a] in the Lord: for this is right.

[a] Prov. 23:22; Col. 3:20, etc. [b] Exod. 20:12; Deut. 5:16; Matt. 15:4. [c] 1 Peter 2:18, etc.

33. *Nevertheless;* as much as to say, But to drop this mystical application of the marriage relation. *Reverence;* honor him, respect his authority, and thus promote the peace, usefulness, and happiness of the family.

INSTRUCTIONS.

1. We have reason for everlasting gratitude to God that he has given us a perfect example; and it should be our great object perfectly to imitate it.

4. A grateful temper, and the habit of expressing it in thanksgiving to God, form a safeguard against temptation and against improprieties of thought, word, and deed.

7. Those who maintain that continuance in sin will not exclude men from heaven are deceivers. As such they should be treated, and their doctrines be rejected.

14. The deadness of men in trespasses and sins is not such as to free them from obligation to awake and rise to newness of life. Of course ministers of the gospel are bound to call upon them thus to awake without delay; and under the influence with which God accompanies this call, all should hear and obey.

18. Wine, in all countries, is intoxicating; and Christians who use it as a beverage, are exposed to the sin of drunkenness.

21. The only security from the most debasing crimes is, in being habitually under the influences of the Holy Spirit, actively engaged in the service of God, and in the conscientious discharge of duty.

27. One of the great institutions of God for keeping alive in this world and securing to men the benefits of the knowledge and worship of himself, is that of the family; and the feelings and conduct of the wife towards her husband, and the husband towards his wife, may make it a nursery for and foretaste of heaven, or a preparation for and an emblem of hell.

31. The union for life of one man and one woman in marriage, was designed by God to illustrate the union of Christ and his people; and the spirit which he manifests towards his church is that which they should manifest towards each other.

33. It is the duty and the privilege of husbands and wives, from supreme love to God, to love themselves and each other—to perform any labors, submit to any self-denials, and make any sacrifices which may be needful for his glory and their highest individual and mutual welfare.

CHAPTER VI.

1. *Obey your parents:* it is to be understood here, as in chap. 5:24, that the obedience enjoined extends to all things not contrary to Christ's commands; for the addition, *in the Lord*, that is, obey as those who are in the Lord, and make his will the law of their being, excludes obedience to those commands which are contrary to Christ's word.

2. *With promise;* with a promise annexed, namely, that of long life and great blessings. Exod. 20:12.

4. *Provoke not your children*, give them no just occasion to be angry, or to feel as if they were injured.

5. *Masters according to the flesh;* persons to whom you justly owe ser-

A. D. 64. 6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing* threatening: knowing that your† Master also is in heaven; neither is there respect of persons with him.[a]

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armor of God,[b] that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood,‡ but against principalities, against powers,[c] against the rulers of the darkness of this world, against spiritual wickedness§ in high‖ *places.*

13 Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil

* Or, *moderating.* † Some read, *both your and their.* [a] Rom. 2:11. [b] Rom. 13:12; 2 Cor. 6:7. ‡ Gr. *blood and flesh.* [c] Rom. 8:38. § Or, *wicked spirits.* ‖ Or, *heavenly*, as ch. 1:3.

vice, or who by human laws have power to force you to serve them. Obey their commands whenever you can do it without disobeying the commands of your Master in heaven. *With fear and trembling;* reverentially, and with that fear of God which is the beginning of wisdom, and which shall make you anxious to please him. *As unto Christ;* for the purpose of honoring him and promoting his cause.

6. *Not with eye-service;* not outwardly merely, while men are looking on, or for the purpose of pleasing them—not a constrained external service, but from the heart, out of regard to God.

7. *With good will;* kind and cheerful readiness.

8. *The same shall he receive;* the servant shall be rewarded by God for obeying him, as certainly and abundantly as if he were not a servant.

9. *Do the same things;* be governed by the same supreme regard to God which is inculcated on servants, and manifest the same kind, benevolent, and cheerful readiness to please God in your conduct towards them, which they are required to manifest in their conduct towards you. *Forbearing threatening;* avoiding it, and seeking to win them to the love and service of God. They are your brethren, children of the same heavenly Father, redeemed by the same almighty Saviour, and you must stand with them before the same impartial Judge. *Neither is there respect of persons with him;* you will not be favored because you are masters, nor they less favored because they are servants. Your more elevated position increases your responsibility, and if you do not possess and manifest the spirit of Christ, will increase your condemnation.

10. *Be strong in the Lord;* as those who are united by faith to the Lord Jesus, and depend on him for strength and all needed aid to perform every duty, bear every trial, and conquer every foe. *In the power of his might;* in the power possessed by you, which his might furnishes. Although all our strength in the Christian life comes from God, it is still our duty to have strength, because it is our duty to look to God for it in faith and humility, and when we so look, we always receive it.

11. *Armor of God;* that which he has provided in and through Jesus Christ, and furnishes by his word, Spirit, and providence. *Wiles;* devices, stratagems to deceive and destroy.

12. *We wrestle not against flesh and blood;* weak men like ourselves. Our great contest is not with men, but with various orders of evil spirits, styled principalities, powers, and rulers of darkness. *The rulers of the darkness of this world;* those evil spirits who rule this world in and through the spiritual darkness that prevails in it. *Spiritual wickedness;* or, spiritual powers of wickedness, armies of evil spirits. *In high places;* in the regions of the air. See note to chap. 2:2.

13. *The whole armor of God;* literally the panoply of God; namely;

day, and having done all,[*] to stand.

14 Stand therefore, having your loins girt about with truth,[a] and having on the breastplate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;[b]

16 Above all, taking the shield of faith,[c] wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation,[d] and the sword of the Spirit,[e] which is the word of God:

18 Praying always with all prayer and supplication in the Spirit,[f] and watching thereunto with all perseverance and supplication for all saints;[g]

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the A. D. 64. gospel,[h]

20 For which I am an ambassador in bonds;[†] that therein[‡] I may speak boldly, as I ought to speak.[i]

21 But that ye also may know my affairs, *and* how I do, Tychicus,[j] a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.[k]

23 Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.[l]

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity.[§] Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

[*] Or, *overcome.* [a] Isa. 11:5. [b] Song 7:1. [c] 1 John 5:4. [d] Isaiah 59:17. [e] Heb. 4:12. [f] Luke 18:1. [g] Matt. 26:41. [h] 2 Thess. 3:1. [†] Or, *a chain.* [‡] Or, *thereof.* [i] Isa. 52:1. [j] Acts 20:4. [k] Col. 4:7, 8. [l] 1 Pet. 5:14. [§] Or, *with incorruption.*

the complete armor which he has provided for you in the gospel of his Son. *The evil day;* when tempted to sin, assailed by enemies, and beset with trials. *Having done all;* having gone through with the whole conflict.

14. *Having your loins girt about with truth;* having for the girdle of your loins truth in word and deed. The allusion is to the military girdle, which was worn about the loins for strength, and not for mere ornament. *The breastplate of righteousness:* the "righteousness and holiness of truth," chap. 4. 24, which is wrought in the soul by God's Spirit.

15. *Your feet shod;* the reference is to the military shoes of warriors. *The preparation of the gospel of peace:* the inward preparation of mind which the gospel of peace gives. For by shedding abroad in the soul "the peace of God which passeth all understanding," the gospel furnishes it with courage, zeal, and alacrity for every duty.

16. *Fiery darts;* in allusion to the darts fitted with burning substances that were used by the ancients. *The wicked;* the wicked one, the devil. He means the fiery temptations inward and outward by which Satan seeks to destroy us, and which can be quenched only by faith.

17. *The helmet of salvation:* in 1 Thess. 5:8, he says, "for a helmet, the hope of salvation." *The sword of the Spirit;* the sword which the Spirit furnishes. The apostle would have us stand firm in the faith and practice of the gospel, and ever ready to propagate and promote it; relying with implicit confidence on Christ, and expecting the fulfilment of his declarations: acquainted with the Scriptures, and using them for doctrine, reproof, correction, and instruction in righteousness; habitually and fervently praying, in secret, in the family, and in public, not only for yourselves but for all Christians, and especially for ministers of Christ; that without fear of man they may preach the whole gospel in its just application to all their hearers.

21. *Tychicus;* by whom Paul sent this epistle from Rome to Ephesus.

22. *Comfort your hearts;* by hearing of the goodness of God to Paul, the success of the gospel, and the readiness of God to aid and bless all who put their trust in him.

INSTRUCTIONS.

3. The gospel inculcates perfect fidelity in the discharge of all the relative duties of life; and children who are kind, respectful, and obedient to parents, take the way to become blessings to themselves, their parents, the church of God, and the world.

4. As the highest good of children in this life and the life to come requires them, in all things right, to obey their parents, it is the duty of parents to take the course which is best suited to secure this, and lead their children also to obey their Father in heaven. In order to this, they must obey him themselves, daily seek his guidance and blessing, instruct their children to do his will, and present to them the motives which he has revealed. They must also accustom their children, from their earliest years, promptly to submit their wills to the will of their parents, so that it shall, by habit, become easy and pleasant.

8. Servants are bound to be servants of Christ, and from love to him to obey, in things not wicked, their earthly masters; and to do it for the purpose of pleasing him: showing the excellence of his religion, and promoting its influence in the world. For doing this, they will receive from him a gracious and glorious reward.

9. Masters are bound to be servants of Christ, doing his will from the heart, and manifesting towards their servants his spirit; doing to them in all things as, under a change of circumstances, they ought to wish their servants to do to them: knowing that Christ requires this, and that they are both to stand before him in judgment, and to receive for eternity, not according to their outward condition, but according to their character and conduct.

18. None will stand firm under the banner of Christ, and fight perseveringly and successfully with Satan and his allies, but those who rely on Christ for strength, and clothe themselves with the armor which he has provided. But taking the Bible for their guide, and habitually seeking the presence of the Holy Spirit, under a Leader who never was and never will be overcome, they may go triumphantly from conquering to conquer.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE PHILIPPIANS.

PHILIPPI was a city of proconsular Macedonia, situated on an extensive plain ten miles north-west of its port, Neapolis. In Acts 16:9, and what follows, we have an account how the apostle was directed by a vision to Macedonia, how he labored at Philippi, and what cruel persecution he endured there. We have also a notice of two subsequent visits made by the apostle to Macedonia, Acts 20:1–5. In the former of these he was, as we know from his second epistle to the Corinthians, much occupied with a contribution to be made for the poor saints at Jerusalem, chaps. 8, 9. The Macedonians, though very poor, were distinguished for their liberality, 2 Cor. 8:3. The occasion of the present epistle was a contribution sent by the Philippians for his relief by the hand of Epaphroditus, chap. 4:10–18. He bears them the honorable testimony that, after his departure from Macedonia, no church communicated with him "as concerning giving and receiving," but they only. Corresponding with the occasion is the character of this epistle. It is a warm outflow of Christian affection, into which, however, he has interwoven, in his own peculiar way, some of the sublimest doctrines of the gospel and the richest passages of Christian experience. The Philippians were suffering from persecution, and needed encouragement and consolation; they had dissensions among them, and needed exhortations to unity; they were exposed to the seductions of false teachers, and needed to be guarded

against their wiles. Each of these points the apostles handles with inimitable tenderness and pathos.

That he wrote from Rome as a prisoner is manifest. He was expecting soon to have his case decided, and expresses the confident hope that the issue will be favorable, chap. 1:25; 2:23, 24. This is decisive for his first imprisonment, mentioned Acts 28:30, 31; for from his second imprisonment he had no hope of release except by death. Compare 2 Tim. 2:9; 4:6–8. We may then assign this epistle to the latter part of his first captivity, after he had now written those to the Ephesians, the Colossians, and Philemon, or about A. D. 63.

A. D. 61. CHAPTER I.

3 He testifieth his thankfulness to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace; 12 he showeth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ either by his life or death, 27 exhorting them to unity, 28 and to fortitude in persecution.

PAUL and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi,[a] with the bishops and deacons:

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.[b]

3 I thank my God upon every remembrance[†] of you,

4 Always in every prayer of mine for you all making request with joy,[c]

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing,[d] that he which hath begun a good work in you,[e] will perform[†] *it* until the day of Jesus Christ:[f]

7 Even as it is meet for me to think this of you all, because I have you in my[‡] heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel,[g] ye all are partakers of my grace.[§]

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

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[a] Acts 16:12, etc. [b] Rom. 1:7. [*] Or, *mention.* [c] Eph. 1:16, etc.; 1 Thess. 1:2. [d] Heb. 10:35. [e] Psa. 138:8; John 6:29. [†] Or, *finish.*

[f] 2 Pet. 3:10. [‡] Or, *ye have me in your.* [g] ver. 17. [§] Or, *with me of grace.*

CHAPTER I.

5. *For your fellowship in the gospel;* more literally, for your fellowship unto, or towards the gospel; in other words, your common interest and fellowship in the work of promoting it. *From the first day;* of your faith.

6. *He;* God. *Perform it;* carry it on to perfection, finish it, as in the margin. *The day of Jesus Christ;* of his coming to judgment.

7. *Because I have you in my heart;* the marginal rendering, "because ye have me in your heart," best suits the context, their affection for the apostle being to him one of the proofs that God had begun a good work in them. *My grace;* the grace of being allowed to suffer for Christ and labor in the defence and confirmation of his gospel, as just stated. Compare verse 29, where suffering for Christ is regarded as a gift of God; and Eph. 3:8, where preaching the gospel is spoken of as a grace and a gift.

8. *Long after you;* to see you and promote your benefit. *The bowels of*

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;*[a]

10 That ye may approve† things that are excellent;[1][b] that ye may be sincere and without offence till the day of Christ;[c]

11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.[d]

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in[§] Christ are manifest in all the palace,[‡] and in all other *places*;¶

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife; and some also of good will.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation[e] through your prayer,[f] and the supply of the Spirit of Jesus Christ.

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed,[g] but *that* with all boldness,[h] as always, *so* now also Christ shall be magnified in my body, whether *it be* by life or by death.[i]

21 For to me to live *is* Christ, and to die *is* gain.[j]

22 But if I live in the flesh, this *is* the fruit of my labor: yet what I shall choose I wot not.

23 For I am in a strait betwixt

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* Or, *sense.* [a] 1 Thess. 3:12; 2 Peter 3:18. † Or, *try.* [1] Or, *differ.* [b] Rom. 2:18. [c] Eph. 5:27. [d] John 15:8. § Or, *for.* ‡ Or, *Cesar's court*; chap. 4:22. ¶ Or, *to all others.* [e] Rom. 8:28. [f] 2 Cor. 1:11. [g] Rom. 5:5. [h] Eph. 6:19, 20. [i] Rom. 14:7, 8. [j] Rev. 14:13.

Jesus Christ; tender regard for you such as Christ himself feels.

9. *Judgment;* discernment in spiritual things. The apostle will have the love of believers enlightened and discerning.

10. *Approve things that are excellent;* or, try things that differ, for the purpose of approving the good and rejecting the evil.

12. *The things which happened unto me;* my imprisonment, and all the circumstances connected with it.

13. *My bonds in Christ;* see note to Eph. 3:1. *Are manifest;* are made known, not simply as bonds, but as bonds in Christ. *In all the palace;* in the original it is, in all the prætorium; by which is to be understood the prætorian camp, that is, the camp of the emperor's body-guards.

14. *Waxing confident;* by seeing how God supported Paul, and gave efficacy to his preaching, even in his bonds.

15. *Envy and strife;* envy of the influence of Paul, and for the purpose of raising up a party hostile to him. They were manifestly the same class of preachers who disparaged his influence at Corinth, and sought to supplant him in the affections of the church.

18. *In pretence;* such as the false teachers employed, covering up their base designs of self-exaltation under a show of zeal for Christ.

19. *To my salvation;* the apostle's salvation in the widest sense. Compare Rom. 8:28.

20. *With all boldness;* while I exercise all boldness in the gospel, being assured that all things will work together for good to me and Christ's church through me. *In my body;* in that which befalls my body.

21. *Is Christ;* his great object was the glory of Christ, and the favor of Christ was his chief joy. *To die is gain;* it would be more for his happiness than to continue on earth.

22. *This is the fruit of my labor;* this is the way in which my labor can bear fruit for the good of men.

23. *In a strait betwixt two;* strongly drawn two different ways. *Having*

A. D. 64. two, having a desire to depart, and to be with Christ; [a] which is far better: [b]

24 Nevertheless, to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ: [c] that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, [d] with one mind striving together for the faith of the gospel; [e]

28 And in nothing terrified by your adversaries: [f] which is to them an evident token of perdition, [g] but to you of salvation, [h] and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; [i]

30 Having the same conflict which ye saw in me, [j] *and* now hear *to be* in me.

CHAPTER II.

1 He exhorteth them to unity, and to all humbleness of mind, by the example of Christ's humility and exaltation; 12 to a careful proceeding in the way of salvation, that they be as lights to the wicked world, 16 and comforts to him their apostle, who is now ready to be offered up to God. 19 He hopeth to send Timothy to them, whom he greatly commendeth, 25 as Epaphroditus also, whom he presently sendeth to them.

IF *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, [k]

2 Fulfil ye my joy, [l] that ye be like-minded, having the same love, *being* of one accord, of one mind. [m]

3 *Let* nothing *be done* through strife or vainglory; [n] but in lowli-

a 2 Cor. 5:8. b Psa. 16:11. c Eph. 4:1; ch. 3:20. d chap. 4:1. e Jude 3. f Isa. 51:7, 12; Matt. 10:28. g 2 Thess. 1:5. h Rom. 8:17.

i Acts 5:41. j Acts 16:19; 1 Thess. 2:2. k Col. 3:12. l John 3:29. m 2 Cor. 13:11; 1 Pet. 3:8. n Gal. 5:26; Jas. 3:14.

a desire to depart; more literally, having my desire towards departing, as that way of the two *which is far better;* better as respects my personal enjoyment of Christ.

25. *This confidence;* that his longer continuance on earth would be more for their benefit.

27. *Your conversation;* your conduct and intercourse of life.

28. *An evident token;* the sustaining presence of God which he grants you, shows that he will save you and destroy those who continue to oppose you.

29. *It is given;* given as a privilege. Compare 1 Peter 4:13, 14. *In the behalf of Christ;* for the purpose of honoring him.

30. *Conflict;* with the enemies of the gospel.

INSTRUCTIONS.

4. Faithful ministers of Christ habitually pray for the spiritual prosperity of his people; and when his people so live as to honor him, it gives his ministers exceeding joy.

11. Every thing good in men is the fruit of the Holy Spirit; and where he has begun his work in their hearts, teaching them to practise piety towards God and righteousness towards men, we may confidently expect that he will carry it forward, through faith and obedience, till they are perfect in glory.

20. The efforts of the wicked to injure the righteous and hinder the success of the gospel, God overrules for the good of his people; so that in nothing need they be discouraged, but with meekness and calmness may go forward, rejoicing that whether they live or die, Christ will be honored and his cause triumph.

29. By enduring trials with a proper spirit, believers honor Christ as really as by active labors; and they have no more just reason to complain or be discontented when he visits them with adversity, than when he crowns them with prosperity; for in both he consults his glory, their highest good, and the good of his cause.

ness of mind let each esteem other better than themselves.[a]

4 Look not every man on his own things,[b] but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:[c]

6 Who, being in the form of God,[d] thought it not robbery to be equal with God:[e]

7 But made himself of no reputation,[f] and took upon him the form of a servant,[g] and was made in the likeness[*] of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.[h]

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:[i]

10 That at the name of Jesus every knee should bow,[j] of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord,[k] to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now A. D. 61. much more in my absence, work out your own salvation with fear and trembling.[l]

13 For it is God which worketh in you both to will and to do of *his* good pleasure.[m]

14 Do all things without murmurings and disputings:[n]

15 That ye may be blameless and harmless,[†] the sons of God,[*] without rebuke, in the midst of a crooked and perverse nation,[o] among whom ye shine[‡] as lights in the world;[q]

16 Holding forth the word of life; that I may rejoice in the day of Christ that I have not run in vain, neither labored in vain.[r]

17 Yea, and if I be offered[§] upon the sacrifice and service of your faith, I joy,[s] and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 But I trust in the Lord Jesus to send Timotheus shortly unto you,[t] that I also may be of good comfort, when I know your state.

[a] 1 Pet. 5:5. [b] 1 Cor. 13:5. [c] John 13:14; 1 Pet. 2:21. [d] John 1:1, 2; Col. 1:15. [e] John 5:18. [f] Psa. 22:6. [g] Luke 22:27. [*] Or, *habit.* [h] Heb. 12:2. [i] Heb. 2:9; Rev. 3:21. [j] Isa. 45:23; Rev. 5:13. [k] John 13:13; Rom. 14:9. [l] Prov. 10:16; John 6:27–29; Eph. 6:5; Heb. 4:11; 2 Pet. 1:5–10. [m] Heb. 13:21. [n] Rom. 14:1; 1 Cor. 10:10. [†] Or, *sincere.* [o] Matt. 5:45; Eph. 5:1. [p] Deut. 32:5. [‡] Or, *shine ye.* [q] Matt. 5:14, 16. [r] 1 Cor. 9:26. [§] Gr. *poured forth.* [s] 2 Tim. 4:6. [t] 1 Thess. 3:2.

CHAPTER II.

7. *Made himself of no reputation;* emptied himself; for a time relinquished the glory which he had with the Father before the creation.

9. *Highly exalted him;* as Mediator, head over all things to his church. Matt. 28:18.

10. *That at the name of Jesus every knee should bow;* that all in heaven and on earth should worship him. Matt. 4:10; John 5:23.

12. *Work out;* by obeying God. *With fear and trembling:* lest you should live in sin and fail of eternal life.

13. *Worketh in you;* influencing you by his Spirit to do what is pleasing to him.

15. *Without rebuke;* without doing any thing to deserve rebuke.

16. *Holding forth;* exhibiting in principle and practice the gospel of Christ. *Not run—neither labored in vain;* in the toil and labor bestowed on you.

17. *If I be offered;* literally, poured out as a drink-offering; that is, if my blood be thus poured out. *Upon the sacrifice and service of your faith;* upon the service of presenting your faith as a sacrifice acceptable to God. The apostle compares himself to a priest ministering spiritually at God's altar, and presenting, as his offering, the faith of the Philippians. Compare note to Romans 15:16.

18. *Rejoice with me;* grieve not at my sufferings, or even death for your sakes; but join me in giving thanks to God for it.

19. *I trust in the Lord Jesus;* Paul trusted in him as the God of providence as well as of grace.

A. D. 64. 20 For I have no man like-minded,* who will naturally care for your state.

21 For all seek their own,[a] not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.[b]

25 Yet I supposed it necessary to send to you Epaphroditus,[c] my brother, and companion in labor, and fellow-soldier,[d] but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:†

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.[e]

* Or, *so dear unto me.* [a] 2 Tim. 3:2. [b] ch. 2:23. [c] chap. 4:18. [d] Philem. 2. † Or, *honor such*; 1 Cor. 16:18; 1 Thess. 5:12; 1 Tim. 5:17. [e] 1 Cor. 16:17.

20. *No man*; no man among those now in attendance upon me. *Like-minded*; in his ardent attachment to them, and desire for their good.

21. *All*; apparently spoken of those then in attendance on Paul. *Seek their own*; selfishness is natural to all, and Paul's companions, though Christians, were only partially delivered from it.

23. *How it will go*; at his trial before the Roman emperor; whether he should be acquitted or condemned.

25. *Epaphroditus*; he was from Philippi, and had come to Rome to bring assistance to Paul. Chapter 4:18.

29. *Hold such in reputation*; honor those who make such sacrifices in the cause of Christ.

30. *To supply your lack of service*; that in your absence he might, as your messenger, assist me.

INSTRUCTIONS.

4. While the gospel inculcates universal humility and benevolence, it produces these virtues in all who savingly embrace it, and thus shows itself to be divine.

11. Humility and benevolence are peculiarly pleasing to God. The most wondrous exhibition of them was made by Jesus Christ; and those who imitate him will, with him, receive a glorious reward; while the homage which they and all holy creatures will render him, will show that he is God.

13. In order to be saved, men must work out their own salvation by faith, love, and obedience, as God has appointed; and the fact that whenever they are inclined to do it, he works in them, and thus influences them to work out their salvation, gives them the greatest encouragement, without delay, to engage in this work.

18. The holy example of Christians is conclusive evidence of the usefulness of ministers of Christ For the promotion of it they are willing to labor, to suffer, and if need be to die; rejoicing that they can, even in death, promote so important an object.

21. All men naturally love themselves with all the heart, and soul, and strength, and mind; but they do not love God. The gospel when embraced dethrones this idol, and leads men supremely to love God, and benevolently to seek the good of their fellow-men.

30. Those who at the call of duty make sacrifices and suffer trials in the cause of Christ, and to benefit his friends, are peculiarly dear to him; and for their work's sake, they should be highly esteemed and honored by his people.

CHAPTER III.

1 He warneth them to beware of the false teachers of the circumcision, 4 showing that himself hath greater cause than they to trust in the righteousness of the law; 7 which notwithstanding he counteth as dung and loss, to gain Christ and his righteousness, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnal Christians.

FINALLY, my brethren, rejoice in the Lord.[a] To write the same things to you,[b] to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs,[c] beware of evil-workers,[d] beware of the concision.[e]

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.[f]

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth A. D. *ca.* day, of the stock of Israel, *of* the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee;[g]

6 Concerning zeal, persecuting the church;[h] touching the righteousness which is in the law, blameless.[i]

7 But what things were gain to me, those I counted loss for Christ.[j]

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord:[k] for whom I have suffered the loss of all things,[l] and do count them *but* dung, that I may win Christ,

9 And be found in him, not having mine own righteousness,[m] which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:[n]

10 That I may know him, and

a 1 Thess. 5:16. b 2 Pet. 1:12-15. c Isa. 65:10, 11; Rev. 22:15. d Psa. 119:115. e Gal. 5:1-2. f Rom. 2:28, 29. g Acts 23:6. h Acts 22:3, 4; Gal. 1:13, 14. i Luke 1:6. j Matt. 13:44. k Isa. 53:11; Jer. 9:23, 24; John 17:3; 1 Cor. 2:2. l 2 Cor. 11:25, 27. m Rom. 10:3, 5. n Rom. 1:17; 3:21, 22.

CHAPTER III.

1. *The same things;* which he had before inculcated. Some suppose that he has especial reference to the exhortation to rejoice, which he had already given, chap. 2:18, and repeats again emphatically, chapter 4:4.

2. *Dogs;* contentious and impure false teachers. *The concision;* that is, the cutting, namely, of the flesh in circumcision. The apostle applies the term to those who contended for the outward mark of circumcision as essential to salvation.

3. *We;* believers in Christ. *Are the circumcision;* they had the true circumcision, which alone was essential, that of the heart; they were cut off from the love of sin, and justified through faith in Christ, of which the outward mark was a sign, or, as revealed, Rom. 4:11, a seal of the righteousness of faith. *No confidence in the flesh;* in any natural goodness, external privileges, distinctions, or works of their own, as a ground of salvation.

5. *Touching the law;* in his view of it and of his mode of keeping it.

6. *Touching the righteousness which is in the law;* as to that external observance of it on which the Pharisees relied for salvation.

7. *What things were gain:* those by which he once had hoped to gain eternal life. *Loss;* he renounced all dependence on them, sensible that dependence on them, should it continue, would cause the loss of his soul.

8. *All things;* as a ground of dependence for salvation.

9. *Not having mine own righteousness;* as a ground of acceptance. *The righteousness which is of God by faith;* see note to Rom. 1:17.

10. *Know him;* Christ in his true character, by trusting in him and experiencing the transforming effects of such knowledge in my own soul. *The power of his resurrection;* according to some, the full power which the fact of his resurrection should have on the mind. But we may better understand here, as in Romans 6:4; Eph. 1:19, 20; 2:1, 5, 6,

A. D. 64. the power of his resurrection, and the fellowship of his sufferings,[a] being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.[b]

12 Not as though I had already attained, either were already perfect: [c] but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind,[d] and reaching forth unto those things which are before,

14 I press toward the mark for the prize[e] of the high calling of God in Christ Jesus.[f]

15 Let us therefore, as many as be perfect,[g] be thus minded:[h] and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.[i]

17 Brethren, be followers together of me,[j] and mark them which walk so as ye have us for an ensample.[k]

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are*

[a] Rom. 6:3-5; 8:17; 2 Cor. 4:10, 11, 2 Tim. 2:11, 12; 1 Pet. 4:13. [b] Acts 26:7. [c] Heb. 12:23. [d] Psalm 45:10; Heb. 6:1. [e] 1 Cor. 9:24; Heb. 12:1. [f] Heb. 3:1. [g] 1 Cor. 2:6. [h] Gal. 5:10. [i] Gal. 6:16. [j] 1 Thess. 1:6. [k] 1 Pet. 5:3.

the power of God manifested in the resurrection of Christ. The meaning then will be, that I may know, by blessed experience in my own person, the divine power which raised Christ from the dead: first, as manifested in quickening me more and more from my former death in sin to a life of holiness in Christ; secondly, as exerted in raising my body, as that of Christ was raised, to a glorious immortality. *The fellowship of his sufferings;* the endurance of trials when called to it as Christ was, in communion with him and in the exercise of his spirit. *Conformable unto his death;* his life of suffering which led to and ended in death; the same as "always bearing about in the body the dying of the Lord Jesus," and "always delivered unto death for Jesus' sake." 2 Cor. 4:10, 11.

11. *Resurrection;* that which awaits the just—in the likeness of Christ, to shine as the brightness of the firmament, and as the stars for ever. For that we may be glorified with him, we must first suffer with him. Rom. 8:17; 2 Tim. 2:12.

12. *Not as though I had already attained;* the prize of my high calling, mentioned below, verse 14. *Apprehend;* obtain that heavenly glory for which Christ had arrested and called him when a persecutor, and for which, through faith and patience and much tribulation, He was preparing him.

13. *To have apprehended;* the fulness of that to which he was appointed, and which he most earnestly desired. *Reaching forth;* as a racer, who never looks back, but always bends forward in his race.

14. *I press toward the mark;* the goal at the end of the course. *For the prize of the high calling of God in Christ Jesus;* the prize which God's heavenly calling has in view. This prize is perfect likeness to and full glory with Christ, for which Christians were led to renounce their sins, believe on him, and devote their life to his service. John 17:24; 1 John 3:2.

15. *Be perfect;* have attained to mature Christian knowledge. *Be thus minded;* have my mind as just described. *Be otherwise minded;* if any had not attained to so much light as to their duty, let them improve what they had, and earnestly seek the teaching of God, and he would impart more.

16. *Whereto we have already attained;* so far as we understand duty let us heartily do it, taking the Bible for our guide, regarding God as our Father, and all his children as brethren, affectionately uniting with them in what is right, and kindly endeavoring to enlighten and convince them where they are wrong.

the enemies of the cross of Christ:[a]

19 Whose end *is* destruction,[b] whose God *is their* belly,[c] and *whose* glory *is* in their shame,[d] who mind earthly things.)

20 For our conversation is in heaven;[e] from whence also we look for the Saviour, the Lord Jesus Christ:[f]

21 Who shall change our vile body,[g] that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.[h]

a Gal. 1:7; 6:12. b 2 Cor. 11:15; 2 Pet. 2:1. c 1 Tim. 6:5. d Hosea 4:7. e Eph. 2:6, 19. f Heb. 9:28. g 1 Cor. 15:43, etc.; 1 John 3:2. h 1 Cor. 15:26, 27; Eph. 1:19.

19. *Who mind;* seek as their chief good.

20. *Our conversation;* more exactly, our citizenship: we are citizens of heaven; our King is there; our hearts and thoughts are there; we obey its laws, and look to it as our everlasting home.

21. *Shall change;* at the resurrection. *The working;* the almighty power or energy. *To subdue all things unto himself;* consequently death also, the last enemy that should be destroyed. See 1 Cor 15:26, where the destruction of death is mentioned in immediate connection with the subjection of all things to Christ.

INSTRUCTIONS.

1. No persons have so much occasion for, or possess so much real joy, as true Christians.

2. We should beware of the doctrines of those who rely on external observances, or on their own works for salvation; especially when, by propagating their doctrines, they seek to promote divisions among Christians.

3. True Christians possess that, the necessity of which was indicated by circumcision; without the sign they have the thing signified, as had Abraham before he was circumcised. Rom. 4:11.

11. Souls enlightened and renewed by the Holy Spirit renounce dependence for salvation upon privileges and external distinctions, as well as upon works, and make it their great object to be justified, sanctified, and saved through faith in Him who died, the just for the unjust, to bring them to God.

15. Those who would be perfect must not imagine that they are so, or count themselves to have attained complete likeness to Christ; but they must press onward and daily seek it, in obedience to him, till the end of life.

20. As Christians are citizens of heaven, and only pilgrims and sojourners here, they should not be greatly influenced by things of earth, or chiefly occupied with its concerns. Their treasure is, and their hearts should be in heaven; whence they look for Christ perfectly to change them into his own glorious image, and raise them for ever to reign with him in the kingdom of their Father.

CHAPTER IV. A.D. 64.

1 From particular admonitions 4 he proceedeth to general exhortations, 10 showing how he rejoiced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them. 19 And so he concludeth with prayer and salutations.

THEREFORE, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I entreat thee also, true

CHAPTER IV.

1. *So stand fast;* as those whose citizenship is in heaven, and who have the glorious hopes just named.

2. *Euodias, and — Syntyche;* two Christian women at Philippi. *In the Lord;* in love to him and efforts to promote his cause.

3. *True yoke-fellow;* a person whose name and office are to us unknown. The words may possibly be addressed to Epaphroditus, the bearer of the epistle, whom, as present, he does not think it necessary to name. *Labored with me;* not in preaching—as public teachers—but in ways appropriate to women, exerting their influence to promote the success of the gospel.

A. D. 64. yoke-fellow, help those women which labored with me in the gospel, with Clement also, and *with* other my fellow-laborers, whose names *are* in the book of life.

4 Rejoice in the Lord alway:[a] *and* again I say, Rejoice.

5 Let your moderation be known unto all men.[b] The Lord *is* at hand.[c]

6 Be careful for nothing;[d] but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God,[e] which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true,[f] whatsoever things *are* honest,[*g*] whatsoever things *are* just,[h] whatsoever things *are* pure,[i] whatsoever things *are* lovely,[j] whatsoever things *are* of good report;[k] if *there be* any virtue,[l] and if *there be* any praise,[m] think on these things.

9 Those things which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.[n]

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished[†] again; wherein ye were also careful, but ye lacked opportunity.[o]

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.[p]

12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.[q]

14 Notwithstanding, ye have well done that ye did communicate with my affliction.

15 Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.[r]

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift: but I desire fruit that may abound to your account.

18 But I have[‡] all, and abound:

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a Chap. 3:1. b 1 Cor. 9:25. c Rev. 22:7, 20. d Matt. 6:25; 1 Pet. 5:7. e Isa. 26:3; John 14:27. f Eph. 4:25. g Or, *venerable.* h 2 Cor. 8:21. i Deut. 16:20; Isa. 26:7. j Jas. 3:17; 1 John 3:3. k 1 Cor. ch. 13. l Col. 4:5; Heb. 11:2. m 1 Pet. 1:8, 4. n Rom. 15:33. o Heb. 13:20. † Or, *is revived.* p 2 Cor. 11:9. q Heb. 13:5. r John 15:5; 2 Cor. 12:9. s 2 Cor. 11:8, 9. ‡ Or, *have received.*

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5. *Moderation;* mildness, especially towards opposers. *The Lord is at hand;* to deliver you, and punish your persecutors.

6. *Careful;* anxious, solicitous.

7. *The peace of God;* that which he gives, and like that which he enjoys. John 14:27; Isa. 26:3. *Shall keep;* in a state of joyous composure and security. The original word means, keep as a military watch.

8. *Honest;* honorable and worthy of being respected. *Any virtue—praise;* any thing truly virtuous or praiseworthy. *Think on these things;* attend to and practise them.

10. *Your care of me;* in sending him assistance. *Ye were—careful;* ready to assist, but had not opportunity.

11. *Not—in respect of want;* his necessities were not the reason of his mentioning this subject. Compare verse 17.

12. *To be abased;* to be destitute. *To abound;* to have an abundance. *Instructed;* literally, initiated as into something of which the world at large is ignorant. God has taught me to bear prosperity with meekness, and adversity with contentment.

13. *Do all things;* to which he was in duty called.

15. *In the beginning of the gospel;* when he first preached it to them. *Communicated with me;* by sending him relief.

17. *Not because I desire a gift;* he did not make this suggestion merely

I am full, having received of Epaphroditus the things *which were sent* from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God.[a]

19 But my God shall supply all your need[b] according to his riches in glory by Christ Jesus.[c]

20 Now unto God and our Father *be* glory for ever and ever.[d] Amen.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

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a Heb. 13:16. b Psalm 23:1; 2 Cor. 9:8.

c Eph. 3:16. d Romans 16:27; Gal. 1:5.

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or principally for his own sake. *Fruit:* the fruit of your Christian liberality, as something set to your account in heaven to be graciously rewarded.

22. *They that are of Cesar's household;* persons attached to the emperor's household, who had been converted by the labors of Paul or his associates.

INSTRUCTIONS.

2. Differences among Christians, especially in religious matters, are a great hinderance to the gospel, and should as soon as practicable be healed.

3. Pious women may do much to promote the cause of Christ, and in a way which shall furnish increasing evidence that God has enrolled their names among the heirs of heaven.

5. The shortness and uncertainty of time should moderate our desire for earthly things, and lead us so to use them, that in the account we must soon give, the Judge may say, "Well done, good and faithful servants; enter ye into the joy of your Lord."

7. Habitual affectionate communion with God, asking him for all good which is needed, praising him for all that is received, and trusting him for future supplies, prevents anxious cares, inspires peace, calmness, and composure, and furnishes a delight surpassing all finite comprehension.

8. Professors of religion should be careful never to falsify their word, or be mean or dishonorable, unjust, impure, or unamiable; but conscientiously and habitually to practise whatever deserves to be respected and is praiseworthy.

19. None need neglect any known duty, or be discontented and unhappy in any condition of life. Let them trust in the Lord and do good to all as they have opportunity, especially to his people for his sake, and he will support them, and supply all their wants—not according to the narrowness, weakness, and unworthiness of their conceptions, but according to the riches of his grace in Christ Jesus.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE COLOSSIANS.

COLOSSE was a city of Phrygia, lying in its south-western part, in the neighborhood of Laodicea and Hierapolis, chap. 4:13. Of the founding of the church there, we have no information. According to the most natural interpretation of chapter 2:1, Paul had not visited it in person when he wrote the present epistle. In regard to date and place of writing, it agrees with that to the Ephesians, both having been sent from Rome by Tychicus during his first imprisonment in that city, chap. 4:7, 8, compared with Eph. 6:21, 22. This may explain the remarkable agreement between the two epistles. In both the apostle's mind is full of the glory and dignity of Christ's person, on which he dwells in the most glowing language, setting forth in immediate connection with this theme that high mystery of God's grace which had been hid from ages and generations; that is, his purpose to unite in one holy family under the headship of Christ all things in heaven and earth, and thus to break down the middle wall of partition between Jews and Gentiles, so that henceforward there should be in God's kingdom "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ should be all, and in all," chap. 3:11. In both epistles the discussion of this high doctrine is followed by practical exhortations addressed to the different classes and conditions of believers, agreeing often to the very letter. But along side of this striking similarity, there is a noticeable difference also as it respects the doctrinal discussion. The epistle to the Ephesians is eminently contemplative, for here the apostle had no particular errors to encounter. That to

the Colossians assumes more of a controversial tone, for they were troubled by Judaizing teachers, who sought to draw them away from the fulness that is in Christ, to reliance on the weak and beggarly elements of Jewish ceremonies. In this respect the present epistle covers the same ground as that to the Galatians. But here, again, there is a difference in the form of the argument. Of the epistle to the Galatians the key-note is, justification from faith in Christ, not from the works of the law. Of the epistle to the Colossians it is, fulness of grace from Christ, not from the beggarly elements of Jewish ceremonies. Thus the wisdom of God has presented to us the great doctrines of grace in various forms and aspects, to meet the various wants of his people; and if, as seems probable, some epistles of the great apostle to the Gentiles have not been preserved to us, we may be sure that we have in those that are contained in the sacred canon all that is needful for the edification of the church to the end of time.

CHAPTER I.

1 After salutation he thanketh God for their faith, 7 confirmeth the doctrine of Epaphras, 9 prayeth further for their increase in grace, 14 describeth the true Christ, 21 encourageth them to receive Jesus Christ, and commendeth his own ministry.

PAUL, an apostle of Jesus Christ by the will of God,[a] and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ[b] which are at Colosse: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.[c]

3 We give thanks to God and the Father of our Lord Jesus Christ,[d] praying always for you,

4 Since we heard of your A. D. 64. faith in Christ Jesus, and of the love *which ye have* to all the saints,

5 For the hope which is laid up for you in heaven,[e] whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world;[f] and bringeth forth fruit,[g] as *it doth* also in you, since the day ye heard *of it*,[h] and knew the grace of God in truth:[i]

7 As ye also learned of Epaphras our dear fellow-servant,[j] who is for you a faithful minister of Christ;

[a] Eph. 1:1. [b] Psa. 16:3. [c] Gal. 1:3. [d] Eph. 1:15, 16. [e] 2 Tim. 4:8; 1 Pet. 1:4. [f] ver. 23. [g] John 15:16. [h] Rom. 10:17. [i] John 4:23; Titus 2:11, 12. [j] Philem. 23.

CHAPTER I.

5. *For the hope*; that is, connecting these words with "we give thanks," on account of the hope. But we may better connect them with verse 4, and render, through the hope; meaning faith and love exercised under the influence of the hope laid up for them in heaven—the hope here standing for the inheritance which is its object.

6. *In all the world*; wherever the gospel was embraced it produced the same effects as in Colosse.

7. *As ye also learned of Epaphras*; learned "the grace of God in truth" of Epaphras, who seems to have

A. D. 64. 8 Who also declared unto us your love in the Spirit.[a]

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will[b] in all wisdom[c] and spiritual understanding;[d]

10 That ye might walk worthy of the Lord[e] unto all pleasing,[f] being fruitful in every good work,[g] and increasing in the knowledge of God;[h]

11 Strengthened with all might,[i] according to his glorious power, unto all patience[j] and long-suffering with joyfulness;[k]

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:[l]

13 Who hath delivered us from the power of darkness,[m] and hath translated *us* into the kingdom of his dear Son:*

14 In whom we have redemption through his blood,[n] *even* the forgiveness of sins:

15 Who is the image of the invisible God,[o] the first-born of every creature:

16 For by him were all things created, that are in heaven, and that are in earth,[p] visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him:[q]

17 And he is before all things,[r] and by him all things consist.

18 And he is the head of the body, the church:[s] who is the beginning, the first-born from the dead;[t] that in all† *things* he might have the preëminence.

19 For it pleased *the Father* that in him should all fulness dwell;[u]

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[a] Rom. 15:30. [b] Rom. 12:2; Eph. 5:10, 17. [c] Psa. 119:99. [d] 1 John 5:20. [e] Phil. 1:27. [f] 1 Thess. 4:1. [g] John 15:8, 16. [h] 2 Pet. 3:18. [i] Isa. 45:24. [j] Jas. 1:4. [k] Rom. 5:3. [l] Acts 20:32; Rev. 22:14. [m] 1 Pet. 2:9. * Gr. *the Son of his love.* [n] Eph. 1:7. [o] Heb. 1:3. [p] John 1:3. [q] Rom. 11:36. [r] John 1:1. [s] Eph. 5:23. [t] 1 Cor. 15:20. † Gr. *among all.* [u] John 1:16.

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been their first teacher, and was now with Paul in Rome.

8. *Love;* that which the Holy Spirit produces.

9. *Spiritual understanding;* understanding of spiritual things as revealed in the gospel.

10. *Unto all pleasing;* in a manner constantly or every way pleasing to God.

11. *Patience;* endurance under trials.

12. *Made us meet;* prepared us. *Saints in light;* in the enjoyment of the bliss of heaven.

13. *The power of darkness:* dominion of sin and Satan.

15. *The image of the invisible God;* the invisible God made manifest. Christ is the image of God, as possessing perfect equality with the Father in substance and divine perfections. Compare his own words: "He that hath seen me, hath seen the Father." John 14:9. *The first-born of every creature;* or, the first-born of all creation. Since Christ is the creator of all things, verse 16, he is not himself one of the creation. But he is the first-born of all creation, as being before all things, verse 17, and above them as their supreme head, verse 20.

16. *In heaven—in earth, visible and invisible;* the apostle labors to assert in the most absolute way that the whole universe of created things is the work of Christ. Compare John 1:3, and Heb. 3:4, "He that built all things is God." *Thrones—powers;* words that denote the different orders of created intelligences. Compare Eph. 1:21; 3:10. *For him;* as their end. This is the highest possible assertion of Christ's proper deity.

17. *Consist;* are upheld in their present state. Compare Heb. 1:3, "Upholding all things by the word of his power."

18. *Head of the—church;* source of its life, light, and all its blessings. *First-born from the dead;* the first who rose never again to die, and who will raise all the dead—some to everlasting life, and some to shame and everlasting contempt. John 5:28, 29. *Have the preëminence;* as head of the created universe, and the object of supreme affection to all who put their trust in him.

19. *All fulness;* all the fulness of

20 And, having made* peace through the blood of his cross,[a] by him to reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated and enemies in† *your* mind by‡ wicked works, yet now hath he reconciled

22 In the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight:[b]

23 If ye continue in the faith grounded and settled,[c] and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven;[d] whereof I Paul am made a minister;

24 Who now rejoice in my sufferings for you, and fill up A. D. 64. that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil‖ the word of God;

26 *Even* the mystery which hath been hid from ages and from generations,[f] but now is made manifest to his saints:[g]

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:[h]

28 Whom we preach, warning every man,[i] and teaching every man in all wisdom;[j] that we may present every man perfect in Christ Jesus:[k]

* Or, *making.* a Eph. 2:14-16. † Or, *by.* ‡ Or, *in.* b Jude 24. c Heb. 10:38. d Matt. 24:14; Mark 16:15. e Phil. 3:10. § Or, *fully* ‖ Or, *among.* h 1 Tim. 1:1. i Acts 20:24, 31. j 2 Tim. 2:24, 25. k 2 Cor. 11:2.

the Godhead; as a Saviour, then, he has all that is needful to save to the uttermost those who come unto God by him. Heb. 7:25.

20. *Made peace;* opened the way for peace. *Things in earth—things in heaven;* that the opposition between heaven and earth, which sin has occasioned, may be removed, and all things in heaven and earth may be united under Christ as their head in one harmonious body.

21. *Alienated;* from God. *By wicked works;* literally, in wicked works, these being, as it were, the element in which they lived.

22. *In the body of his flesh through death;* by his propitiatory death on the cross in human nature. *To present;* to present you before God, as the final result of his work of redemption. Eph. 1:4. In Eph. 5:27, the nature of the figure—Christ and the church his bride—required the apostle to say, "that he might present it to himself." The two forms of speaking come to the same thing.

23. *Grounded and settled;* firm and steadfast in the belief and practice of the truth. *To every creature which is under heaven;* the apostle in these words expresses the design of the gospel and its final destiny.

24. *Fill up that which is behind;* that which remains to be yet endured. *The afflictions of Christ;* afflictions to be undergone by Christ in his body the church; that is, in the persons of his disciples. Of these every believer has his share to fill up, and ought to rejoice in it, because God with these means works out his salvation and that of his brethren.

25. *Whereof;* of which church. *For you;* for the benefit of you Gentiles. *To fulfil the word of God;* to fulfil my stewardship of God's word by dispensing it faithfully. Compare Rom. 15:19, where the original is, "I have fulfilled the gospel of Christ."

26. *Even the mystery;* added to show wherein the fulfilling of the word of God lies, namely, in unfolding the mystery, etc. The mystery is that so fully unfolded in Eph. 2:13-22, namely, God's purpose to unite Jews and Gentiles through Christ on equal terms in one holy and spiritual body.

27. *This mystery among the Gentiles;* because it is in the reception of the Gentiles to God's spiritual fold that the glory of this mystery is especially displayed.

A. D. 64. 29 Whereunto I also la-
bor,[a] striving according to his
working, which worketh in me
mightily.

CHAPTER II.

1 He still exhorteth them to be constant in Christ, 8 to beware of philosophy, and vain traditions, 18 worshipping of angels, 20 and legal ceremonies, which are ended in Christ.

FOR I would that ye knew what
1 great conflict[b] I have for you,

[a] 1 Cor. 15:10. [b] Or, *fear*, or *care*. [c] Rev. 3:14, etc. [d] Isa. 32:17; Heb. 6:11.

29. *Striving;* or struggling. See note to chap. 2:1. *Worketh in me;* God working in Paul was the cause of his working, and the reason why his work was efficacious in reconciling men to God through Christ.

INSTRUCTIONS.

2. To obtain the greatest and richest of all blessings for himself and his fellow Christians, Paul, under the guidance of the Holy Ghost, was in the habit of seeking them from God our Father and the Lord Jesus Christ, in a manner which showed that he knew them both to be divine.

6. The gospel, wherever preached, influences all who embrace it in truth, whatever may have been their past character and condition, to lives of holy obedience; and inspires them with a hope which tends to purify them, even as Christ is pure. 1 John 3:3.

11. That patient and joyful submission under trials which becomes the friends of Christ, it is difficult for them to exercise, and nothing will effectually secure it but the power of God.

18. As Christ owns the bodies and souls of men by the right of creation and redemption, and as he made, redeemed, and preserves them for himself, not to devote themselves to his service is injustice and dishonesty.

23. Those who would be saved must not merely believe in Christ, profess him before men, and begin to serve him; they must continue in the belief of the truth, in the practice of piety towards God, righteousness and benevolence towards men, and in the conscientious discharge of their various personal and relaand *for* them at Laodicea,[b] and
for as many as have not seen my
face in the flesh;

2 That their hearts might be
comforted, being knit together in
love,[c] and unto all riches of the
full assurance of understanding,[d]
to the acknowledgment of the
mystery of God, and of the Fa-
ther, and of Christ;[e]

3 In whom[f] are hid all the treas-
ures of wisdom and knowledge.[f]

4 And this I say, lest any man

[e] 1 John 5:7. [f] Or, *Wherein.* [f] 1 Cor. 1:24; 2:6, 7; Eph. 1:8.

tive duties to the end of life. Matt. 10:22; Heb. 10:38, 39.

CHAPTER II.

1. *Conflict;* or struggle, in allusion to what he has just said of his striving, chap. 1:29. In the original Greek the two words agree, like "struggling" and "struggle." It is an inward conflict, the object of which he explains in the following verse. *As many as have not seen my face in the flesh;* the obvious meaning of these words is, that the Colossians were among those who had never enjoyed Paul's personal ministry.

2. *Be comforted, being knit together in love;* that is, comforted in the way of being knit together in love. *Unto all riches of the full assurance of understanding;* these words give the end to which such a union of love tends. The apostle means that understanding of spiritual things which carries with it the full assurance of their reality and excellence, and which is, moreover, possessed in rich measure. *To the acknowledgment;* or, unto the knowledge. This is added, as a parallel clause, to explain the object to which the understanding just spoken of has reference. It is, *the mystery of God—of Christ;* in other words, the mystery of the plan of redemption in God and Christ, with special reference to that feature of it which unites Jews and Gentiles in one body under Christ as their head.

3. *Hid;* treasured up, to be communicated according to the wants of those who believe.

4. *With enticing words;* false persuasion; words of mere human wisdom, such as are more fully explained afterwards in verses 16–23.

should beguile you with enticing words.[a]

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him:[b]

7 Rooted[c] and built up in him,[d] and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man spoil you through philosophy and vain deceit,[e] after the tradition of men, after the rudiments[*] of the world, and not after Christ.

9 For in him dwelleth all the fulness of the Godhead bodily.[f]

10 And ye are complete in him,[g] A. D. 61. which is the head of all principality and power:[h]

11 In whom also ye are circumcised with the circumcision made without hands,[i] in putting off the body of the sins of the flesh by the circumcision of Christ:

12 Buried with him in baptism,[j] wherein also ye are risen with *him* through the faith of the operation of God,[k] who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him,[l] having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;[m]

[a] Mark 13:22. [b] 1 John 2:6. [c] Eph. 3:17. [d] John 15:4, 5. [e] Rom. 16:17; Eph. 5:6; Heb. 13:9. [*] Or, *elements*. [f] ch. 1:19. [g] Heb. 5:9. [h] 1 Pet. 3:22. [i] Jer. 4:4; Phil. 3:3. [j] Rom. 6:4, 5. [k] Eph. 1:19. [l] Eph. 2:1, 5, 11. [m] Eph. 2:15, 16.

6. *Christ Jesus the Lord;* emphatically, Christ Jesus as your supreme Lord and Saviour, and no yoke of carnal ordinances. *Walk ye in him;* continue in the belief and practice of those truths which you received when you gave your hearts to Christ.

7. *Rooted and built;* firmly established, like a tree deep rooted, or a house on a rock.

8. *Lest any man spoil you;* literally, make booty of you; rob you of spiritual blessings by leading you to depend on something besides Christ for salvation. *Rudiments of the world;* the Mosaic ceremonies, so called as containing, in comparison with the gospel of Christ, only the first elements of religion, even when rightly used; while they were so perverted by the false teachers, that they fed the spirit of worldly confidence, and made those who trusted in them carnal, instead of spiritual.

9. *Godhead bodily;* God incarnate, or dwelling in human nature. John 1:14; Rom. 9:5; 1 Tim. 3:16; Heb. 1:6–8.

11. *Ye are circumcised;* have experienced that spiritual renovation, that cutting off or renouncing of sin, the necessity of which circumcision taught. *Without hands;* literal circumcision was made with hands, but the spiritual circumcision which they had experienced was wrought by the Holy Spirit, through the atonement, righteousness, and intercession of Christ.

12. *Buried with him in baptism;* by openly renouncing sin, and publicly professing to hate and forsake it; thus showing their deadness to its reigning power. *Risen with him;* from their death in sin, by believing on him, and thus experiencing in their own persons the same divine power which raised Christ from the dead.

13. *Dead in your sins;* while in their unconverted state. *The uncircumcision of your flesh;* that inward uncleanness of soul which their outward state of uncircumcision well represented. *Quickened;* made spiritually alive.

14. *The handwriting of ordinances;* the Jewish ceremonial law, which lay in the letter, and not in the spirit. *Contrary to us;* burdensome, opposed to our liberty and peace as Christians, and constituting a "middle wall of partition" between Jews and Gentiles. *Nailing it to his cross;* as a sign of its abrogation; in other words, annulling it by his expiatory death on the cross.

A. D. 64. 15 *And* having spoiled principalities and powers,[a] he made a show of them openly, triumphing over them in it.[*]

16 Let no man therefore judge you in meat, or in drink,[†] or in respect[‡] of a holy-day, or of the new-moon, or of the sabbath-*days*:[b]

17 Which are a shadow of things to come;[c] but the body *is* of Christ.

18 Let no man beguile you[§] of your reward in a voluntary humility[‖] and worshipping of angels,[d] intruding into those things which he hath not seen,[e] vainly puffed up by his fleshly mind,

19 And not holding the Head,[f] from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

20 Wherefore if ye be dead with Christ from the rudiments[¶] of the world, why, as though living in the world, are ye subject to ordinances,

[a] Psa. 68:18; Isa. 53:12. Luke 10:18; 11:22; John 12:31; Heb. 2:14. [*] Or, *himself.* [†] Or, *for eating and drinking.* [‡] Or, *part.* [b] Rom. 14:10, 13. [c] Heb. 8:5. [§] Or, *judge against you.* [‖] Or, *being a voluntary in humility.* [d] Rev. 3:11. [e] Deut. 29:29; Job 38:2. [f] Eph. 4:15, 16. [¶] Or, *elements.*

15. *Principalities and powers;* the powers of darkness, of which Satan is the leader. Compare Eph 6:12. These our Lord overcame by his death and resurrection. John 12:31; 14:30; 16:11. *Made a show of them openly;* led them in triumph, as a conqueror his captives. Compare Eph. 4:8. *In it;* in his cross, as the means of his victory over them.

16. *Judge you;* pronounce you good or bad, according to your treatment of the ceremonial law. *A holy-day—sabbath-days;* in the original, a festival—sabbaths. The days referred to are those required to be observed in the ceremonial law—days associated by God with meats, drinks, and new moons. The passage does not refer to the Sabbath of the moral law, associated with the commands forbidding theft, murder, and adultery. This weekly Sabbath was never against men or contrary to them, but was always for them, and promotive of their highest good. The observance of it caused them to ride upon the high places of the earth, and to possess the heritage of God's people. Isa. 58:13, 14; Jer. 17:21–27.

17. *A shadow;* of the Redeemer who was to come; pointing to him as the only and all-sufficient Saviour. *The body is of Christ;* he is the substance to which, as shadows, all the Jewish rites referred.

18. *Of your reward;* that which Christ bestows on those who cleave to him, and seek salvation through him. *In a voluntary humility and worshipping of angels;* the apostle apparently speaks of that false humility which they had who pretended that God was too great to be approached except through created beings, such as angels. Thus their false teachers sought to draw them away from Christ, as if they needed ceremonies and mediators not prescribed in the gospel; whereas neither saints nor angels nor the Virgin Mary can help us as mediators; and Christ, if we trust in him, will do for us all that we need. *Vainly puffed up;* whatever appearances of humility or piety any may have who teach that you need other mediators besides Christ, or other observances besides those which he has appointed, they are ignorant or selfish, worldly and wicked, deceivers or deceived. If honest in what they say, they are blind leaders of the blind. Matt. 15:14.

19. *Head;* Christ. *The body;* the church, which is composed of all who truly believe in him. *The increase of God;* the increase which God bestows, consisting in faith, love, joy, peace, and other graces of the Spirit. Gal. 5:22, 23.

20. *If ye be dead with Christ;* compare, for this idea of dying with Christ, Rom. 6:3–11, and the notes on that passage. By dying with Christ, the Colossians had renounced sin and worldly confidence in every form, especially confidence in *the rudiments of the world;* that is, the Mosaic ceremonies; see note to ver. 8. Why then, *as though living in the world,* and not dead to it with Christ, would they be *subject to ordinances;* have the vain worldly ordinances which they professed to have re-

21 (Touch not, taste not, handle not;
22 Which all are to perish with the using;) after the commandments and doctrines of men?
23 Which things have indeed a show of wisdom in will-worship, and humility, and neglecting[a] of the body; not in any honor to the satisfying of the flesh,

[a] Or, *punishing, or not sparing.* [b] Rom. 6:5;

nounced imposed upon them? Why seek justification by Jewish ordinances, which forbid certain meats or drinks, and make vain distinctions of days. Verse 16.

21. *Touch not—handle not;* samples of these worldly ordinances pertaining to the Jewish distinction of meats.

22. *Which all are to perish with the using;* a parenthetical remark thrown in by the apostle to show that these meats can bring no real defilement to the soul; for they all perish with the using, and pass away without touching the true inner man. Compare the exactly similar argument of our Saviour, Mark 7:14–23; which is the best commentary on the present passage. *After the commandments—of men;* to be connected immediately with the words, "why—are ye subject to ordinances?" verse 20.

23. *A show of wisdom;* an empty show without the reality. He then names three things in which this vain show is made. *Will-worship;* of man's invention, not required of God. *Humility;* a vain show of it. See note to verse 18. *Neglecting of the body;* unsparing treatment of it by austerities of man's invention. *Not in any honor;* meaning, according to some, while they refuse to bestow any honor on the body, but vilify it by their false severity towards it. But we may better understand the words as referring to all the preceding part of the verse, and describing the things named which have a show of wisdom as having in them no true honor towards God, but being, on the contrary, utterly worthless. *To the satisfying of the flesh;* referring to all the preceding things, as having for their end not true holiness, but only the satisfying of the fleshly mind.

CHAPTER III. A. D. 64.

1 He showeth where we should seek Christ. 5 He exhorteth to mortification, 10 to put off the old man, and to put on Christ, 12 exhorting to charity, humility, and other several duties.

IF ye then be risen with Christ,[a] seek those things which are above, where Christ sitteth on the right hand of God.[b]

Eph. 2:6; ch. 2:12. [b] Rom. 8:34; Eph. 1:20.

INSTRUCTIONS.

3. The religion of Christ makes all who possess it truly benevolent, and leads them earnestly to desire the holiness and happiness of others.

7. A heart abounding in thanksgiving to God for his mercies, especially for Jesus Christ and life through him, is a great safeguard against error, a source of the purest enjoyment, and a means of the greatest good.

11. The true circumcision, that which God requires and which is essential to salvation, is not any thing which is outward merely, or wrought by men. It is the work of the Holy Spirit, and the fruit of faith in Christ.

17. Circumcision and all the Mosaic rites and ceremonies were designed to show men their need of inward purification, and the necessity of believing on Christ in order to obtain it. In him we have all that we need. There is no occasion, then, that we look for salvation to Jewish, or other kindred ceremonies, to saints, to the Virgin Mary, or to any one except Christ.

18. Persons who occupy themselves in matters beyond the limits of the human mind, are wanting in humility as well as in wisdom and goodness. They are generally vain and light-minded, superficial and proud.

23. Every thing which draws men away from Christ as the only foundation of human hope, or leads them to seek salvation in any way except through faith in him, tends to rob them of blessings which, by continued active faith and obedience, they would obtain.

CHAPTER III.

1. *Risen;* after the example of Christ and in union with him, from

A. D. 64. 2 Set your affection * on things above, not on things on the earth.[a]

3 For ye are dead,[b] and your life is hid with Christ in God.

4 When Christ,[c] *who is* our life,[d] shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth;[e] fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience:

7 In the which ye also walked some time, when ye lived in them.[f]

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:[g]

11 Where there is neither Greek nor Jew,[h] circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free; but Christ *is* all, and in all.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another,[i] and forgiving one another,[j] if any man have a quarrel† against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity,[k] which is the bond of perfectness.[l]

* Or, *mind.* a 1 John 2:15. b Rom. 6:2. c 1 John 3:2. d John 11:25; 14:6. e Rom. 8:13; Gal. 5:24; Eph. 5:3-6. f Tit. 3:3. g Eph. 4:23, 24. h Rom. 10:12. i Mark 11:25; Eph. 4:2, 32. j Matt. 6:14, 15. † Or, *complaint.* k 1 Pet. 4:8. l 1 Cor. 13:2, 8, 13.

your death in sin to a new divine life. See chap. 2:12; Rom. 6:3-11; Eph. 2:1-6.

3. *Dead;* dead to your former life of sin. *Your life;* your new life to which you have risen in Christ through faith. This life comprehends both the present spiritual life of the soul and the glorious resurrection life of which it is the earnest; for both together constitute that one everlasting life, the beginning of which all who believe in Christ have as a present possession. John 3:36; 5:24; 6:40, 54; 1 John 5:13. *Is hid with Christ in God;* hid along with Christ, whose members ye are, in the bosom of God in heaven. It is then, first, safe from all the assaults of wicked men and evil spirits, John 10:27-29; secondly, invisible to the eye of sense, so that not only does the world know us not, as it knew not Christ in his humiliation, but we do not ourselves know what we shall be. 1 John 3:1, 2.

4. *Shall appear;* shall be manifested in glory at his second coming. *Shall ye also appear:* be manifested, so that all shall see the glory which God has bestowed on you.

5. *Mortify therefore;* since ye are dead with Christ, act consistently in putting to death *your members which are upon the earth;* your bodily members as the instruments of earthly lust; in other words, the sinful passions that exert their power in your bodily members; so that from being "servants to uncleanness and to iniquity," they may become "servants to righteousness." Rom. 6:19.

9. *The old man;* those inclinations and habits which belong to man before conversion.

10. *Put on;* adopted new principles and entered on a new course of life, in consequence of having been renewed in the spirit of their minds by the Holy Ghost.

11. *Greek nor Jew—Barbarian, Scythian, bond nor free;* bondmen and freemen, and men of all descriptions who are born of the Spirit, have equal rights and are entitled to equal privileges in the church of Christ. They are all living members of his living body, and objects of his gracious favor.

14. *Charity;* love. *The bond of perfectness;* as binding together all the other graces into one whole, and

15 And let the peace of God rule in your hearts,[a] to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; [b] teaching and admonishing one another in psalms and hymns and spiritual songs,[c] singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus,[d] giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands,[e] as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: [f] for this is well-pleasing unto the Lord. A. D. 61.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; [g] not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong, shall receive for the wrong which he hath done; and there is no respect of persons.

a Phil. 4:7. b Psalm 119:11. c Eph. 5:19. d 1 Cor. 10:31. e Eph. 5:22, etc.; Titus 2:4, 5: 1 Pet. 3:1, etc. f Eph. 6:1, etc. g 1 Pet. 2:18.

thus making the Christian character complete.

15. *The peace of God:* that which he gives, and which resembles his own.

16–25. On these verses see the notes on the very similar passage, Eph. 5:19 to 6:9.

21. *Provoke not your children:* by unkindly and improperly finding fault with them, being difficult to please, or failing to commend and encourage them when they do well. *Lest they be discouraged;* despair of being able to please you, and so become broken in spirit and reckless in regard to your wishes. A most important admonition to all parents who would retain their influence over their children.

22. *In all things;* unless they command you to do wrong. *Not—as men-pleasers;* not merely or principally for the purpose of pleasing men, with constrained or outward service only: but willingly, heartily, from regard to God, and for the purpose of pleasing him.

24. *The reward of the inheritance;* the gracious reward of the heavenly inheritance which he will give to his children.

25. *No respect of persons;* servants and masters will stand together before God, be judged by the same law, and be rewarded or punished according to their character and conduct.

INSTRUCTIONS.

4. Christ is the light, life, and joy of his people. Because he lives, they shall live; and when he comes, it will be to be glorified in his saints, and admired in all them that believe. 2 Thess. 1:10.

11. The standing of persons in the Christian church, and their rights and privileges as members, do not depend on their outward circumstances or condition in life, but on their union to Him on whom they are dependent, and to whom they are accountable.

14. Love to God and to men, dependence on Christ, and a desire to obey his will, are the source and security of right actions, and are, in all conditions and relations, essential to perfection of human character and conduct.

25. It is the will of God that there should be government, law, and order—that some should command, and others obey; but no degree of power or authority gives any a right to require of others what is wrong, or if they do require it, makes it the duty of others to obey. Each one is bound supremely to regard God, and whatever may be the consequences, to make it the great object in all things to please him.

A. D. 61. CHAPTER IV.

1 He exhorteth them to be fervent in prayer, 5 to walk wisely toward them that are not yet come to the true knowledge of Christ. 10 He saluteth them, and wisheth them all prosperity.

MASTERS, give unto *your* servants that which is just and equal;[a] knowing that ye also have a Master in heaven.

2 Continue in prayer,[b] and watch in the same with thanksgiving;[c]

3 Withal praying also for us, that God would open unto us a door of utterance,[d] to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without,[e] redeeming the time.

6 Let your speech *be* always with grace, seasoned with salt,[f] that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord:[g]

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus,[h] a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus[i] my fellow-prisoner saluteth you, and Marcus,[j] sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus, who are of the circumcision. These only *are* my fellow-workers unto the kingdom of God, which have been a comfort unto me.

a Eph. 6:9, etc. b Luke 18:1. c Mark 13:33. d 2 Thess. 3:1. e Psa. 90:12; Eph. 5:15, 16.

f Mark 9:50. g Eph. 6:21, 22. h Philem. 10. i Acts 27:2. j Acts 15:37; 2 Tim. 4:11.

CHAPTER IV.

1. *That which is just;* which rightfully, according to the law of God, belongs to them. *Equal;* that which fairness and honesty require. *Ye also have a Master;* to whom you justly owe service, and who requires you to render to your servants all which equitably and honestly belongs to them; and to manifest towards them the spirit which you ought to wish Christ to manifest towards you.

2. *Continue;* be earnest and steadfast. *Watch in the same;* be vigilant in the discharge of this duty; see that ye be not dull or slothful in it, and that ye allow yourselves in nothing that can hinder it.

3. *A door of utterance;* open the way and give opportunity to preach the gospel.

5. *Walk in wisdom;* conduct with discretion and propriety. *Them that are without;* without the church, men of the world. *Redeeming the time;* see note to Eph. 5:16.

6. *With grace;* such as grace dictates; speak what is seasonable, pertinent, instructive, useful. *Seasoned with salt;* not insipid and profitless, but, like well-seasoned food, wholesome and promotive of the edification of all who hear. *Know how—to answer;* in order to give just views and make right impressions. The apostle probably has special reference to the questions of "those without," the answers to which would require much circumspection and heavenly wisdom.

7. *My state;* as a prisoner at Rome.

8. *Whom I have sent unto you;* Tychicus was evidently the bearer of the present epistle, as well as of that to the Ephesians. Eph. 6:21.

9. *Onesimus;* Philem. 16, 17, 21.

10. *Son;* to the sister of Barnabas. Mark, or Marcus, was the nephew of Barnabas, and this might be one reason why Barnabas wished him to go with them, when Paul thought it not best. Acts 15:37–39. *Ye received commandments;* probably in connection with the contention between Paul and Barnabas just referred to.

11. *Jesus;* the same name as Joshua in Hebrew. *Of the circumcision;* Jews

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always laboring[a] fervently for you in prayers,[a] that ye may stand perfect and complete[†] in all the will of God.[b]

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.[c]

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.[d]

16 And when this epistle A. D. 64 is read among you,[e] cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.

17 And say to Archippus,[f] Take heed to the ministry which thou hast received in the Lord,[g] that thou fulfil it.

18 The salutation by the hand of me Paul.[h] Remember my bonds.[i] Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

[a] Or, *striving.* [†] Or, *filled.* [b] Matt. 5:48; Heb. 6:1. [c] 2 Tim. 4:10, 11. [d] Rom. 16:5; 1 Cor. 16:19. [e] 1 Thess. 5:27. [f] Phile. 2. [g] 1 Tim. 4:14. [h] 2 Thess. 3:17. [i] Heb. 13:3, 25.

12. *One of you;* he belonged at Colosse, but was then with Paul at Rome. Chap. 1:7.

13. *Laodicea—Hierapolis;* both cities of Phrygia, in the vicinity of Colosse, the former on the west, the latter on the north-west.

14. *Luke;* the author of the gospel which bears his name. *Demas;* Phile. 24; 2 Tim. 4:10–12.

16. *The epistle from Laodicea;* these words are most naturally understood of an epistle which Paul had sent to the church of the Laodiceans, which was to be obtained from Laodicea that it might be read at Colosse. See note to 1 Cor. 5:9.

17. *Archippus;* Phile. 2.

INSTRUCTIONS.

1. Servants have rights as really as masters. Certain things, through the grace of God, belong to them; and masters are as sacredly bound to give them what equity and honesty require, as they would be if their servants were masters, or as they are to any of their fellow-men.

3. Paul often asked for the prayers of Christians on earth, but never of the Virgin Mary or any of the saints in heaven. He knew better. All who have the Bible, who read and understand it, know better; and if they obey the Bible, they all do better than to ask or desire any intercession in heaven, except that of Christ; for his intercession is all which they need. Heb. 7:25.

5. Christians, in all their intercourse with men, especially with irreligious men, should be open, frank, honest, and sincere; kind, amiable, benevolent, serious, and cheerful; showing by example the supreme excellence and loveliness of true religion.

6. Much, very much depends upon the proper use of the tongue. It may be "a world of iniquity" or a fountain of life. Every person therefore, especially every Christian, should pray and strive for wisdom and grace rightly to use his tongue; knowing that by his words he will be justified or condemned; that if any man offend not in word, the same is a perfect man; and that words fitly spoken are like apples of gold in a net-work of silver. Prov. 18:21; 25:11; Matthew 12:37; James 3:2–18.

12. There is nothing which Christians so much desire for others, especially for their friends, and nothing for which they so earnestly pray, as that they may understand and do the will of God; for he that doeth the will of God, abideth for ever. 1 John 2:17; 3:24; 1 Cor. 7:19; Matt. 12:50.

THE FIRST EPISTLE
OF PAUL THE APOSTLE
TO THE THESSALONIANS.

THESSALONICA, now Saloniki, lying at the head of the Thermaic gulf, was the capital of one of the four divisions of the Roman province of Macedonia. We have, in Acts 17:1–9, a brief account of Paul's missionary visit to Thessalonica. Driven from Philippi by shameful persecution and abuse, Acts 16:19–40, he had gone to Thessalonica by the way of Amphipolis and Apollonia, which lay on the direct road thither, Acts 17:1, to be again forced thence by the persecution of the Jews to Berea, and from Berea to Athens. The subscription to this epistle states that it was written from Athens. But from its introduction, chap. 1:1, we learn that Silvanus, Silas, and Timotheus were with him. Now since it was at Corinth, not at Athens, that these rejoined him. Acts 18:5, it is manifest that the present epistle was written from Corinth during his first visit to that city. It is then the first, in order of time, of all the epistles of Paul. From its general tenor it is plain that the Thessalonians shared largely in the persecutions which the apostle had himself undergone, and that his main design in writing to them was to animate them to a courageous profession of the gospel in the midst of their heavy afflictions. His stay with them had been very short. They were passing through a fiery trial of persecution, and he exceedingly longed to see them, that he might establish them further in the knowledge and faith of the gospel. Not being able to do this, he sent Timothy in his stead. It was the good tidings brought by Timothy of

their steadfastness of faith and abundance of love, that furnished the immediate occasion for this epistle, in which he pours out his heart to them in the most fervent expressions of affectionate desire. See chap. 2:17 to 3:6. In both this and the following epistle remarkable prominence is given to that great doctrine of the Christian faith, the second coming of our Lord, see note to chap. 1:3; for this hope they especially needed to strengthen them in the severe conflict through which they were passing. The churches of Macedonia were as remarkable for their warm attachment to the apostle, as for their liberality. Hence the peculiar fervor of affectionate address which so strongly marks the epistles to the Philippians and Thessalonians.

CHAPTER I.

1 The Thessalonians are given to understand both how mindful of them Paul was at all times in thanksgiving, and prayer; 5 and also how well he was persuaded of the truth and sincerity of their faith, and conversion to God.

PAUL, and Silvanus,[a] and Timotheus, unto the church of the Thessalonians[b] *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.[c]

2 We give thanks to God A. D. 54. always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith,[d] and labor of love,[e] and patience of hope in our Lord Jesus Christ,[f] in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.[*]

5 For our gospel came not unto you in word only,[g] but also in power,[h] and in the Holy Ghost,[i] and in much assurance;[j] as ye

[a] 1 Pet. 5:12. [b] Acts 17:1, etc. [c] Eph. 1:2. [d] John 6:29; 2 Thess. 1:11. [e] Heb. 6:10. [f] Rom. 12:12. [*] Or, *beloved of God, your election.* [g] Isa. 55:11; Mark 16:20. [h] 1 Cor. 2:4. [i] 2 Cor. 6:6. [j] Heb. 2:3.

CHAPTER I.

1. *In God the Father and in the Lord Jesus Christ;* a form of expression abundantly employed by the apostle Paul, and full of deep meaning. It contains the idea that the life of churches, as of individual believers, has its ground in union and communion with the Father and the Son through faith.

3. *Work of faith;* work which has faith for its source, and is therefore itself an exercise of faith. So the following expression, *labor of love,* is to be understood. *Patience;* the steadfast endurance of trials; an endurance sustained by *hope in our Lord Jesus Christ;* or, more literally, hope of our Lord Jesus Christ; that is, the hope of his second coming in glory to receive his people to himself, which is made so prominent in the two epistles to the Thessalonians: verse 10; chap. 2:19; 3:13; 4:13–18; 5:23; 2 Thess. 1:7–10; chap. 2. See the introduction to this epistle.

4. *Knowing—your election;* being chosen of God, of which their reception and treatment of the gospel were evidences.

5. *In power, and in the Holy Ghost, and in much assurance;* the last clause of this verse shows that the immediate reference of these words is to the apostle and his associates. Their preaching was in power, and in the

A.D. 54. know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord,[a] having received the word in much affliction, with joy of the Holy Ghost:[b]

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord,[c] not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad;[d] so that we need not to speak any thing.

9 For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;[e]

10 And to wait for his Son from heaven,[f] whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.[g]

a 2 Cor. 8:5. b Acts 13:52. c Rom. 10:18. d 2 Thess. 1:3. e 1 Cor. 12:2; Gal. 4:8. f Phil. 3:20. g Matt. 3:7; Rom. 5:9. h Acts 16:12,

Holy Ghost, and in full assurance of what they uttered. But this cannot be separated from the effect on their hearers. To them also their preaching was attended with the power of the Holy Ghost; it was embraced with full conviction of its truths, and led them to break off their sins and turn to the Lord. See verse 6.

6. *Joy of the Holy Ghost;* that which he imparts.

7. *Macedonia and Achaia;* mentioned together as adjoining Roman provinces, comprising the whole of Greece. Achaia comprised the southern part of Greece, of which Corinth was the capital.

8. *The word of the Lord;* as manifested in your lives. Verses 9, 10.

9. *They themselves;* the persons named in the preceding verse, among whom the word of the Lord sounded out. *What manner of entering in we had;* what power attended our preaching.

INSTRUCTIONS.

3. The piety of believers and their activity in doing good awaken fervent gratitude in the ministers of Christ, and lead them to render hearty and devout thanksgiving to God.

CHAPTER II.

1 In what manner the gospel was brought and preached to the Thessalonians, and in what sort also they received it. 18 A reason is rendered both why Paul was so long absent from them, and also why he was so desirous to see them.

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi,[h] we were bold in our God to speak unto you the Gospel of God[i] with much contention.[j]

3 For our exhortation *was* not of deceit,[k] nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel,[l] even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used

etc. i Acts 17:2, 3. j Jude 3. k 2 Pet. 1:16. l 1 Tim. 1:11, 12.

6. A cordial reception of the gospel, and devotion of heart and life to the service of Christ, are sure evidences of being elected, and the pledge of being kept by the power of God through faith unto salvation.

10. Christ is the cause of the deliverance of believers from the wrath to come. This they feel and acknowledge, and to him they give the glory.

CHAPTER II.

2. *At Philippi;* Acts 16:19–24. For the situation of Philippi, see introduction to the epistle to the Philippians. *Much contention;* conflict with opposers, and the dangers and difficulties thence arising.

3. *Not of deceit, nor of uncleanness;* it did not spring from deceit, nor impure motives. *Nor in guile;* we had no crafty designs of our own to accomplish under the cloak of preaching the gospel.

4. *Allowed of God;* approved of God, as the original means.

5. *Neither—used we—a cloak of covetousness;* they had not used religion to conceal any covetous or selfish purpose.

we flattering words,[a] as ye know, nor a cloak of covetousness; God *is* witness:

6 Nor of men sought we glory,[b] neither of you, nor *yet* of others, when we might have been burdensome,*[c] as the apostles of Christ.

7 But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only,[d] but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labor and travail:[e] for laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God *also*, how holily and justly and unblamably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God,[f] who hath called A. D. 54 you unto his kingdom and glory.[g]

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men,[h] but as it is in truth, the word of God, which effectually worketh also in you that believe.[i]

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews:

15 Who both killed the Lord Jesus, and their own prophets,[j] and have persecuted us;† and they please not God, and are contrary to all men:

16 Forbidding us to speak to the Gentiles that they might be saved,[k] to fill up their sins always:[l] for the wrath is come upon them to the uttermost.[m]

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavored the more abundantly to see your face with great desire.

18 Wherefore we would have

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a 2 Cor. 2:17. b John 5:41-44; Gal. 1:10. * Or, *used authority.* c 2 Cor. 12:13-15. d Rom. 1:11. e Acts 20:34, 35; 2 Thess. 3:7, 8. f Eph. 4:1. g 1 Cor. 1:9. h Matt. 10:40; 2 Pet. 3:2.

i Jas. 1:18; 1 Pet. 1:23. j Acts 7:52. † Or, *chased us out.* k Acts 17:5, 13; 18:12. l Gen. 15:16; Matt. 23:32. m Rev. 22:11.

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6. *Been burdensome;* or, as the margin, used authority, exacted honor of you. Others understand the word of requiring support from the Thessalonians, verse 9.

8. *Our own souls;* our lives: he was so desirous of their salvation, that he was willing not only to labor, but if need be to die to promote it.

9. *Travail;* hard and wearisome toil. *Laboring;* the reference is to manual labor to obtain the means of support.

13. *Effectually worketh;* leading them to repent of their sins and believe in Christ.

15. *Contrary to all men;* opposed to them, scorning all Gentiles, and hating even Jews who believe on Christ.

16. *To speak;* proclaim the gospel. *To fill up their sins;* unwilling to believe themselves, or to have the Gentiles believe, they filled up the cup of their iniquities and of God's vengeance. *The wrath is come;* the wrath of God. It was already at their door, ready to fall upon them and consume them to the uttermost. This epistle was written but a few years before the awful overthrow of Jerusalem and the Jewish nations by the Romans.

17. *Being taken from you;* bereaved of you, as the original word means. The apostle felt, in his separation from the Thessalonians, like a father bereaved of his children.

18. *Hindered us;* the agency which Satan employed was probably that of wicked men.

INSTRUCTIONS.

6. The great object of ministers in

A. D 54. come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ[a] at his coming?[b]

20 For ye are our glory and joy.[c]

CHAPTER III.

1 Paul testifieth his great love to the Thessalonians, partly by sending Timothy unto them to strengthen and comfort them; partly by rejoicing in their well-doing; 10 and partly by praying for them, and desiring a safe coming unto them.

WHEREFORE, when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus,[d] our brother, and minister of God, and our fellow-laborer in the gospel of Christ, to establish you, and to comfort you concerning your faith:

3 That no man should be moved by these afflictions:[e] for yourselves know that we are appointed thereunto.[f]

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear,[g] I sent to know your faith, lest by some means the tempter have tempted you,[h] and our labor be in vain.[i]

6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:[j]

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:[k]

8 For now we live, if ye stand fast in the Lord.[l]

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

10 Night and day praying ex-

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[a] Or, *glorying.* [a] Jude 24. [b] Rev. 1:7. [c] 2 Cor. 1:14; Phil. 4:1. [d] Acts 17:15. [e] Eph. 3:13. [f] John 16:2; 1 Cor. 4:9; 2 Tim. 3:12; 1 Pet. 2:21. [g] ver. 1. [h] 2 Cor. 11:2, 3. [i] Gal. 4:11. [j] Phil. 1:8. [k] 2 Cor. 7:6, 7. [l] Eph. 6:13, 14; Phil. 4:1.

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preaching the gospel, should be not the praises of men, but the approbation of God.

8. In their manner of preaching and in their intercourse with men, ministers should be kind, gentle, courteous, upright, and sincere—not merely or principally for the purpose of pleasing men, but of doing them good.

13. When the truths of the Bible are received as coming from God, they will be mightily efficacious, under the influence of his Spirit, to enlighten, sanctify, and save. Heb. 4:12, 13.

16. Men are naturally so wicked, that, if left to themselves, they will not only reject the Saviour, but oppose the preaching of him to others. This is exceedingly offensive to God, and exposes all who are guilty of it to his wrath.

18. Efforts for the salvation of souls are hated and opposed, not only by wicked men, but by Satan; and often he succeeds in hindering good men from doing what they might otherwise accomplish.

20. Sinners who are converted and saved in answer to the prayers and through the instrumentality of Christians, will be jewels in their crown of everlasting joy.

CHAPTER III.

1. *No longer forbear;* so desirous was he of hearing from them, that he could not consistently wait any longer.

3. *Be moved;* be led to renounce his religion on account of the trials to which it exposed him. *We are appointed;* it is a part of God's gracious plan that his people in this world should suffer trials.

5. *The tempter;* Satan. *Have tempted you;* to deny Christ.

8. *We live;* our life is bound up in your spiritual welfare. To hear of this fills us with joy. Compare chap. 2:19, 20.

ceedingly that we might see your face, and might perfect that which is lacking in your faith?[a]

11 Now God himself and our Father, and our Lord Jesus Christ, direct* our way unto you.

12 And the Lord make you to increase and abound in love one toward another,[b] and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblamable in holiness before God,[c] even our Father, at the coming of our Lord Jesus Christ with all his saints.[d]

CHAPTER IV.

1 He exhorteth them to go on forward in all manner of godliness, 6 to live holily and justly, 9 to love one another, 11 and quietly to follow their own business; 13 and last of all to sorrow moderately for the dead. 15 And unto this last exhortation is annexed a brief description of the resurrection, and second coming of Christ to judgment.

FURTHERMORE then we beseech† you, brethren, and exhort‡ *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God,[e] *so* ye would abound more and more.[f]

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye A. D. 61. should abstain from fornication:[g]

4 That every one of you should know how to possess his vessel in sanctification and honor;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:[h]

6 That no *man* go beyond and defraud§ his brother in *any* matter: because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.[i]

8 He therefore that despiseth,¶ despiseth not man, but God, who hath also given unto us his Holy Spirit.

9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another.[j]

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business,[k] and to work with your own hands, as we commanded you;

12 That ye may walk honestly

a 2 Cor. 13:9, 11; Col. 4:12. * Or, *guide.* b 1 John 4:7–12. c 2 Thess. 2:17; 1 John 3:20, 21. d Zech. 14:5; Jude 14. † Or, *request.* ‡ Or, *beseech.* e Col. 1:10. f 1 Cor. 15:58. g 1 Cor. 6:15, 18. h Eph. 4:17, 18. § Or, *oppress*, or *overreach.* ¶ Or, *in the.* i Lev. 11:44; Heb. 12:14; 1 Peter 1:14–16. j 1 Thess. 4:15. k 1 Pet. 4:15.

13. *At the coming of our Lord Jesus Christ;* when the result of God's work of sanctification in the hearts of believers shall be made manifest in its perfection.

INSTRUCTIONS.

3. Christians should see and acknowledge the hand of God in their trials as well as their mercies, and never be led by them to renounce their confidence in him, or their devotion to his service.

8. When Christians are steadfast and persevering in the faith and practice of the gospel, those ministers of Christ who have been instrumental in their conversion give the glory to God, and rejoice with exceeding great joy.

13. Increasing love to Christians on account of their attachment and likeness to Christ, and earnest desires to promote the highest good of men, are powerful means of perseverance in holiness and preparation for heaven.

CHAPTER IV.

4. *Possess his vessel;* treat his body as the work and property of God and the habitation of an immortal spirit.

8. *Despiseth;* rejecteth these instructions.

12. *Walk honestly;* have a deportment that is honorable and reputable. *Without;* without the church: those who do not profess to love

A. D. 54. toward them that are without,[a] and *that* ye may have lack of nothing.*

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.[b]

15 For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God:[c] and the dead in Christ shall rise first:[d]

17 Then we which are alive *and* remain shall be caught up together with them in the clouds,[e] to meet the Lord in the air: and so shall we ever be with the Lord.[f]

18 Wherefore comfort† one another with these words.

CHAPTER V.

1 He proceedeth in the former description of Christ's coming to judgment, 16 and giveth divers precepts, 23 and so concludeth the epistle.

BUT of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.[g]

[a] Rom. 13:13. * Or, *no man.* [b] 1 Cor. 15:20, etc. [c] Matt. 24:30, 31; Acts 1:11; 2 Thess. 1:7. [d] Rev. 20:5, 6. [e] Rev. 11:12. [f] John 14:3. † Or, *exhort.* [g] Luke 12:39, 40; 2 Pet. 3:10; Rev. 16:15.

Christ. *Have lack of nothing;* nothing which is needful for support, comfort, and usefulness.

13. *Asleep;* asleep in Jesus, who have died in union with Christ by faith, verse 14. *Others;* the unenlightened heathen, who have no hope of a resurrection and life of blessedness with Christ in heaven.

14. *Will God bring with him;* raise from the dead in glorious, immortal bodies, so that they as well as those that remain alive at Christ's coming, shall appear with him in glory. 1 Cor. 15:51-54.

15. *Which are alive;* when the Lord shall come to judgment. *Shall not prevent;* not go before, or rise to meet the Lord before those do who are dead.

16. *Rise first;* before the living shall be changed. But after the dead in Christ are raised, the living shall be changed, and both ascend together to be for ever with the Lord.

INSTRUCTIONS.

1. Jesus Christ and his apostles were exceedingly desirous not merely that men should be converted and have a good hope of heaven, but that they should be eminently holy; should not merely be planted as trees of righteousness in the garden of the Lord, but bear much fruit. John 15:8.

8. Men treat God as they treat the truths of the Bible. Those who disbelieve and reject them, disbelieve and reject him; and those who love and obey them, love and obey him.

12. Diligence in lawful useful business is the duty of all men, unless disabled; it is the means by which God ordinarily supplies their wants and enables them to pay their debts, support their families, and be useful to their fellow-men.

18. The prospect of meeting our pious friends at the day of judgment, and with them, perfect in body and soul, ascending with Christ and all his redeemed, to be for ever like him, soothes the anguish of parting with them, and fills the soul with joys unspeakable and full of glory.

CHAPTER V.

1 *The times and the seasons;* that pertain to the Lord's coming, of which he had just been speaking. *Ye have no need that I write unto you;* for the reason stated in the next verse.

2. *Perfectly;* more literally, accurately, having been carefully instructed on that point by myself. *The day of the Lord;* of his second coming in glory just spoken of. *As a thief in the night;* suddenly and at

3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; [a] and they shall not escape.

4 But ye, brethren, are not in darkness, [b] that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, [c] as *do* others; but let us watch and be sober. [d]

7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 But let us, who are of the day, be sober, putting on the breastplate of faith and love; [e] and for a helmet, the hope of salvation.

9 For God hath not appointed us to wrath, [f] but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him. [g]

11 Wherefore comfort * yourselves together, and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; [h]

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves. [i]

14 Now we exhort † you, brethren, warn them that are unruly, [j] comfort the feeble-minded, support the weak, [k] be patient toward all *men*. [l]

15 See that none render evil for evil unto any *man*; [m] but ever follow that which is good, [n] both among yourselves, and to all *men*.

16 Rejoice evermore. [o]

17 Pray without ceasing. [p]

18 In every thing give thanks: [q] for this is the will of God in Christ Jesus concerning you.

[a] Jer. 13:21. [b] Eph. 5:8; 1 John 2:8. [c] Matt. 24:42; Rom. 13:12, 13. [d] 1 Pet. 5:8. [e] Isa. 59:17. [f] Rom. 9:22; 1 Pet. 2:8. [g] Rom. 14:8, 9, 2 Cor. 5:15. * Or, *exhort*. [h] Heb. 13:7, 17. [i] Mark 9:50. † Or, *beseech*. ‡ Or, *disorderly*. [j] Heb. 12:12. [k] Rom. 15:1. [l] Eph. 4:2. [m] Prov. 20:22; 24:29; Matt. 5:39, 44; 1 Pet. 3:9. [n] Gal. 6:10. [o] Phil. 4:4. [p] Rom. 12:12. [q] Eph. 5:20.

an unexpected time. It is God's will that men should live in constant preparation for it. All overcurious computations for the purpose of fixing its exact date are vain and profitless. Matt. 24:36. What the apostle here says of Christ's second coming is eminently true also of his particular coming to each one at death, which is, in truth, to him the end of the world. Heb. 9:27.

3. *They;* the wicked, who are living in careless security. Compare Matt. 24:37–39.

4. *Ye;* Christians. *Not in darkness;* the darkness of ignorance and sin. They had been enlightened by the reception of the truth. *Should overtake you;* surprise you in an unprepared state, as a thief does.

6. *Sleep;* live in stupidity and carnal security, unmindful of and uninfluenced by the great truths of the gospel.

7. *They that sleep, sleep in the night—drunken in the night;* as the natural night is the time when men indulge in natural sleep and drunkenness, so they who live in the spiritual night of ignorance and sin may be expected to give themselves up to spiritual sleep and dissoluteness. But not so we, who are of the day, as the apostle proceeds to show.

8. *Breastplate—helmet;* see Eph. 6:13–18, and notes.

9. *To obtain salvation;* this was evident from their having believed in Christ.

10. *Wake or sleep;* be found among the living or the dead.

12. *Know them which labor among you;* as your ministers, with affectionate love and obedience to their instructions.

13. *Their work's sake;* as preachers of the gospel and promoters of your spiritual good.

14. *Unruly;* those who live in violation of the rules of God's word. *Feeble-minded;* those who are easily disheartened and discouraged. *The weak;* the weak in faith. Compare Rom. 14:1; 15:1.

16. *Rejoice;* in God and his salvation.

A. D. 54. 19 Quench not the Spirit.[a]

20 Despise not prophesyings.[b]

21 Prove all things;[c] hold fast that which is good.[d]

22 Abstain from all appearance of evil.[e]

23 And the very God of peace sanctify you wholly; and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.[f]

24 Faithful *is* he that calleth you,[g] who also will do *it*.

25 Brethren, pray for us.

26 Greet all the brethren with a holy kiss.[h]

27 I charge* you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

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[a] Eph. 4:30. [b] 1 Cor. 14:1, 39. [c] 1 John 4:1. [d] Phil. 4:8. [e] Isaiah 33:15. [f] 1 Cor. 1:8, 9. [g] 1 Cor. 10:13; 2 Thess. 3:3. [h] Rom. 16:16. * Or, *adjure*.

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19. *Quench not the Spirit;* by refusing to follow his gracious leadings, doing what you know to be contrary to his will, or neglecting to perform the duty to which he prompts you.

20. *Prophesyings;* see note to 1 Cor. 12:28.

21. *Prove all things;* by comparing them with the Bible; and if they do not agree with that, reject them; if they do, receive and believe them.

23. *The coming of our Lord;* his second coming in glory. See note to chap. 3:13.

24. *Who also will do it;* God, who had begun their sanctification, would increase it till it should be perfected.

27. *Unto all;* for it was not designed for individuals merely, but for the whole church.

INSTRUCTIONS.

6. As we know that God will call us to judgment, but cannot know when, we should be always ready, and so live that whenever called we may give our account with joy, and not with grief.

9. Those who believe in Christ and obey his commands show that they are elected to eternal life and are heirs of heaven.

13. Ministers who take the oversight of churches are not to be esteemed merely or principally on account of their office, but must do works which are worthy of esteem, or they give no evidence of being ministers of Christ, and have no claim, as such, to the respect and confidence of his people.

16. A Christian is never placed in any situation in which he has not abundant reason for exceeding great joy.

18. A dependent, grateful, and benevolent spirit, manifested in habitual thanksgiving and in supplication for ourselves and our fellowmen, is peculiarly pleasing to God.

19. Though the Holy Spirit is almighty, he may be resisted. His influences may be quenched, their efficacy counteracted, and by the commission of sin and the neglect of duty men may deprive themselves of his saving power.

21. Hearers of the gospel are bound to inquire, examine, and judge whether what they hear is or is not according to the Bible; and any man or body of men that denies them this right, or hinders them from exercising it, is violating the revealed will of God.

24. God will certainly and wholly sanctify and save all who truly believe in Christ and continue to serve him.

25. The fact that Paul felt his need of the prayers of living Christians, and often asked for them, but never asked for the prayers of the dead or of the Virgin Mary, shows conclusively that it is not right to pray to them. No inspired man ever did it, and none who rightly understand and obey the Scriptures ever will do it.

THE SECOND EPISTLE

OF PAUL THE APOSTLE

TO THE THESSALONIANS.

THE second epistle to the Thessalonians seems to have been written not very long after the first, and from the same place, Corinth. The main design of the apostle was to correct certain false expectations among the Thessalonians in respect to the supposed near approach of the Lord's second coming, whether based on misapprehension of his oral or written instructions, or on pretended revelations from the Spirit of prophecy. In doing this, he brings in that remarkable prophecy respecting "the man of sin," which occupies so large a part of the second chapter; renews the exhortations given in the first epistle to steadfastness in trials; and warns them against idleness and the neglect of their daily avocations, a vice that would naturally ally itself with their erroneous ideas respecting "the day of the Lord" as just at hand.

CHAPTER I.

1 Paul certifieth them of the good opinion which he had of their faith, love, and patience; 11 and therewithal useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgment of God.

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:[a]

2 Grace unto you, and peace, from God our Father and A. D. 54. the Lord Jesus Christ.[b]

3 We are bound to thank God always for you,[c] brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth;

4 So that we ourselves glory in you in the churches of God,[d] for your patience and faith in all your

[a] 1 Thess. 1:1, etc. [b] 1 Cor. 1:3. [c] 1 Thess. 1:2, 3; 3:6, 9. [d] 2 Cor. 9:2; 1 Thess. 2:19, 20

A. D. 54. persecutions and tribulations that ye endure:[a]

5 *Which is* a manifest token of the righteous judgment of God,[b] that ye may be counted worthy of the kingdom of God, for which ye also suffer:[c]

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you;[d]

7 And to you who are troubled rest with us,[e] when the Lord Jesus shall be revealed from heaven with his mighty angels,*[f]

8 In flaming fire[g] taking† vengeance on them that know not God,[h] and that obey not the gospel of our Lord Jesus Christ:[i]

9 Who shall be punished with everlasting destruction from the presence of the Lord,[j] and from the glory of his power;[k]

10 When he shall come to be glorified in his saints,[l] and to be admired in all them that believe[m] (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count[l] you worthy of *this* calling,[n] and fulfil all the good pleasure of *his* goodness, and the work of faith with power:

12 That the name of our Lord Jesus Christ may be glorified in you,[o] and ye in him, according to the grace of our God and the Lord Jesus Christ.

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[a] Jas. 5:11. [b] Phil. 1:28. [c] 1 Thess. 2:14; Heb. 10:32, 33. [d] Rev. 6:10. [e] Rev. 14:13. * Or, *the angels of his power.* [f] 1 Thess. 4:16; Jude 14. [g] Heb. 10:27; 2 Peter 3:7. † Or, *yielding.* [h] Deut. 32:41, 43; Psa. 79:6; Zeph. 1:6. [i] Rom. 2:8. [j] Phil. 3:19; 2 Pet. 3:7. [k] Isa. 2:19. [l] Matt. 25:31. [m] Psa. 68:35. ‡ Or, *vouchsafe.* [n] Col. 1:12; Rev. 3:4. [o] 1 Pet. 1:7.

CHAPTER I.

5. *A manifest token;* your "patience and faith," namely, "in all your persecutions and tribulations," endured for Christ's sake, make it manifest that a righteous judgment is coming when God will graciously reward you and punish your foes. *That ye may be counted worthy;* these words express the end and issue to which the righteous Judgment of God looks, in the case of those who have steadfastly suffered for Christ's sake.

7. *When the Lord Jesus shall be revealed;* at the day of judgment.

9. *Everlasting destruction from the presence of the Lord;* their destruction consists in everlasting banishment from God's presence and the glory of his power, and the everlasting endurance of God's wrath with the devil and his angels. Matt. 25:41, 46.

10. *Admired in all them that believe;* that is, in the persons of all them that believe; for they will be transformed into Christ's image in soul and body, and will reflect his glory. *Because our testimony among you was believed;* a parenthetical sentence added to show that the Thessalonians also are included in "all them that believe." *In that day;* in the day of Christ's second coming. These words are to be connected immediately with those before the parenthesis.

11. *This calling;* their calling to eternal life. *Fulfil;* in your souls. *All the good pleasure of his goodness;* as manifested in carrying forward to completion the work of sanctification in your souls. *The work of faith;* that is, fulfil the work of faith in your souls, by making perfect your faith with its fruits.

12. *Be glorified in you, and ye in him;* by their bearing his image, promoting his glory, and being admitted to his rest.

INSTRUCTIONS.

3. The holy, consistent, and useful lives of Christians are a striking manifestation of the power of divine grace, in which the friends of Christ greatly rejoice, and for which they render hearty and devout thanksgiving to God.

8. The prosperity, injustice, and cruelty of the wicked, and the adversity, meekness, patience, and submission of the righteous, show that men are not in this world treated according to their character; and that there is a coming Judgment, when the righteous will be rewarded and the wicked punished according to their works.

9. The endless destruction of the perseveringly wicked is just.

CHAPTER II.

1 He willeth them to continue steadfast in the truth received, 3 showeth that there shall be a departure from the faith, 9 and a discovery of antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day A. D. 54. of Christ is at hand.[a]

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first,[b] and that man of sin be revealed,[c] the son of perdition;[d]

4 Who opposeth and exalteth himself above all that is called God,[e] or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.

5 Remember ye not, that when

a Matt. 24:4-6. b 1 Tim. 4:1. c Dan. 7:25. d John 17:12. e Isa. 14:13; Rev. 13:6.

CHAPTER II.

1. *By the coming of our Lord;* rather, in respect to the coming of our Lord, of which he had just spoken.

2. *By spirit;* by any pretended revelation from the Spirit of God. *As from us;* professing to come from us.

3. *A falling away;* a great apostasy from the faith and practice of the gospel. *That man of sin;* the words "man of sin" are to be understood not of any single person, but of a wicked system presided over and directed by a succession of wicked men. The words of the apostle clearly describe that great system of spiritual tyranny and wickedness of which the papacy has ever been the central power. *Be revealed;* show himself, and be made manifest in his true character. *The son of perdition;* the very words applied by our Saviour to the apostate Judas. They describe the man of sin as notoriously wicked and doomed to final destruction. See the histories of popes John II. and John VIII.; of Marcellinus; of Honorius, of whom the council of Constantinople say, "We have caused him to be accursed;" of Engenius, whom the council of Basle call "a simonist, a perjurer, a wilful heretic;" of John XIII.; of Sextus IV.; of Alexander VI., who, as a papal historian says, was "one of the greatest and most horrible monsters in nature;" and of many others. See Guicciardini, Cinconius, and other papal historians.

4. *Who opposeth and exalteth himself above all that is called God;* opposeth the gospel of Christ as revealed in the Bible, and persecutes those who embrace it. See the history of Wickliffe, Huss, and Jerome of Prague, of the Waldenses, of the Inquisition, of Mary queen of England, and of St. Bartholomew's day in France. Who invades the prerogatives of God, pretending to be the head of the church, to forgive sins, and to do what God himself cannot do—grant indulgences to commit sins. See the history of pope Leo X., of the archbishop of Mayence, of Tetzel, and of papal indulgences. Who practically annuls the laws of God, and substitutes for them the commandments of men; as when the council of Trent decreed, "Whosoever shall say that it is not more blessed to remain in virginity or celibacy than to be joined in marriage, let him be accursed;" and when the pope says, "Be careful to preserve the people not only from the reading of papers, but from the reading of the Bible"—"shun with horror the reading of such deadly poison;" thus exalting himself above the word of God. See the Catechism of Dr. James Butler, Dens' Moral Theology, and other papal works. *As God;* assuming the right to control the conscience, receiving the titles, and claiming the honors which belong only to God—called by his deluded followers, "Our Lord God the Pope," "Another God upon earth," "King of kings and Lord of lords." See Newton on the Prophecies.

5. *These things;* that there would be a great apostasy before the coming of Christ to judgment. Of course that event was not near. Verse 2.

A. D. 54. I was yet with you, I told you these things?

6 And now ye know what withholdeth * that he might be revealed in his time.

7 For the mystery of iniquity doth already work: [a] only he who now letteth *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, [b] and shall destroy with the brightness of his coming: [c]

9 *Even him*, whose coming is after the working of Satan, with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; [d] because they received not the love of the truth, [e] that they might be saved.

11 And for this cause God shall send them strong delusion, [f] that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness. [g]

13 But we are bound to give thanks always to God for you, [h]

* Or, *holdeth.* a 1 John 4:3. b Isa. 11:4; Dan. 7:10, 11; Rev. 19:15, 21. c Heb. 10:27.

d Heb. 3:13. e 1 Cor. 16:22. f Ezek. 14:9; Rom. 1:24. g Deut. 32:35. h ch. 1:3.

6. *Withholdeth*; holdeth back or hindereth the development of the man of sin, and his claiming the high powers and prerogatives which he afterwards assumed.

7. *The mystery of iniquity*; that ambitious, proud, covetous, and domineering spirit, which the popes afterwards exhibited in assuming to be lords temporal and spiritual. *He who now letteth*; the Roman government, which, while it lasted, prevented the rise of the papal civil government. *Until he be taken out of the way*; the Roman government would continue, as long as it should last, to prevent the establishment at Rome of the papal government.

8. *Then*; after the downfall of the Roman empire. *That Wicked*; the wicked one, the man of sin and son of perdition spoken of in verse 3. *Be revealed*; manifest himself; claim to be universal bishop and lord of the kings of the earth. *Shall consume with the spirit of his mouth*; compare Isa. 11:4, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked;" Isa. 49:2, "He hath made my mouth like a sharp sword;" Rev. 1:16, "Out of his mouth went a sharp two-edged sword." See also Rev. 19:21. The reference apparently is as well to the judgments that proceed from the mouth of Christ, as to the doctrines of his gospel and the power of his Spirit. The full accomplishment of this promise can alone give us its full interpretation.

9. *After the working of Satan*; by his aid, and like him deceitful, crafty, and wicked. *Lying wonders*; pretending to work miracles when they do not, and the pretence is a lie designed to delude the ignorant.

10. *Deceivableness of unrighteousness*; all deceitful arts and practices to promote their selfish and unrighteous schemes. *In them that perish*; added to show over whom the wicked and lying arts of the man of sin have power. *Because they received not*; still further added to show why the men just spoken of perish. It is because they *received not the love of the truth*; did not give the truth a loving reception, because they hated it and chose error in its stead.

11. *For this cause*; because they hate and reject the truth. *Shall send them strong delusion*; permit it in his providence to come upon them as a righteous judgment for their hatred and rejection of the truth. *Believe a lie*; those lying wonders and false immoral doctrines propagated by the man of sin, to the deceiving and ruining of multitudes who take pleasure in unrighteousness.

13. *Chosen you to salvation through sanctification—and belief of the truth*; God not only chooses his people to salvation, but he chooses the way also—"sanctification of the Spirit and belief of the truth"—a way in which they "work out" their "own salvation with fear and trembling," while God "worketh in" them "both to will and to do of his good pleasure."

brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:[a]

14 Whereunto he called you by our gospel,[b] to the obtaining of the glory of our Lord Jesus Christ.[c]

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, A. D. 54. whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us,[d] and hath given *us* everlasting consolation and good hope through grace,[e]

17 Comfort your hearts, and stablish you in every good word and work.

[a] Eph. 1:4; 1 Thess. 1:4; 1 Pet. 1:2. [b] 1 Pet. 5:10. [c] John 17:22; 1 Thess. 2:12; 1 Peter 5:10. [d] John 13:1; 1 John 4:10; Rev. 1:5. [e] 1 Pet. 1:3.

14. *Whereunto;* to salvation in the way just mentioned.

15. *The traditions;* instructions which the apostle had given them in preaching and by writing.

INSTRUCTIONS.

2. The apostles did not teach that the day of judgment or the end of the world was near; but that the day of death, when their hearers would be called into eternity, was near, and that they should be always ready; for in such an hour as they thought not, the Son of man would in that sense come. Luke 12:35–40.

5. The rise and progress of the papacy and all its abominations, in exact fulfilment of the declarations of Paul, uttered and recorded hundreds of years before, show that he was divinely inspired to make known these things; and that the epistles as well as the gospels, the New Testament as well as the Old, are the sure and infallible word of God.

8. The same divine Spirit who by the mouth of Paul foretold the rise and progress of popery, foretold also its destruction; and the accomplishment of one part of the prophecy is conclusive evidence that, in due time, will be witnessed the perfect accomplishment of the other. Rev. 19:20

9–12. Satan has had much to do in the rise and progress of popery, and now has much to do in sustaining it, by wars and bloodshed, persecution and cruelty, deceit and falsehood, and by those pretended miracles and lying wonders, by which multitudes, who receive not the truth in the love of it, are deceived to their destruction.

15. Traditions, in the sense in which the word is used by the apostles, are the doctrines and duties which they preached, and which are recorded in the Bible. These are the traditions and the only traditions which they exhorted their hearers to hold. Hence the reason why all people should have the Bible and study it, that they may understand and follow the traditions which apostles and other inspired men taught. Hence, too, the reason why popes are afraid to have the Bible freely circulated. It points out their character, and describes the wickedness of their doings. It denounces the system of which they are the head, as the "man of sin," "the son of perdition," "the wicked one," "the mystery of iniquity," "whose coming is after the working of Satan, with signs and lying wonders, in all deceivableness of unrighteousness." If the people are permitted to read it and judge for themselves of its meaning, and are disposed to follow it, they will see that popes and their associates are antichrist, and will treat them accordingly. No wonder they issue bulls against the Bible being circulated in Italy, and that the masses of their people have not been taught to read it. No wonder their priests, even in the United States, often take the Bible away from their people, and sometimes burn it. It denounces their system as false and wicked, and describes those who are deluded by it as believing a lie. Let the Bible circulate, and let all read, believe, and obey it as the word of God, and errors of every description will vanish, will be consumed with the breath of his mouth and destroyed with the brightness of his coming.

A. D. 54. **CHAPTER III.**

1 He craveth their prayers for himself, 3 testifieth what confidence he hath in them, 5 maketh request to God in their behalf, 6 giveth them divers precepts, especially to shun idleness and ill company, 16 and last of all concludeth with prayer and salutation.

FINALLY, brethren, pray for us, that the word of the Lord may have *free* course,* and be glorified, even as *it is* with you:

2 And that we may be delivered from unreasonable† and wicked men: for all *men* have not faith.

3 But the Lord is faithful,[a] who shall stablish you, and keep *you* from evil.[b]

4 And we have confidence in the Lord touching you,[c] that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God,[d] and into the patient waiting for Christ.[‡]

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly,[e] and not after the tradition which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;

8 Neither did we eat any man's bread for naught; but wrought with labor and travail night and day,[f] that we might not be chargeable to any of you:

9 Not because we have not power,[g] but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.[h]

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.[i]

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work,[j] and eat their own bread.

13 But ye, brethren, be not weary[§] in well-doing.[k]

14 And if any man obey not our word by this epistle, note that man,[l] and have no company with him,[‖] that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.[m]

16 Now the Lord of peace himself give you peace always by all means.[n] The Lord *be* with you all.

17 The salutation of Paul with

* Gr. *run.* † Or, *absurd.* ‡ Or, *patience of Christ.* § Or, *faint not.* ‖ Or, *signify that man by an epistle.*

a 1 Cor. 1:9. b John 17:15. c 2 Cor. 7:16. d 1 Chr. 29:18. e 2 Cor. 6:14, 15; 1 Tim. 6:5. f Acts 18:3; 20:34. g 1 Cor. 9:6. h Gen. 3:19. i 1 Tim. 5:13; 1 Pet. 4:15. j Eph. 4:28. k Gal. 6:9. l 1 Cor. 15:58. m Lev. 19:17. n Rom. 16:20.

CHAPTER III.

1. *Have free course;* not be obstructed and hindered in its progress. *Be glorified;* by manifesting its divine power in the salvation of all who believe.

2. *Have not faith;* faith in the gospel. They reject it, and manifest unreasonable and wicked opposition towards those who preach it or receive it.

3. *The Lord is faithful;* to all his promises, and may be safely trusted.

6. *Disorderly;* not according to the rules of God's word, as the apostle had taught them. *Tradition;* in the sense of precepts. See note to chap. 2:15.

9. *Power;* authority and right, according to the gospel, to receive support while preaching it. *An ensample;* of diligence in business and readiness to labor and suffer for the good of others.

10. *Neither should he eat;* he should not be supported from the earnings of others.

11. *Busybodies;* neglecting their own business and meddling with that which does not belong to them.

17. *Which is the token;* mark by which the epistle may be known to be from me. The preceding part of the epistle had been written, as usual, by an amanuensis. *In every epistle;* these words need not be taken with any limitation; where

mine own hand,[a] which is the token in every epistle: so I write.
18 The grace of our Lord Jesus Christ *be* with you all.[b] Amen.

[a] 1 Cor. 16:21. [b] Rom. 16:24.

¶ The second *epistle* to the Thessalonians was written from Athens. A. D. 54.

he does not expressly mention the fact, it is still probable that the closing benediction was from his own hand.

INSTRUCTIONS.

2. Prayer is as really instrumental in the success of the gospel as preaching; and is one of the most powerful means of being delivered from, or of overcoming the opposition of the wicked.

6. Not to associate with members of the church who by their sins disgrace their profession, is one of the divinely appointed means for bringing them to repentance, and thus preventing their ruin. Verse 14.

9. True benevolence will lead persons sometimes to omit enforcing their just rights, in order to do greater good to their fellow-men. 1 Cor. 1:9–18.

10. Idleness is a great sin, and the supporting of idle persons by private or public charity, or in any way which encourages them in idleness, should be conscientiously avoided.

12. All who can, should be habitually diligent in useful and appropriate business. If necessary, it should be done for their own support; and if not necessary for this, it should be done for the purpose of assisting others.

18. Those who are blessed with the grace of our Lord Jesus Christ will be furnished, in obeying him, with all needed good for time and eternity.

THE FIRST EPISTLE

OF PAUL THE APOSTLE

TO TIMOTHY.

RESPECTING the date of this epistle very different opinions are held. Some place it as early in the apostle's history as his journey to Macedonia, recorded Acts 20:1; or in some unrecorded visit made by him to Macedonia during his long sojourn in Ephesus, Acts 19:10. Others believe that it was written after Paul's first imprisonment at Rome, and consequently, after the close of the narrative in the Acts of the Apostles. To consider the difficulties connected with these different views, and the arguments by which they are maintained, does not come within the plan of the present brief commentary. The internal arguments in favor of a late date are very strong. No one can carefully study the three pastoral epistles to Timothy and Titus, of which the second to Timothy was certainly written during the apostle's last imprisonment near the close of his life, without being profoundly impressed with the conviction that they all belong, as it respects style and tone of thought, to the same period of the apostle's life; and, as it respects subject-matter, to the same age when the churches were troubled by the same false teachers. In both these respects the first and second epistles to Timothy are remarkably like each other, and unlike the epistle to the Ephesians, which, upon the supposition of the early date of the present epistle, would come in between the two.

In these three epistles we have the affectionate counsel of an inspired apostle, ripe in Christian experience and drawing

near to the close of his ministry, addressed to two young men whom the Holy Ghost had made overseers of the churches. They are a storehouse of instruction for all to whom is committed the ministry of reconciliation. Let them, as they hope to render up at the last day an account of their stewardship with joy and not with grief, diligently and prayerfully study and reduce to daily practice these precepts of heavenly wisdom given by the Holy Spirit through the pen of "Paul the aged."

CHAPTER I.

1 Timothy is put in mind of the charge which was given unto him by Paul at his going to Macedonia. 5 Of the right use and end of the law. 11 Of Paul's calling to be an apostle, 20 and of Hymeneus and Alexander.

PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ,[a] *which is* our hope;[b]

2 Unto Timothy,[c] *my* own son in the faith:[d] Grace, mercy, *and* peace, from God our Father and Jesus Christ our Lord.[e]

3 As I besought thee to abide still at Ephesus, when I went into Macedonia,[f] that thou mightest charge some that they A. D. 65. teach no other doctrine,

4 Neither give heed to fables and endless genealogies,[g] which minister questions, rather than godly edifying which is in faith: [h] *do.*

5 Now the end of the commandment is charity out of a pure heart,[h] and *of* a good conscience, and *of* faith unfeigned:

6 From which some having swerved,[i] have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.[j]

[a] Acts 9:15. [b] Col. 1:27. [c] Acts 16:1. [d] Tit. 1:4. [e] Gal. 1:3; 1 Pet. 1:2. [f] Acts 20:1, 3. [g] ch. 6:3, 4, 20. [h] Rom. 13:8, 10; Gal. 5:14; 2 Tim. 2:22. [i] Or, *not aiming at.* [j] 2 Tim. 4:10. [j] Rom. 1:22.

CHAPTER I.

2. *My own son;* spiritually, having been converted by his instrumentality.

3. *Other doctrine;* false doctrine contrary to what Paul had taught.

4. *Fables;* called "profane and old wives' fables," chap. 4:7; and "Jewish fables." Titus 1:14. The apostle has reference to absurd legends and stories such as abound in the writings of the later Jews. *Endless genealogies;* the exact nature of these is unknown. According to some, the reference is to the Jewish records of their descent from Abraham, by which their pride was nourished, and their confidence was withdrawn from Christ to fleshly relations. Others, with more probability, suppose that the apostle has in view fables respecting the generation of angelic orders of beings. Though the system of Gnosticism, which is filled with such "endless genealogies," was of later origin, they suppose that its germs may have existed in the apostle's day, and have mixed themselves with Jewish fables. *Minister questions, rather than godly edifying:* lead to nothing but empty questions of speculation and dispute.

5. *The end of the commandment:* its scope or aim; its substance, which all its particular precepts have in view. *Charity;* love towards God and man.

6. *Swerved;* turned aside. *Vain jangling;* empty and contentious talk.

A. D. 65. 8 But we know that the law *is* good,[a] if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man,[b] but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;[c]

11 According to the glorious gospel of the blessed God,[d] which was committed to my trust.[e]

12 And I thank Christ Jesus our Lord, who hath enabled me,[f] for that he counted me faithful,[g] putting me into the ministry;[h]

13 Who was before a blasphemer, and a persecutor,[i] and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.[j]

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying,[k] and worthy of all acceptation, that Christ Jesus came into the world to save sinners;[l] of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.[m]

17 Now unto the King eternal,[n] immortal,[o] invisible,[p] the only wise God,[q] *be* honor and glory for ever and ever.[r] Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee,[s] that thou by them mightest war a good warfare;

a Rom. 7:12. b Gal. 5:23. c 2 Tim. 4:3; Titus 1:9. d ch. 6:15. e 1 Cor. 9:17. f 1 Cor. 15:10. g 1 Cor. 7:25. h Col. 1:25. i Acts 8:3; 1 Cor. 15:9. j Luke 23:34. k 2 Tim. 2:11; Titus 3:8. l Matt. 9:13; Luke 19:10. m Rom. 15:4. n Psa. 10:16. o ch. 6:15, 16. p John 1:18. q Rom. 16:27. r 1 Chr. 29:11. s chap. 4:14.

8. *Lawfully;* according to its proper design.

9. *The law is not made for a righteous man;* the apostle is combating the error of those who trusted in the law as the instrument of their justification and salvation. This end it could never accomplish. To fallen men it "worketh wrath," Rom. 4:15, and its end is death, Rom. 7:10. "Wherefore then serveth the law? It was added because of transgressions"—to restrain the transgressions of lawless men, Gal. 3:19; consequently not for the righteous, who are a law unto themselves, but *for the lawless and disobedient.*

10. *Sound doctrine;* the doctrine of the gospel, called, "The doctrine which is according to godliness," chap. 6:3, as having for its scope true godliness, and opposing itself to every form of wickedness.

12. *Counted me faithful;* counted him a proper person to be put into the ministry, and enabled him to discharge its duties.

13. *Injurious;* one who maliciously and tyrannically oppressed and put to death the people of God. *Ignorantly;* in ignorance of the true character of Christ and his disciples.

14. *The grace of our Lord;* in leading him to repent and believe on Christ. *With faith and love;* he mentions these as the never failing attendants and fruits of God's grace. *Which is in Christ Jesus;* he adds these words to show that faith and love have their ground only in the union of the soul with Christ.

16. *A pattern;* to show that the chief of sinners who believe in Christ may be pardoned, sanctified, and saved.

18. *This charge;* the directions in this epistle. *Prophecies;* which some of the New Testament prophets had uttered concerning Timothy, before he was put into the ministry. *By them;* by these prophecies, under their auspices, as it were; in other words, having them in view, and being animated by them. *War a good warfare;* be faithful to the Captain of salvation, contending against sin and striving to save sinners.

19 Holding faith and a good conscience; [a] which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, [b] that they may learn not to blaspheme.

CHAPTER II.

1 That it is meet to pray and give thanks for all men, and the reason why. 9 How women should be attired. 12 They are not permitted to teach. 15 They shall be saved, notwithstanding the testimonies of God's wrath, in childbirth, if they continue in faith.

I EXHORT [*] therefore, that, first of all, supplications, prayers,

[a] Th. 3:9. [b] 1 Cor. 5:5. [*] Or, *desire.* † Or, *eminent place.* [c] Rom. 13:1, etc. [d] John 3:15, 16; 2 Peter 3:9. [e] Rom. 3:30. [f] Heb. 9:15. [g] Matt. 20:28. † Or, *a testimony.*

intercessions, *and* giving A. D. 65. of thanks, be made for all men;

2 For kings, and *for* all that are in authority; [†c] that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth. [d]

5 For *there is* one God, [e] and one mediator between God and men, the man Christ Jesus; [f]

6 Who gave himself a ransom for all, [g] to be testified in due time.

19. *Holding faith;* holding fast the faith of the gospel, which has for its natural companion *a good conscience. Which;* which good conscience. *Having put away;* literally, having thrust away. They have wilfully cast away a good conscience, and, as a natural consequence, *concerning faith have made shipwreck;* for he who allows his conscience to be defiled by sinful practices is prepared to reject the faith of the gospel, which opposes itself to every form of ungodliness.

20. *Delivered unto Satan;* cast out of the visible kingdom of Christ, perhaps also with the additional idea of an infliction of some bodily malady. See note to 1 Cor. 5:5. *That they may learn;* literally, may be disciplined; may be taught, by the evils they suffer, not to continue in their erroneous and wicked courses.

INSTRUCTIONS.

2. The connection between faithful ministers of the gospel and those who are led by them to Christ is most intimate and endearing. It may well be represented by that between parents and their children, and is a source of rich and lasting enjoyment.

5. The great things required of us are love to God and to men, confidence in him, and conscientious devotion to his will.

8. The law of God is good as a rule of duty for all men; to restrain, by fear of its penalties, those who transgress it, and to point out the punishment which they deserve, and without repentance will suffer.

16. Upon all who have ever repented and believed, God has bestowed free pardon and the blessings of heavenly grace, that even the chief of sinners may be encouraged to repent of their sins and embrace the Saviour as he is offered in the gospel.

CHAPTER II.

1. *First of all;* in importance.

2. *For all that are in authority;* men in public office and stations of influence. *That we may lead a quiet and peaceable life;* this is the result of God's grace given to them in answer to the prayers of his people, and enabling them to administer their office with fidelity and uprightness.

3. *For this;* praying for all men, especially for rulers.

4. *Who will have all men to be saved;* by becoming acquainted with the gospel, and by believing and obeying it. He therefore wills that it should be preached to every creature, and that his people should pray that all may embrace it.

5, 6. *One God, and one mediator—a ransom for all;* these words contain the ground of the preceding exhortation to pray for all men, and declaration that God desires the salvation of all men. All have one God for their Father, and one Mediator

A. D. 65. 7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity.

8 I will therefore that men pray everywhere,[a] lifting up holy hands, without wrath and doubting.[b]

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered* hair, or gold, or pearls, or costly array;

10 But, which becometh women professing godliness, with good works.

11 Let the woman learn in silence with all subjection.[c]

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived, but the woman being deceived was in the transgression.[d]

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

[a] John 4:21. [b] Heb. 10:22. * Or, *plaited;* [c] 1 Cor. 14:34. [d] Gen. 3:6.

who gave himself a ransom for all. *To be testified in due time;* literally, as the margin, the testimony in, or for, its own times. The apostle means that this high doctrine which he has just stated is one of the mysteries not hitherto clearly revealed, but reserved by God to be made known, through the testimony of his Spirit, in its appointed time, which is the present.

8. *Lifting up holy hands;* in prayer. *Without wrath;* unholy anger towards men, which always hinders prayer. Mark 11:25. *Doubting;* the wavering of faith, which also hinders prayer. James 1:6, 7. But many prefer to render, disputing, as the same word is translated in Phil. 2:14.

9. *In like manner;* with the same holy temper. *Shamefacedness;* modest appearance. *Sobriety;* decorum. *Broidered;* or, plaited. *Costly array;* expensive ornaments or dress, which is the mark of pride and luxury, and corrupting in its influence on them and on others. Compare 1 Peter 3:3.

12. *Nor to usurp authority;* as she would should she undertake publicly to teach.

13. *Adam was first formed;* an indication that he is the head of the woman, and that the office of teaching and governing belongs to him. 1 Cor. 11:8, 9. The apostle has reference to the public assemblies of believers. Compare 1 Cor. 14:34, "Let your women keep silence in the churches."

14. *Was not deceived;* by the serpent in the first transgression. The serpent first assailed the woman, as being most open to his arts, and having deceived her, he made use of her to persuade her husband. Compare the words of the woman, "The serpent beguiled me, and I did eat;" and the words of God to the man, "Because thou hast hearkened to the voice of thy wife, and hast eaten," Gen. 3:13, 17. The headship was given to the man, not to the woman.

15. *She shall be saved in childbearing;* the apostle says this with reference to the original curse pronounced upon the woman, "In sorrow shalt thou bring forth children." Gen. 3:16. Through faith in Christ, who is emphatically "the seed of the woman," God will not only sustain her in the perils of childbearing, but make them conducive to her spiritual and eternal salvation. *If they continue;* words added to show who alone have an interest in the promise just given.

INSTRUCTIONS.

2. Prayer for rulers is one of the most powerful means of obtaining a good government, and securing for all liberty to search the Scriptures and judge of their meaning, to worship God according to the dictates of conscience, and to discharge their various duties towards God and men.

6. As there is but one Mediator between God and men, and as he has given himself a ransom for all, wills that all should hear of him, believe on him, and be saved, and

CHAPTER III.

1 How bishops, and deacons, and their wives should be qualified, 14 and to what end Paul wrote to Timothy of these things. 15 Of the church, and the blessed truth therein taught and professed.

THIS *is* a true saying, If a man desire the office of a bishop,[a] he desireth a good work.

2 A bishop then must be blameless, the husband of one wife,[b] vigilant, sober, of good behavior,[*] given to hospitality, apt to teach;

3 Not given to wine, no striker,[†] not greedy of filthy lucre; but patient;[c] not a brawler, not covetous;

4 One that ruleth well his own house,[d] having his children in subjection with all gravity;

5 For if a man know not how to rule his own house, how shall he take care of the church of God?

6 Not a novice,[‡] lest being lifted up with pride[e] he fall into the condemnation of the devil.[f]

7 Moreover, he must have a good report of them which are without;[g] lest he fall into reproach and the snare of the devil.[h]

8 Likewise *must* the deacons *be* grave,[i] not double-tongued, not given to much wine, not greedy of filthy lucre;[j]

9 Holding the mystery of the faith in a pure conscience.[k]

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless.

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a Phil. 1:1. b Titus 1:6, etc. * Or, *modest.* † Or, *Not ready to quarrel and offer wrong, as one in wine.* c 1 Tim. 2:24. d Psalm 101:2. ‡ Or, *one newly come to the faith.* e Prov. 16:18.

f Jude 6. g Acts 22:12; 1 Thess. 4:12. h ch. 6:9; 2 Tim. 2:26. i Acts 6:3. j Lev. 10:9; Ezek. 44:21; ver. 3. k ch. 1:19; ver. 16.

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has made it our duty to use all means in our power to accomplish this, it is evident that he has made provision for and desires their salvation; and that if any to whom Christ is made known are not saved, it is their own fault.

10. The highest beauty of women, and the richest ornaments with which they can adorn themselves, are true piety and sincere active beneficence. The gospel inculcates universal propriety, and a character formed after its model is one of consummate excellence, usefulness, and enjoyment.

12. It is the revealed will of God that public religious teachers should be men, not women. He has allotted to them different spheres of action, and the perfection of each consists not in aspiring or submitting to occupy the place of the other, but in performing their own appropriate duties.

CHAPTER III.

2. *Blameless;* of irreproachable character. *Vigilant;* watchful and circumspect in his deportment and office. *Sober;* sober-minded, properly regulating his appetites and passions. *Of good behavior;* orderly and decorous in all his deportment.

3. *Greedy of filthy lucre;* that is, of gain obtained by base arts and employments.

4. *With all gravity;* with reverent and decorous deportment in all things. The words refer to the deportment of his children.

6. *A novice;* one recently converted, who has but little knowledge of Christian doctrines and duties, and has not yet become fully established in the faith. *The condemnation of the devil;* that which befell him for his pride.

7. *Have a good report;* be of unblemished reputation in view not only of Christians, but of others. *The snare of the devil;* which he sets by tempting men so to act as to injure themselves and the cause of religion.

8. *Grave;* dignified and decorous in their deportment. *Double-tongued;* deceitful, saying one thing and doing or meaning another.

9. *The mystery of the faith;* the doctrines of the gospel, so called because they are addressed to our faith, and are a revelation of truths undiscoverable by the light of human reason. *In a pure conscience;* a conscience not defiled by indulgence in sinful practices. The deacons must be sound in daily life, as well as in faith.

10. *Proved;* tried in regard to their

A. D. 65. 11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.[a]

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.[b]

13 For they that have used* the office of a deacon well,[c] purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.[d]

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God,[e] which is the church of the living God, the pillar and ground† of the truth.

16 And without controversy, great is the mystery of godliness:[f] God was manifest‡ in the flesh,[g] justified in the Spirit,[h] seen of angels,[i] preached unto the Gentiles,[j] believed on in the world,[k] received up into glory.[l]

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a Titus 2:3. b verse 4. * Or, *ministered.* c Matt. 25:21. d 2 Tim. 2:1. e 2 Tim. 2:20. † Or, *stay.* f 1 Cor. 2:7. ‡ Gr. *manifested.* g John 1:14; 1 John 1:2. h Matt. 3:16; John 16:8, 9; Rom. 1:4; 1 Peter 3:18; 1 John 5:6. i Matt. 4:11; Luke 2:13; Eph. 3:10; 1 Peter 1:12. j Acts 13:46, 48; Rom. 10:12, 18. k Col. 1:6. l Luke 24:51; Acts 1:9.

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previous Christian life, and their qualifications for the office.

11. *Must their wives be grave;* in selecting deacons, regard must be had to the character of their wives, for they will greatly help or hinder their husbands in their work. But many prefer to render, "must the women be grave;" that is, those selected to be deaconesses.

13. *A good degree;* a good standing in the church of Christ, enlarged influence and means of usefulness. *Great boldness in the faith;* in professing and maintaining the faith.

15. *In the house of God;* in conducting the affairs of the church. *Pillar and ground of the truth;* the church is the means of sustaining, extending, and perpetuating the saving knowledge of divine truth among men.

16. *The mystery of godliness;* that great mystery of the manifestation of God in human nature, of which the apostle proceeds to speak. It is a mystery, as having been hitherto hidden in the secret counsels of God; and the mystery of godliness, as having godliness for its end in all that believe. *God was manifest in the flesh;* compare John 1:14, "And the Word was made flesh"—the same Word which was in the beginning with God, and was God, verse 1. *Justified in the Spirit;* shown to be just in his claims as the Messiah, by the Holy Ghost, given to him without measure, and working in and by him with divine power. *Seen of angels;* who ministered to him and worshipped him, even in his deepest humiliation. Heb. 1:6. *Preached unto the Gentiles;* to all nations as the almighty and only Saviour. *Believed on;* by multitudes of Jews and Gentiles. *Received up into glory;* where he ever lives to make intercession for all who come unto God by him. Heb. 7:25.

INSTRUCTIONS.

4. It is proper that a bishop as a minister of the gospel should be married: and if married, he should with discretion and fidelity discharge the various duties of the head of a family; especially should he set an example of good family government, and train up his children in the nurture and admonition of the Lord.

7. As the work of a bishop is sacred and momentous, it should be undertaken only by those who, by a course of good conduct, have formed the character and secured the reputation, in the church and in the world, of being good men; free from the imputation of vice, meanness, sensual indulgence, or love of money; men who have knowledge, and are able and willing to teach; who are patterns of what is upright and honorable, lovely, and of good report.

14. The office work of both bishops and deacons is such, that their comfort and success in it depend much on the character and conduct of their wives. These should be pious, prudent, and discreet, especially in the use of the tongue; and say nothing which is suited to do evil to themselves or others. They should also be one in judgment and

CHAPTER IV.

1 He foretelleth that in the latter times there shall be a departure from the faith. 6 And to the end that Timothy might not fail in doing his duty, he furnisheth him with divers precepts belonging thereto.

NOW the Spirit speaketh expressly, that in the latter times some shall depart from the faith,[a] giving heed to seducing spirits, and doctrines of devils;[b]

2 Speaking lies in hypocrisy;

[a] Dan. 11:35; Matt. 24:5-12; 2 Peter 2:1.

effort with their husbands in governing their children, and examples of wisdom and energy, patience and kindness, in all their concerns.

15. The cordial reception of the great truths of the gospel, especially those which relate to the character, work, and glory of Christ, is the means of true godliness; and the church is God's institution to maintain those truths, perpetuate a knowledge of them, and extend them through the world.

CHAPTER IV.

In his farewell address to the elders of Ephesus, Paul forewarns them that after his departure grievous wolves shall enter in among them, not sparing the flock, and that also of their own selves shall men arise speaking perverse things, to draw away disciples after them. Acts 20:29, 30. Whatever view may be held respecting the date of the present epistle, it is plain that the apostle here refers to the same corrupt leaders and teachers. But he connects their appearance with that great apostasy foretold in his second epistle to the Thessalonians, chap. 2:3-12. Of this these "grievous wolves" were the forerunners. In and through them that "mystery of iniquity" was already working, the full development of which came when he who then hindered was taken out of the way. 2 Thess. 2:7.

1. *From the faith;* from the doctrine of faith in Christ as the only foundation of hope. *Doctrines of devils;* such as Satan tempts men to embrace, as the worshipping of images, praying to the Virgin Mary or departed saints, and relying on

having their conscience A. D. 62. seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.[c]

4 For every creature of God *is* good, and nothing to be refused, it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

[b] Rev. 16:14. [c] Eccl. 5:18.

external connections and observances for salvation.

2. *Speaking lies in hypocrisy:* or, in the hypocrisy of those who speak lies, inculcating on the people as true what they know to be false; such as the power of the priests to forgive sins, the pretended working of miracles by the relics of saints, the liquifying of the blood of St. Januarius, and the weeping of the statue of the Virgin Mary. *Seared with a hot iron;* branded with the marks of their wicked deeds. Their sins are, as it were, burnt in upon their consciences. They are hardened transgressors, who carry about in their own souls the consciousness of their hypocrisy and wickedness, and are indifferent to it.

3. *Forbidding to marry;* as popery forbids the clergy, and induces monks and nuns to take vows of celibacy, declaring, as did the council of Trent, "Whosoever shall say that the married state is to be preferred to a state of virginity or celibacy, let him be accursed." *Commanding to abstain from meats;* as popery does during Lent, on fast-days, and days of abstinence. See Butler's Catechism and Dens' Theology. *To be received;* for food, and eaten by believers who know the will of God, during Lent as well as at other times.

4. *Every creature;* which God hath made for food is good for food, and not to be abstained from, but to be eaten with gratitude to God the giver.

5. *Sanctified;* made holy to him who partakes of it, so that the use of it cannot defile him. *By the word of God;* ordaining it for man's use. *Prayer;* which procures from God a blessing upon it.

A. D. 65. 6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine,[a] whereunto thou hast attained.

7 But refuse profane and old wives' fables,[b] and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little:[c] but godliness is profitable unto all things,[c] having promise of the life that now is, and of that which is to come.[d]

9 This *is* a faithful saying, and worthy of all acceptation.

10 For therefore we both labor and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth;[e] but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee,[f] which was given thee by prophecy,[g] with the laying on of the hands of the presbytery.[h]

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.[†]

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.[i]

[a] Jer. 15:16; 1 Pet. 2:2. [b] Titus 1:14. [c] Or, *for a little time.* [c] chap. 6:6. [d] Psalm 84:11.

[e] Titus 2:7, 15. [f] 2 Tim. 1:6. [g] chap. 1:18. [h] Acts 13:3. [†] Or, *in all things.* [i] Jas. 5:20.

6. *These things;* the truths of which he had spoken.

7. *Profane and old wives' fables;* see note to chap. 1:4. These fables are in their spirit and influence profane, and in their character absurd and anile.

8. *Bodily exercise;* the discipline of the body by fastings and other austerities, considered as a religious exercise.

10. *Saviour of all men;* as preserving all men, and having opened for them a way of salvation, and commanded that it be made known to them, and that they should be entreated to embrace it. 2 Cor. 5:20. *Especially of those that believe;* for to them alone does the perfect and everlasting salvation which he has provided for and offered to all men become actual.

11. *Command and teach;* teach all men these truths, and command them, from God, to believe and obey them.

12. *Thy youth;* compare the admonition in the second epistle, "Flee also youthful lusts," chap. 2:22.

13. *Reading;* of the holy Scriptures. The immediate connection of this word with "exhortation" and "doctrine" seems to show that the public reading of the Scriptures in religious assemblages, after the manner of the Jewish synagogues, is meant. This was of course to be accompanied with the exposition of its meaning.

14. *The gift that is in thee;* the spiritual gift imparted to Timothy by the Holy Ghost. *By prophecy;* in accordance with preceding prophecies, which pointed him out as a man to be inducted into the sacred office. Compare chap. 1:18. *With the laying on of the hands;* the special gift of the Spirit was given to Timothy, as to others, in connection with the laying on of hands. Acts 8:17; 19:6. *Presbytery;* an assembly of elders or ministers of the gospel.

16. *Unto thyself;* to his own character and conduct. *Doctrine;* the truths which he taught. *In them;* in the belief, teaching, and practice of those truths. *Them that hear;* thy hearers, upon the condition of their obeying the truths taught them.

INSTRUCTIONS.

1. The errors of popery are a fulfilment of Scripture, having been expressly and clearly foretold by the Holy Spirit. They are therefore conclusive evidence that the Bible is given by inspiration of God.

2. To pretend to be what one is not, and by hypocrisy and lying obtain money, power, and influence,

CHAPTER V.

1 Rules to be observed in reproving. 3 Of widows. 17 Of elders. 23 A precept for Timothy's health. 24 Some men's sins go before unto judgment, and some men's do follow after.

REBUKE not an elder, but entreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honor widows that are widows indeed.[a]

4 But if any widow have children or nephews, let them learn first to show piety* at home, and to requite their parents: for A. D. 65. that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure† is dead while she liveth.[b]

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, and especially for those of his own house,‡[c] he hath denied the faith, and is worse than an infidel.

[a] Ver. 5, 16. * Or, *kindness.* † Or, *delicately.* [b] Rev. 3:1. ‡ Or, *kindred.* [c] Isa. 58:7.

awfully blinds the mind, sears the conscience, and hardens the heart.

6. To point out the errors of popery and the predictions of the Bible concerning it, and to warn the people against its seductive, demoralizing, and ruinous influence, is the duty of all good ministers of the gospel.

8. Godliness is profitable for both worlds; and the man who makes it his great object to do his whole duty, takes the course which is best suited to promote his own highest good.

11. As the declarations of God are all true, and his commands good, those who have confidence in him will labor hard, and if need be suffer much to induce others to believe and obey him; knowing that this is the will of God, and that all who comply with it will be saved.

16. The ability of ministers to do good may, by their own efforts under the blessing of God, be much increased; and it is their duty so to increase it that their progress shall be manifest, and so to devote themselves to their work that they may expect, through grace, to save both themselves and their hearers.

CHAPTER V.

1. *Elder;* an aged Christian man.

3. *Honor widows;* the honor here referred to, as the context shows, was that of a reception to the list of those who were to have public maintenance from the congregation, and were employed in useful Christian labors. *Widows indeed,* worthy of the name of widows.

4. *Children or nephews;* the word translated nephews means descendants, specially grandchildren. If a destitute widow had children or grandchildren who could support her, they were bound to do so, and not let her be a charge on the church.

5. *Desolate;* destitute, and having no relatives to support her. The words "widow indeed, and desolate" describe both her worldly condition and her character as a Christian. If she was not only destitute but truly pious, was more than sixty years old, had been faithful to her husband and her children, hospitable when she had the means, attentive to the wants of poor Christians, and accustomed to relieve the distressed, she might be received into the number who were to be employed and supported by the church. Verse 9.

6. *In pleasure;* in wantonness and luxurious self-indulgence. *Is dead while she liveth;* dead to Christ and his service, and dead in sin, while she lives only for this world's pleasures.

7. *These things;* what he has just said about widows and their relatives. *Give in charge;* command or enjoin.

8. *His own;* his own relatives who are dependent on him, as a destitute mother or grandmother, and especially his wife, children, and such as belong to his own family. *Denied*

A. D. 65. 9 Let not a widow be taken[a] into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works; if she have brought up children, if she have lodged strangers,[a] if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry;

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also and busybodies,[b] speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.[†]

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine.[c]

18 For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn.[d] And, The laborer *is* worthy of his reward.[e]

19 Against an elder receive not an accusation, but before[‡] two or three witnesses.[f]

20 Them that sin rebuke before all,[g] that others also may fear.[h]

21 I charge *thee* before God, and the Lord Jesus Christ,[i] and the

[a] Or, *chosen.* [b] Acts 16:15. [b] 2 Thess. 3:11. [†] Gr. *for their railing.* [c] 1 Thess. 5:12, 13. [d] Deut. 25:4. [e] Luke 10:7. [‡] Or, *under.* [f] Deut. 19:15. [g] Lev. 19:17. [h] Deut. 13:11. [i] 2 Tim. 4:1.

the faith; practically, by disobeying its known requirements. *Worse than an infidel*; in this respect, violating what unbelievers and even heathen inculcate as a duty, and often practise.

11. *The younger widows*; who make application to be employed and supported by the church. *Wanton against Christ*; being unwilling, through their wantonness and love of pleasure, to submit to the rules which he had enjoined.

12. *Having damnation*; being condemned for their inconstancy, in deserting the trust committed to them, and with reference to which they had received support.

13. *They*; these younger widows who are supported by the church under a promise of devoting themselves to her service.

14. *I will—that the younger women marry*; the younger widows of whom he has been speaking. This would be better for them and better for society. *The adversary*; the enemy of religion.

15. *Some*; of those spoken of in verses 11–13. *Turned aside after Satan*; by complying with his temptations and falling into the evils mentioned above.

16. *Have widows*; widowed mothers or grandmothers, or any whom he or she ought to support. *Widows indeed*; who are destitute, are of the required age and character, and have not relatives to support them Verse 3.

17. *Elders*; having the superintendence of the church, some of whom labored as preachers and teachers of the gospel. *Double honor*; special respect, manifested, as the next verse shows, in provision for their wants. As the service of the church would occupy much of their time, especially when they devoted themselves to the work of preaching and teaching, a proportionate provision was to be made for their maintenance.

18. *The scripture saith*; Deut. 25:4; Matt. 10:10; Luke 10:7.

19. *Two or three witnesses*; Deut. 19:15.

20. *Them that sin*; and whose offences are proved.

21. *The elect angels*; the holy angels

elect angels,[a] that thou observe these things without preferring one before another,[b] doing nothing by partiality.

22 Lay hands suddenly on no man,[c] neither be partaker of other men's sins:[d] keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities.[e]

A. D. 65.

24 Some men's sins are open beforehand, going before to judgment;[f] and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

[a] Rev. 12:7-9. [b] Or, *prejudice.* [b] Deut. 1:17. [c] Acts 6:6; 13:3; chap. 4:14; 2 Timothy 1:6. [d] 2 John 11. [e] Psa. 104:15; Proverbs 31:6. [f] Gal. 5:19.

whom God, in accordance with his eternal purpose, has preserved in a state of sinlessness. They are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Heb. 1:14. As such they are present in the assemblies of his church, and witnesses of the transactions there taking place. *These things;* the directions just given. *Without preferring one before another;* literally, without prejudgment, which is manifested in deciding a case beforehand under the influence of prejudice against a man, or prepossession in his favor. *Doing nothing by partiality;* the immediate reference of these words is to the hearing of accusations and the administering of rebukes, ver. 19, 20. That they apply also to the ordaining of men for the service of the church is evident and is implied in what follows.

22. *Lay hands;* in ordination. *Suddenly;* hastily, without due investigation respecting the qualifications of the candidate. *Partaker of other men's sins;* as he would be, if through his negligence or sinful partiality improper men were raised to office in the church.

23. *Drink no longer water;* water merely. *A little wine;* as a medicine, on account of his bodily infirmities.

24. *Going before to judgment;* they precede the man, as it were, to the place of judgment, and witness against him beforehand to his condemnation. *They follow after;* some wicked men's characters are not known at first; it is necessary to take time, make inquiries, and become more acquainted with them.

25. *Likewise;* so is it with good men. There is a great difference in the readiness with which men show their character. *They that are otherwise;* the good works that are otherwise; namely, not manifest beforehand. *Cannot be hid;* they will be revealed in time. Of course it is a duty to be cautious, to avoid haste, and use all proper means to obtain knowledge, in order to judge and act right.

INSTRUCTIONS.

2. Ministers of the gospel should pay special attention to the aged, and treat them with peculiar respect and kindness. They should also, in their needful and proper intercourse with females of their congregations, possess and manifest a delicate sense of propriety, and the utmost purity of feeling, conversation, and conduct.

4. A disposition in children to be kind and attentive to their parents and grandparents, and if need be to support them and keep them from being a public charge, is required by the gospel, and is peculiarly pleasing to God.

8. Professors of religion who are able and yet unwilling to provide comfortably for their own families, for their parents, grandparents, and other relatives who are necessarily dependent on them, act in opposition not only to the revealed will of God, but to the dictates of natural religion, and bring disgrace on the Christian cause.

10. Aged and indigent females, who have been distinguished for devotion to Christ and usefulness to men, and who have no relatives to support them, should be supported by the church of which they are members; and as far as may be rendered comfortable and useful.

14. The admission of young women into institutions where it is expected that they will never be married, thus exposing them to the

A. D. 65.

CHAPTER VI.

1 Of the duty of servants. 3 Not to have fellowship with new-fangled teachers. 6 Godliness is great gain, 10 and love of money the root of all evil. 11 What Timothy is to fly, and what to follow, 17 and whereof to admonish the rich. 20 To keep the purity of true doctrine, and to avoid profane janglings.

LET as many servants as are under the yoke count their own masters worthy of all honor,[a] that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful[*] and beloved, partakers of the benefit. These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words,[b] *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,[c]

4 He is proud,[†] knowing nothing,[d] but doting[‡] about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings[§] of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.[e]

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[a] Eph. 6:5. [*] Or, *believing.* [b] 2 Tim. 1:13. [c] Titus 1:1. [†] Or, *a fool.* [d] 1 Cor. 8:2. [‡] Or, *sick.* [§] Or, *gallings one of another.* [e] 2 Tim. 3:5.

manifold evils of such a condition, is directly opposed to the revealed will of God, and productive of great mischiefs to themselves and the community.

18. It is the will of God that officers of the church, especially ministers who devote their life to the promotion of her interests, should receive not only respect and gratitude, but a just and reasonable compensation for their services: enough at least to provide comfortable support for themselves and their families.

22. In raising men to the sacred office, great care should be taken not to introduce improper persons. All suitable means should be used to ascertain their qualifications, and none be admitted who may not reasonably be expected to be faithful and useful.

CHAPTER VI.

1. *Under the yoke;* the yoke of servitude or bondage. *Count their own masters worthy;* manifest towards them a respectful, kind, forgiving, benevolent, Christian spirit. *That the name of God and his doctrine be not blasphemed;* that the wicked may not be led to speak against the Christian religion.

2. *Believing masters;* Christians. *Not despise them;* not withhold from them the manifestation of a respectful, obedient, Christian spirit, because they are brethren in Christ. *Rather do them service;* promote their interests the more cheerfully. Gal. 6:10. *Faithful;* or, as the margin, believing, as the same word is rendered in the beginning of the verse. *Beloved;* of God. *Partakers of the benefit;* sharers with you in the benefit of the grace of the gospel. But we may better render, sharers [with you] in well-doing, or helpers [with you] in well-doing; that is, well-doing towards each other and all men. From such masters, therefore, servants have a right to expect the same kind, benevolent, forgiving, Christian spirit which is required of themselves. Eph. 6:9. That they will forbear to threaten them with evil, and as they learn what their rights are, will respect them and render to them what is just and equal, Col. 4:1; knowing that this is required of them by their Master in heaven. Matthew 7:12; Luke 6:31.

3. *Teach otherwise;* differently from what Paul had taught as to the duty of Christian servants. *The words of our Lord Jesus Christ;* about the manifestation of a Christian spirit in all relations and conditions. Matt. 5:39; 6:12–15; 18:21–35. *According to godliness;* that which accords with the word of God, and tends to promote his cause.

5. *Supposing that gain is godliness;* rather, that godliness is gain: in other words, that the profession of godliness is a business of worldly

6 But godliness with contentment is great gain.[a]
7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.[b]
8 And having food and raiment, let us be therewith content.[c]
9 But they that will be rich fall into temptation and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.[d]
10 For the love of money is the root of all evil: which while some coveted after, they have erred* from the faith, and pierced themselves through with many sorrows.
11 But thou, O man of God,[f] flee these things; and follow A. D. 65. after righteousness, godliness, faith, love, patience, meekness.
12 Fight the good fight of faith,[g] lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.[h]
13 I give thee charge in the sight of God,[i] who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good confession;[†j]
14 That thou keep *this* commandment without spot, unrebukable,[k] until the appearing of our Lord Jesus Christ:[l]
15 Which in his times he shall show, *who is* the blessed and only

a Prov. 15:16. b Psa. 49:17. c Gen. 28:20. d Prov. 28:20. e Exod. 23:8. * Or, *been seduced.* f Deut. 33:1. g 2 Tim. 4:7. h Heb. 13:23. i ch. 6:21. † Or, *profession.* j John 18:36, 37. k Phil. 2:15. l 1 Thess. 5:23.

gain. Compare the case of Simon the sorcerer, Acts 8:18–24; what is said of the false teachers at Corinth, 2 Cor. 11:20; and of these very "men of corrupt minds." 2 Tim. 3:5, 6.

6. *Godliness—is great gain;* the apostle, by a beautiful turn of thought, shows in what sense the proposition is true that godliness is gain. Not the outward form of godliness, but its inward substance with contentment is great gain—gain not of a worldly, but of a spiritual nature. It has the "promise of the life that now is, and of that which is to come." Chap. 4:8.

7. *For we brought nothing;* a reason why we should have the contentment just spoken of. Riches, if we have them, are but a fleeting possession.

9. *Will be;* are resolved and determined to be rich. Another argument against the love of money, drawn from its hurtful nature. *Fall into temptation;* temptation to be dishonest, or so absorbed with earthly cares as to neglect their souls. *A snare;* one that Satan has set to catch their souls, by leading them to indulge the lusts of the eye, the lusts of the flesh, and the pride of life, till they sink into perdition.

10. *The root of all evil;* it tempts to the commission of all sorts of evil. *Some;* who professed to be Christians. *Erred from the faith;* wandered away from the faith of the gospel; with the accessory idea of their falling into sinful practices.

11. *Flee these things;* the love of money, with all its accompanying temptations and sins; never love money, nor be anxious to be rich.

12. *Fight the good fight of faith;* the Christian life is here, as often elsewhere, compared to a warfare against sin and Satan. Eph. 6:11-17; 2 Tim. 2:3. *Lay hold on eternal life;* as on a prize to be obtained by hard struggling. *Whereunto;* to the gaining of which prize. *Called;* by the grace of God through the gospel. *Hast professed a good profession;* or, confessed a good confession; in the widest sense, including not only his confession of Christ at his baptism and ordination, but also especially in times of persecution. See the following verse.

13. *Witnessed a good confession;* he bore his testimony to the truth concerning his person and mission in the face of death. The same steadfast confession he required of Timothy, and requires of all his followers.

14. *Commandment;* the whole charge contained in this epistle. *Without spot, unrebukable;* the commandment is kept without spot, unrebukable, when it is not marred by an imperfect obedience deserving of censure.

15. *In his times,* in due time; the

A. D. 65. Potentate,[a] the King of kings, and Lord of lords;[b]

16 Who only hath immortality, dwelling in the light which no man can approach unto;[c] whom no man hath seen, nor can see:[d] to whom *be* honor and power everlasting.[e] Amen.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain[*] riches,[f] but in the living God, who giveth us richly all things to enjoy;[g]

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;[†]

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.[h]

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings,[i] and oppositions of science falsely so called:

21 Which some professing, have erred concerning the faith.[j] Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

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a Ch. 1:17. b Rev. 17:14. c Rev. 1:16, 17. d Exod. 33:20. e Jude 25; Rev. 1:6. * Gr. *the uncertainty of.* f Psa. 62:10. g Eccl. 5:18,

19. † Or, *sociable.* h Phil. 3:14. i Titus 1:14. j 2 Tim. 2:18.

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proper time. *He shall show;* God shall make manifest, to whom alone belongs the ordering of the times and seasons. Acts 1:7.

16. *Immortality;* in and of himself; life underived, independent, and eternal.

19. *A good foundation;* for receiving the everlasting reward of grace in heaven. For this is given only to those who have shown their faith in Christ by being rich in good works towards man. Matt. 25:34–45.

20. *That which is committed to thy trust;* the same as the "commandment," verse 14. *Oppositions;* contentions and contradictions springing from *science falsely so called;* that is, spurious knowledge that exists only in name; that empty knowledge which puffeth up. 1 Cor. 8:1. The apostle apparently alludes to those who explained away the vital truths of the gospel under pretence of imparting a deeper knowledge of them.

INSTRUCTIONS.

2. Ministers are bound to teach, that Christians in bondage, when wrongfully treated, whether in accordance with or in opposition to human laws, should possess and manifest the humble, patient, peaceful, forgiving, and obedient spirit of Christ, whether those who hold them in bondage are Christians or heathen; that they may thus show the excellence of Christ's religion, and if possible, lead all to embrace it. Rom. 12:21.

5. The idea that it is always right to pursue the course in which we can make the most money, or possess the greatest influence, even though human laws do not forbid but require it, is a great error. The law of God is above human laws. By it human laws and their authors, those who obey, and those who disobey, are all to be tried, and approved or condemned.

6. Supreme regard to God, grateful obedience to his commands, cheerful submission to his dealings, and contentment with the allotments of his providence, will, through grace, gain all needed good in life, in death, and for ever.

11. One of the most hateful and destructive sins is the supreme love of money, or of that ease, power, and influence which money will procure. A Christian should avoid this sin as he would the snare of the devil or the door of hell.

19. Riches are the gift of God, and call for unceasing gratitude to him. They may be, and when rightly used, will be, the means of great and lasting good. Let rich men, as faithful stewards, from love to God, use their riches in promoting his glory and the benefit of their fellow-men, especially in making known his salvation to all people; and when called to leave the riches of earth, they will have the riches of heaven.

THE SECOND EPISTLE
OF PAUL THE APOSTLE
TO TIMOTHY.

THE second epistle of Paul to Timothy was written from Rome when Paul was a prisoner there, chapter 1:8, 16, 17; 2:9, and expected soon to seal his testimony with his blood, chap. 4:6. In his extremity, when fidelity to him could only be shown at the hazard of life, many of his friends had forsaken him, chap. 1:15; 4:10. He needed the presence and help of Timothy, and wrote urging him to come speedily, and to bring certain articles which he had left at Troas. Feeling that his end was near, he improved the occasion to give Timothy his parting apostolic counsel and encouragement. In its preceptive part the present epistle to Timothy differs strikingly from the first, as also from that to Titus. In them the directions for ordaining officers and managing the affairs of the churches are specific, for he had given them charge of specific fields of labor. Here his exhortations are general, for he is summoning Timothy away from his particular field to give attendance upon himself at Rome. But all three agree remarkably, as well in their general style as in their description of existing errors and false teachers. It is generally thought that Timothy was at Ephesus; and with this supposition agrees the salutation to "the household of Onesiphorus," who was of Ephesus, chap. 4:19 compared with 1:18. But from the words of chap. 4:12, "Tychicus have I sent to Ephesus," some have inferred that Timothy was not in that city, but only somewhere in its vicinity. The present is undoubtedly the last of Paul's epistles in the order of time. As such we cannot but peruse it with solemn awe, as the

closing testimony of one who has himself fought the good fight, finished his course, and kept the faith; and who hero instructs all, especially all preachers of the gospel, how they may do the same.

A. D. 66. CHAPTER I.

1 Paul's love to Timothy, and the unfeigned faith which was in Timothy himself, his mother, and grandmother. 6 He is exhorted to stir up the gift of God which was in him, 8 to be steadfast, and patient in persecution, 13 and to persist in the form and truth of that doctrine which he had learned of him. 15 Phygellus and Hermogenes, and such like, are noted, and Onesiphorus is highly commended.

PAUL, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,[a]

2 To Timothy, *my* dearly beloved son:[b] Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from *my* forefathers with pure conscience,[c] that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee,[d]

a Eph. 3:6. b 1 Tim. 1:2. c Acts 23:1; Heb. 13:18. d chap. 4:9, 21. e 1 Tim. 4:6. f Acts 16:1. g 1 Tim. 4:14. h Rom. 8:15; 1 John 4:18. i Luke 24:49. j Col. 1:24. k Matt. 1:21. l Rom. 8:28, 30.

being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee,[e] which dwelt first in thy grandmother Lois, and thy mother Eunice;[f] and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.[g]

7 For God hath not given us the spirit of fear;[h] but of power,[i] and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;[j]

9 Who hath saved us,[k] and called *us* with a holy calling,[l] not ac-

CHAPTER I.

1. *According to the promise of life;* called to be an apostle according to the promise of life; for the purpose, namely, of furthering the knowledge of it.

2. *Beloved son;* spiritually, Paul having been the means of his conversion.

3. *From my forefathers:* as I have received from them, both by example and precept, the duty of living in all good conscience before God. Acts 23:1.

4. *Thy tears:* when they parted. *Filled with joy;* in meeting him again.

6. *Stir up;* as one does a smouldering fire, that it may burn brighter. This was to be done by the vigorous exercise of *the gift of God* that was in him; the spiritual gifts, namely, that had been imparted to him by the Holy Ghost in connection with the laying on of hands. Compare 1 Tim. 4:14, and 1 Cor. 12, where among spiritual gifts are named "the word of wisdom," "and the word of knowledge." Verse 8.

7. *Fear;* timidity and cowardice, manifested in shrinking from arduous and dangerous services. *Power;* energy and courage in meeting and overcoming difficulties.

8. *The testimony of our Lord* the work of testifying for Christ. *Partaker;* with me and all the faithful. *The afflictions of the gospel:* those which they were called to suffer in preaching it. *According to the power of God;* as manifested in the manner described in the following verse, and which manifestation is to us a pledge that he will always be with us, and support us in our trials

9. *Given us—before the world began;* given us in God's eternal purpose.

cording to our works,[a] but according to his own purpose and grace,[b] which was given us in Christ Jesus before the world began;[c]

10 But is now made manifest by the appearing of our Saviour Jesus Christ,[d] who hath abolished death,[e] and hath brought life and immortality to light through the gospel:[f]

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed;[g] for I know whom I have believed,[*] and am persuaded that he is able to keep that which I have committed unto him against that day.[h]

13 Hold fast the form of sound words,[i] which thou hast heard of me, in faith and love A. D. 66. which is in Christ Jesus.

14 That good thing which was committed unto thee,[j] keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia[k] be turned away from me;[l] of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus;[m] for he oft refreshed me, and was not ashamed of my chain:[n]

17 But, when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day:[o] and in how many things he ministered unto me at Ephesus,[p] thou knowest very well.

a Titus 3:5. b Deut. 7:7, 8; Eph. 1:9, 11. c Eph. 1:4. d 1 Peter 1:20. e 1 Cor. 15:54. f John 5:24-29. g Rom. 1:16. * Or, *trusted*. h 1 Pet. 4:19. i Rom. 6:17; 1 Tim. 6:3; Rev. 2:25. j 1 Tim. 6:20. k Acts 19:10. l chap. 4:10, 16. m ch. 4:19. n Acts 2:-:20. o Matt. 25:34-40. p Heb. 6:10.

10. *Abolished death;* put an end to its dominion over believers, and will finally deliver them for ever from its power. *Brought—to light;* revealed with greater clearness an immortal, glorious life for all believers.

12. *For the which cause;* on account of preaching this gospel. *To keep that;* his soul and all its concerns. *That day;* the day of judgment.

13. *The form of sound words;* the doctrines and duties of the gospel, as preached by Paul.

14. *That good thing;* that good charge or trust, namely, the office of preaching the gospel and presiding over the interests of the church. *By the Holy Ghost;* by his aid.

15. *All they—in Asia;* Asia in the narrower sense, the proconsular province of Asia, of which Ephesus was the capital. The word "all" is to be understood popularly of a general defection, for he immediately mentions one man of Asia who had remained faithful.

16. *Onesiphorus;* a Christian of Asia, chap. 4:19. *Refreshed me;* supplied my wants. *My chain;* by which he was bound to the soldier who kept him. Compare Acts 28:16.

INSTRUCTIONS.

1. The blessings which come upon believers are according to the gracious purpose and promise of God in Jesus Christ.

2. When true religion leads one person to be the means of converting another, it forms between them a most affectionate and lasting bond of union.

3. True religion is in all ages the same. Pious ancestors had the same spirit, and were accepted of God in the same way, with their pious posterity.

6. The faith and love of parents and grandparents will not save their children or grandchildren; they also must exercise faith and love themselves, and be active in discharging their appropriate duties.

8. Those who delight in the company of Christians when they are in prosperity, are in danger of being ashamed of them and of forsaking them when in adversity.

10. The eternal purpose of God to save his people is manifested by the gift of his Son to make atonement, and of the Holy Spirit to renew their hearts and lead them to devote life to his service.

12. The reproaches which haters of God and his cause sometimes cast on his people, and the sufferings

A. D. 66. CHAPTER II.

1 He is exhorted again to constancy and perseverance, and to do the duty of a faithful servant of the Lord in dividing the word aright, and staying profane and vain babblings. 17 Of Hymeneus and Philetus. 19 The foundation of the Lord is sure. 22 He is taught whereof to beware, and what to follow after, and in what sort the servant of the Lord ought to behave himself.

THOU therefore, my son, be strong in the grace that is in Christ Jesus.[a]

2 And the things that thou hast heard of[*] me among many witnesses, the same commit thou to faithful men,[b] who shall be able to teach others also.[c]

3 Thou therefore endure hardness,[d] as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life;[e] that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboreth must be first partaker[†] of the fruits.

7 Consider what I say;[f] and the Lord give thee understanding in all things.[g]

8 Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel:[h]

9 Wherein I suffer trouble, as an evil-doer, *even* unto bonds;[i] but the word of God is not bound.

10 Therefore I endure all things for the elect's sake,[j] that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:[k]

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:[l]

13 If we believe not, *yet* he abideth faithful:[m] he cannot deny himself.[n]

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[a] Josh. 1:7; Eph. 6:10. [*] Or, *by*. [b] 1 Tim. 1:18. [c] Titus 1:9. [d] ch. 4:5. [e] 1 Cor. 9:25, 26. [†] Or, *laboring first, must be partaker*. [f] 1 Tim. 4:15. [g] Prov. 2:6. [h] Rom. 1:3, 4. [i] Eph. 6:20. [j] 2 Cor. 1:6. [k] Rom. 6:8, 8. [l] Matt. 10:33. [m] Rom. 3:3. [n] Num. 23:19.

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thus caused, only increase their confidence in him, and their assurance that, as they are here called to suffer for him, they shall hereafter reign with him.

18. True religion gives a man hearty, steadfast friends, who, in trials when others turn away, will stand by him, sympathize with him, and if possible render him any aid which he needs.

CHAPTER II.

2. *The things that thou hast heard—among many witnesses;* the solemn charge of doctrine and practice committed by the apostle to Timothy in the presence of many witnesses.

3. *Endure hardness;* such hardships as he would meet with in preaching the gospel.

4. *Warreth;* enlists as a soldier. *The affairs of this life;* the various kinds of business which other men pursue. *Please him;* his commander, by devoting himself undividedly to his service. So Timothy must devote himself wholly to Christ in the work of the gospel.

5. *Lawfully;* according to the laws which, in the Grecian games to which the apostle alluded, governed those who sought the prize.

6. *The husbandman;* must first labor, according to the laws which God has established, before he can be partaker of the fruits. So with ministers. Verses 4, 5.

7. *Understanding;* of the instruction which what he had said was suited to convey.

8. *Was raised from the dead;* so that you serve a risen Saviour, able to bestow upon you a glorious reward.

9. *Wherein I suffer trouble;* in the preaching of which gospel. *Is not bound;* opposers cannot prevent its progress.

10. *The elect's sake;* those whom God has chosen to salvation.

11. *If we be dead with him;* with Christ. See notes to Rom. 6:3–11.

12. *Suffer;* suffer with him.

13. *Faithful;* to all his promises and threatenings. *Deny himself;* be untrue to his own character and declarations.

14 Of these things put *them* in remembrance,[a] charging *them* before the Lord that they strive not about words to no profit,[b] *but* to the subverting of the hearers.

15 Study to show thyself approved unto God,[c] a workman that needeth not to be ashamed, rightly dividing the word of truth.[d]

16 But shun profane *and* vain babblings: for they will increase unto more ungodliness.

17 And their word will eat as doth a canker:[e] of whom is Hymenæus and Philetus;

18 Who concerning the truth have erred,[e] saying that the resurrection is past already;[f] and overthrow the faith of some.

19 Nevertheless, the foundation of God standeth sure,[†g] having this seal, The Lord knoweth them that are his.[h] And, Let every one that nameth the name of Christ depart from iniquity.[i]

20 But in a great house there are not only vessels of gold and of silver, but also of wood A. D. 64 and of earth; and some to honor, and some to dishonor.[j]

21 If a man therefore purge himself from these, he shall be a vessel unto honor,[k] sanctified, and meet for the master's use, *and* prepared unto every good work.[l]

22 Flee also youthful lusts:[m] but follow righteousness, faith, charity, peace,[n] with them that call on the Lord out of a pure heart.[o]

23 But foolish and unlearned questions avoid,[p] knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient;[‡l]

25 In meekness instructing those that oppose themselves;[q] if God peradventure will give them repentance to the acknowledging of the truth;[r]

26 And *that* they may recover[‡] themselves out of the snare of the devil,[s] who are taken captive[l] by him at his will.

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a 2 Pet. 1:13. b Titus 3:9, 10. c 2 Pet. 1:10. d Matt. 13:52. * Or, *gangrene*. e 1 Tim. 6:21. f 1 Cor. 15:12. † Or, *steady*. g Prov. 10:25. h Nah. 1:7; John 10:14, 27. i Psalm 97:10.

j Rom. 9:21. k Jer. 15:19. l Ch. 3:17. m Eccl. 11:9, 10. n Heb. 12:14. o 1 Cor. 1:2. p Ver. 16. ‡ Or, *forbearing*. q Gal. 6:1. r Acts 8:22; Tit. 1:1. ‡ Gr. *awake*. s 1 Tim. 3:7. § Gr. *alive*.

14. *Subverting of the hearers;* turning them away from the truth.

15. *Dividing the word of truth;* communicating to each the portion suited to his wants.

16. *They will increase;* or they, that is, the men who are given to these babblings, will proceed to more ungodliness. Compare chap. 3:13.

17. *Their word;* their pernicious teachings. *Will eat as doth a canker;* will eat into the spiritual body as a mortifying sore spreads through the natural body. The words describe both the malignant nature and the contagious character of false teachings.

18. *That the resurrection is past already;* perhaps they explained the doctrine of the resurrection figuratively of the regeneration of men's souls by the grace of the gospel.

19. *The foundation;* Jesus Christ on whom are built the church of God and the hopes of his people. Isa. 28:16; 1 Cor. 3:10-15; Eph. 2:19-22. *This seal;* this double inscription written upon it. *Knoweth—his;* and will keep them from the seductions of the wicked. This gives one mark of the true believer. *Depart from iniquity;* this gives the other mark. All who are on "the foundation of God" exhibit both these marks.

20. *A great house;* which here represents the visible church of God. *Vessels of gold and of silver—of wood and of earth;* a figurative way of saying that in Christ's visible church there will be found the precious and the vile. Compare the parables of the tares in the field, Matt. 13:24-30, 36-43, and of the net cast into the sea, verses 47-50.

21. *Purge himself from these;* these vessels of dishonor, by avoiding them and their defilement.

26. *The snare of the devil;* set to ruin them, by inducing them to embrace error.

INSTRUCTIONS.

2. Ability and disposition to teach

A. D. 66.

CHAPTER III.

1 He advertiseth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.

THIS know also, that in the last days perilous times shall come.[a]

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents,[b] unthankful, unholy,

3 Without natural affection, truce-breakers, false accusers,[c] incontinent, fierce, despisers of those that are good,

4 Traitors,[d] heady, high-minded,[d] lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof:[e] from such turn away.

6 For of this sort are they which creep into houses,[f] and lead captive silly women laden with sins, led away with divers lusts;

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses,[g] so do these also resist the truth: men of corrupt minds,[h] reprobate[i] concerning the faith.

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a 1 Tim. 4:1; 2 Pet. 3:3; 1 John 2:18; Jude 1:, 18. b Romans 1:29-31. c Or, *makebates*. d 2 Pet. 2:10, etc. d Phil. 3:19. e Titus 1:16.

f Titus 1:11. g Exod. 7:11. h 1 Tim. 6:5. i Or, *of no judgment*.

the truths of the gospel from love to God and to men, are essential qualifications in ministers of Christ; and none who do not possess them, should be introduced into the sacred office.

7. Consideration and divine teaching are both needful in order to a right understanding of truth and duty. All should therefore exercise the one and seek the other. In so doing, they will find that there is no inconsistency between human agency and human dependence—that both are true and operate in delightful harmony together.

13. The words *can* and *cannot*, like many other words in the Bible, are used in different senses; and if we would understand them correctly, we must consider the subject about which they are spoken, and the connection in which they stand.

22. Men must not only believe on Christ, but live pure and holy lives, in order to be saved.

25. Instruction is a great means of leading men to repentance; but while it is their duty without delay to repent, they are so wicked that without the grace of God they never will do it. Repentance when exercised is therefore the gift of God.

26. Temptations to embrace error are snares of the devil in order to ruin men. From such snares all who have been caught are bound, by believing and obeying the truth, to recover themselves.

CHAPTER III.

1. *In the last days;* see note to 1 Tim. 4:1.

3. *Truce-breakers;* faithless men, who break treaties and refuse to fulfil their engagements. *Incontinent;* not restraining their fleshly lusts.

4. *Heady;* rash, reckless. *High-minded;* puffed up with a high opinion of themselves.

5. *Having a form of godliness;* having only its external form. These words mark the men whose character the apostle has drawn in such dark colors, as only outwardly members of the church of Christ. *Denying the power;* showing by their lives that they have not the spirit of true religion, and have not experienced its renewing and sanctifying power. *Turn away;* do not associate with or acknowledge them as Christians, and do nothing to countenance their errors.

6. *This sort;* of false teachers. *Creep into houses;* go slyly into families. *Lead captive;* get the confidence, and thus control the conscience and the purse of weak and wicked women.

7. *Ever learning;* from their false teachers what they would have them believe and do. *Never able;* under such teachers, to know the truths of the gospel. Compare Matt. 15:14.

8. *Jannes and Jambres;* traditional

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 But thou hast fully known[a] my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch,[a] at Iconium,[b] at Lystra; what persecutions I endured: but out of *them* all the Lord delivered me.[c]

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.[d]

14 But continue thou in A. D. 66. the things which thou hast learned and hast been assured of,[a] knowing of whom thou hast learned *them;*

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.[f]

16 All scripture *is* given by inspiration of God,[g] and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness:[h]

17 That the man of God may be perfect,[i] thoroughly furnished[i] unto all good works.

[a] Or, *been a diligent follower of.* [a] Acts 13:45, 50. [b] Acts 14:5, 6, 19. [c] Psa. 34:19. [d] 2 Thess. 2:11. [e] ch. 1:13. [f] John 5:39. [g] 2 Pet. 1:21. [h] Rom. 15:4. [i] Psa. 119:9–100. [i] Or, *perfected.*

names of two of the Egyptian magicians. *Withstood Moses:* Exodus 7:11. *These;* these corrupt teachers. *Resist the truth;* by pretending to be Christ's, and yet opposing his truth.

9. *No further;* in their propagation of error and wickedness, than God shall suffer them. *As theirs also was;* the folly of Jannes and Jambres, who pretended to work miracles when they did not.

11. *Antioch—Iconium—Lystra;* Acts 13:14, 45, 50; 14:2, 5, 19.

14. *Continue thou;* to believe, preach, and practise the truths learned from the Scriptures and from the preaching of Paul.

15. *Holy Scriptures;* of the Old Testament.

16. *Inspiration of God;* God directed the men who wrote it what to write, and how to write it, that as a rule of faith and practice for men it might be perfect. *For doctrine;* the communication of instruction. *For reproof;* to show men their sins. *For correction;* to reclaim them. *For instruction;* in what is right, and the presentation of the highest and best motives to induce men to do it.

17. *The man of God;* especially the religious teacher. *Perfect, thoroughly furnished;* prepared and furnished on all sides. *Unto all good works;* pertaining to him as a teacher. These include his life as well as his labors.

INSTRUCTIONS.

5. The great apostasy from the faith and practice of the gospel which has been and still is witnessed in the world, and which is manifested by its leaders exalting themselves as ecclesiastical and civil rulers, loving and amassing large sums of money, inducing men and women to stifle natural affection, to break away from and not to enter into family connections, falsely accusing men of heresy and putting them to death for reading and obeying the Bible, living in luxury and sinful pleasures, and at the same time abounding in forms and ceremonies of religion and bitterly opposing its spirit—was clearly foretold in the Bible. This is evidence that the Bible was given by the inspiration of God; and thus the wickedness of the wicked is an illustration of his truth. Rom. 3:7.

6. Inducing weak and silly women to repose such confidence in their spiritual guide as to reveal to him their secret feelings and conduct, and answer his polluted and polluting questions, is one of the most effectual ways of making them his captives, and leading them unhesitatingly into the most abominable transgressions.

9. In opposing what is good and in promoting what is evil, men will proceed no further than God shall suffer them; and when he sees best,

A. D. 66. CHAPTER IV.

1 He exhorteth him to do his duty with all care and diligence, 6 certifieth him of the nearness of his death, 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for, 14 warneth him to beware of Alexander the smith, 16 informeth him what had befallen him at his first answering, 19 and soon after he concludeth.

I CHARGE *thee* therefore before God, and the Lord Jesus Christ,[a] who shall judge the quick and the dead at his appearing and his kingdom;[b]

2 Preach the word; be instant in season, out of season; reprove, rebuke,[c] exhort with all long-suffering and doctrine.[d]

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.[e]

5 But watch thou in all things,[f] endure afflictions, do the work of an evangelist, make full proof of[*] thy ministry.[g]

6 For I am now ready to be of-

[a] 1 Tim. 5:21; 6:13. [b] Acts 10:42; Rev. 20:12, 13. [c] 1 Tim. 5:20; Titus 1:13; 2:15. [d] 1 Tim. 4:13. [e] 1 Tim. 1:4. [f] ch. 2:3. [*] Or, *fulfil.* [g] 1 Tim. 4:12, 15.

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he will make their folly and wickedness manifest to all.

13. Men who knowingly seduce others into sin become more and more wicked, and in deceiving others they often deceive themselves, to their own destruction.

15. All who have the Bible may, and if they rightly treat it will, become wise to salvation; and if they do not, it will be their own fault.

16. As all Scripture is given by inspiration of God, and like its author is perfect, and as it tends to make perfect all who believe and obey it, it should with the least possible delay be put into the hands of all people.

17. As the Lord said to dead matter, "Let there be light," and there was light, Gen. 1:3; Psa. 33:6; Heb. 1:2; so he speaks in Scripture to dark, dead souls, and they become light in the Lord. He who breathed into man the breath of life, and made him a living soul, breathed into Scripture a life-giving power. Hence it is called quick or life-giving and powerful, Heb. 4:12, converting the soul. "The words that I speak unto you, they are spirit, and they are life." John 6:63. Hence too the reason why the man of sin, whose domain is like the valley of dry bones in Ezekiel's vision, Ezek. 37:1-10, is opposed to giving Scripture free course among his people. If he should, it would cause a shaking among those bones, clothe them with sinews and flesh, and the Spirit whose breath it is would breathe into them spiritual life, and they would stand up for God an exceeding great army. Thus would God consume popery with the spirit of his mouth, and destroy it with the brightness of his coming. 2 Thess. 2:8.

CHAPTER IV.

1. *Quick;* living. *Appearing;* in glory to judge the world. *Kingdom;* which shall then be fully consummated.

2. *In season;* at regular times of public worship. *Out of season;* at occasional seasons, when it can be done to advantage.

3. *Sound doctrine;* such as is revealed in the word of God, and adapted to promote the spiritual good of men. *Teachers;* who will not condemn their favorite sins. *Itching ears;* wishing for new teachers and new doctrines; and multiplying those who will amuse and flatter them.

4. *Turn away—from the truth:* because it condemns them. *Fables;* mystical speculations and frivolous stories.

5. *Watch;* be sober, earnest, and vigilant, as the original word implies. *Evangelist;* a minister of Christ, who went from place to place preaching the gospel, gathering churches, and assisting in establishing the institutions of Christianity. *Make full proof of thy ministry;* or, as in the margin, fulfil thy ministry; discharge its duties faithfully and thoroughly.

6. *Offered;* poured out as a drink-offering. My blood is about to be poured out for my attachment to Christ.

fered, and the time of my departure is at hand.[a]

7 I have fought a good fight,[b] I have finished *my* course,[c] I have kept the faith:[d]

8 Henceforth there is laid up for me a crown of righteousness,[e] which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.[f]

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world,[g] and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.[h]

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:[i]

15 Of whom be thou ware also; for he hath greatly withstood our words.[k]

16 At my first answer no man stood with me, but all *men* forsook me:[l] *I pray God* that it may not be laid to their charge.[m]

17 Notwithstanding the Lord stood with me, and strengthened me;[n] that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.[o]

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom:[p] to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

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a Phil. 1:23; 2 Peter 1:14. b 1 Tim. 6:12. c Acts 20:24. d Proverbs 23:23; Rev. 3:10. e 1 Cor. 9:25; 1 Pet. 5:4; Rev. 2:10. f 1 Cor. 2:9. g 1 John 2:15. h Titus 3:12. i Psalm 28:4. * Or, *preachings*. j chap. 1:15. k Acts 7:60. l Matt. 10:19; Acts 23:11. m Psalm 32:21. n Psa. 121:7.

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7. *A good fight;* more literally, the good fight; that, namely, prescribed to me by my Lord. The word in the original is one used of the Grecian games. Compare 1 Cor. 9:26; 1 Tim. 6:12. *Finished my course;* the Christian race appointed to me. This is another allusion to the Grecian games. Compare Phil. 3:12–14.

10. *Having loved;* this life and its enjoyments so much that he left Rome to avoid the danger of losing them.

11. *Luke;* the writer of the gospel. *Mark;* Acts 12:25; 13:5; 15:37; Col. 4:10.

13. *The parchments;* skins prepared, on which the more costly of the ancient books were written. Whether these were the writings of the apostle, or the writings of others, or merely materials for writing, is not known.

16. *My first answer;* his first hearing, probably during his present imprisonment, before the Roman emperor or a court commissioned by him. The word *first* implies a subsequent hearing which he had already had or expected soon to have.

17. *Out of the mouth of the lion;* according to some, literally, by being saved from death by wild beasts. According to others, the words are figuratively spoken of the Roman emperor Nero.

18. *From every evil work;* not from persecution even to death, for this the apostle expected; but from receiving any spiritual injury through the evil works of his enemies. God would keep his faith steadfast amid all his trials, and grant him a perfect and everlasting victory over them.

19. *The household of Onesiphorus;* see note to chap. 1:16.

INSTRUCTIONS.

5. While ministers of Christ have opportunity they should be most diligently and conscientiously employed in preaching the gospel, as they do not know how soon their opportunities will cease.

8. To the faithful minister, the close is the most joyful period of

A. D. 66. 20 Erastus abode at Corinth: but Trophimus have I left at Miletum* sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero† the second time.

* *Miletus*: Acts 20:15, 17.

† Gr. *Cæsar Nero*, or *the emperor Nero*.

life. Evils, natural and moral, are behind, and all before is blessedness and glory.

15. Ministers of the gospel are bound to be wise as well as harmless; to foresee evils and avoid them. Although they are not to be afraid of men, they are to beware of them; and so to act as not needlessly to put themselves in their power.

18. Should godly ministers or private Christians in the hour of death be absent from earthly friends, they will not be alone. That Friend who loves them, and can do for them infinitely more than all others, will be with them; and when flesh and heart fail, he will be the strength of their heart, and their portion for ever. Psa. 73:26.

THE

EPISTLE OF PAUL THE APOSTLE TO TITUS.

FROM the notices of Titus which we find in the epistles of Paul we learn that he was of gentile origin, Gal. 2:3, and was, like Timothy, an attendant upon the apostle, employed under his direction in the ministry of the word. He was with Paul at the assembly of apostles and elders in Jerusalem, Acts 15:1, etc., compared with Gal. 2:3; was sent by Paul to Corinth to attend to the collection in the Corinthian church for the poor at Jerusalem, and also to ascertain the state of things there, 2 Cor. chs. 8, 9; 12:18; and is mentioned in 2 Tim. 4:10, as having gone to Dalmatia. Of the founding of the churches in Crete, a large island of the Mediterranean south of the Ægean sea, we have no information. From the present epistle we learn that Paul had been there with Titus—to found new churches, or to strengthen and enlarge those already existing—and had been compelled, from reasons unknown to us, to leave before completing his intended arrangements. The epistle seems to have been written after his first imprisonment, in near connection with those to Timothy, that is, upon the supposition that both of these were written after his first imprisonment. See the introduction to the first epistle to Timothy. The place from which he wrote is unknown. In chap. 3:12, he says, "Be diligent to come unto Nicopolis, for I have determined there to winter." This he would hardly have said, had he been then in Nicopolis, but rather, *here* to winter. There was a Nicopolis in Epirus, and another on the boundary between Thrace and Macedonia. Which of the two is here intended is a matter about which learned men are not agreed.

A. D. 65.

CHAPTER I.

1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 The mouths of evil teachers to be stopped; 12 and what manner of men they be.

PAUL, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;[a]

2 In[*] hope of eternal life, which God, that cannot lie,[b] promised before the world began;[c]

3 But hath in due times manifested his word through preaching,[d] which is committed unto me according to the commandment of God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting,[†e] and ordain elders in every city, as I had appointed thee:[f]

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;[g]

8 But a lover of hospitality, a lover of good men,[‡] sober, just, holy, temperate;

9 Holding fast the faithful word as he hath been taught,[§i] that he may be able by sound doctrine both to exhort and to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers,[j] especially they of the circumcision:

11 Whose mouths must be stopped; who subvert whole houses,[k] teaching things which they ought not, for filthy lucre's sake.

12 One of themselves,[l] *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply,[m] that they may be sound in the faith;

14 Not giving heed to Jewish fables,[n] and commandments of men that turn from the truth.

15 Unto the pure all things *are* pure:[o] but unto them that are

[a] 1 Tim. 6:3; 2 Tim. 2:25. [*] Or, *For*. [b] 1 Sam. 15:29; Heb. 6:18. [c] Matt. 25:34. [d] Romans 16:14, 15; 2 Tim. 1:10. [e] 1 Tim. 1:1, 2. [†] Or, *left undone*. [f] 1 Cor. 11:34. [g] Acts 14:23; 2 Tim. 2:2. [‡] 1 Tim. 3:2, etc. [§] Or, *things*. [i] Or, *in teaching*. [j] 2 Thess. 2:15. [j] Jas. 1:26. [k] Matt. 23:14. [l] Acts 17:28. [m] 2 Tim. 4:2. [n] 1 Tim. 1:4. [o] Rom. 14:14, 20.

CHAPTER I.

1. *According to;* in order that God's elect might believe and acknowledge the truth which is according to godliness.

2. *Promised;* in his eternal purpose.

3. *His word;* which is the revelation of this eternal life. *Through preaching, which is committed unto me;* that is, through the ministry of preaching wherewith I am entrusted. These words are added to show how the revelation of eternal life contained in his word is to be promulgated.

5. *Set in order;* complete arrangements which Paul had begun for the establishment of churches and the promotion of religion throughout the island.

6. *Faithful children;* trained up in the nurture and admonition of the Lord, and not guilty of disobedience to their parents or openly immoral.

7–9. *A bishop must be blameless;* 1 Tim. 3:2–7.

10. *The circumcision;* Jews.

11. *Whose mouths must be stopped;* not by inquisitions or physical force, but by sound argument and conclusive reasoning—by the power of truth. *Subvert;* turn aside from the faith and practice of the gospel. *For filthy lucre's sake;* for base gain.

12. *A prophet of their own;* Epimenides, one of their poets. *Evil beasts;* ferocious and malignant. *Slow bellies;* slothful gluttons.

15. *Unto the pure all things are pure: but unto them that are defiled—is noth-*

defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God;[a] but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.[*]

CHAPTER II.

1 Directions given unto Titus both for his doctrine and life. 9 Of the duty of servants, and in general of all Christians.

BUT speak thou the things which become sound doctrine:

2 That the aged men be sober,[†] grave, temperate, sound in faith, in charity, in patience.[b]

3 The aged women likewise, that *they be* in behavior as becometh holiness,[‡] not false accusers,[§] not given to much wine, teachers of good things;

4 That they may teach the young women to be sober,[‖] to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.[c]

6 Young men likewise exhort to be sober-minded.[¶]

7 In all things showing thyself a pattern of good works:[d] in doctrine *showing* uncorruptness, gravity, sincerity,

8 Sound speech,[**] that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

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[a] 2 Tim. 3:5, 7. [*] Or, *void of judgment.* [†] Or, *vigilant.* [b] Prov. 1:31. [‡] Or, *holy women.*

[§] Or, *makebates.* [‖] Or, *wise.* [c] 1 Tim. 5:14. [¶] Or, *discreet.* [d] 1 Thn. 4:12. [e] 1 Tim. 6:3.

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ing pure; there is an allusion here to the stress laid by the false teachers on Jewish distinctions of clean and unclean meats, washing of hands, and other ceremonial purifications, while they took no pains to keep their hearts and lives clean from the defilement of sin. The apostle exposes their error by laying down a general principle applicable to all the relations of life. The pure are those whose hearts and lives are controlled by the holy principles of love, faith, and obedience towards God. To them all God's creatures are pure, and they need fear no defilement from them while they use them with thanksgiving in accordance with his word. Rom. 14:14–20; 1 Tim. 4:4, 5. All their daily labors, moreover, secular as well as religious, are pure, being all performed in the spirit of love towards God and man. The impure are those whose hearts and lives are under the control of selfish and base passions. To them nothing is pure; for their mind and conscience being defiled, every outward work that proceeds from them is unclean also.

16. *In works they deny him;* they show that they have no such knowledge. Their words and works disagree. *Unto every good work reprobate;* rejected as men given over to iniquity, from whom no good work is to be expected.

INSTRUCTIONS.

3. God sometimes converts men who have been distinguished for their opposition to him, and makes them eminently successful preachers of the gospel.

5. Over every congregation there should be a settled pastor, to preach the gospel, administer the ordinances of the New Testament, baptism and the Lord's supper, and set before the people an example of habitual and consistent piety.

9. A blameless character, soundness in the faith, and ability to maintain and defend it, are essential requisites in ministers of the gospel; and without these none should be introduced into the sacred office.

15. Those who love and practise what is good are constantly growing better, and those who love and practise evil are constantly growing worse.

16. Not the professions but the practices of men are the index of their true character.

CHAPTER II.

3. *False accusers;* given to slander.

5. *Not blasphemed;* that the gospel be not reproached on account of the inconsistency of its professors.

A. D. 65. 9 *Exhort* servants to be obedient unto their own masters,[a] *and* to please *them* well in all *things;* not answering again;*

10 Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.[b]

11 For the grace of God that bringeth salvation hath appeared to all men,†[c]

12 Teaching us that, denying ungodliness and worldly lusts,[d] we should live soberly, righteously, and godly, in this present world;[e]

13 Looking for that blessed hope,[f] and the glorious appearing of the great God and our Saviour Jesus Christ;[g]

14 Who gave himself for us,[h] that he might redeem us from all iniquity,[i] and purify unto himself a peculiar people,[j] zealous of good works.[k]

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.[l]

CHAPTER III.

1 Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. He is willed also to reject obstinate heretics; 12, which done, he appointeth him both time and place wherein he should come unto him, and so concludeth.

PUT them in mind to be subject to principalities and powers,[m] to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, showing all meekness unto all men.[n]

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a Eph. 6:5, etc. * Or, *gainsaying.* b Matt. 5:16. † Or, *that bringeth salvation to all men, hath appeared.* c Rom. 5:15. d Rom. 8:13; 1 Peter 2:11. e Luke 1:75. f 2 Peter 3:12.

g Rev. 1:7. h Eph. 5:2. i Psa. 130:8. j Deut. 7:6; Heb. 9:14; 1 Peter 2:9. k Eph. 2:10. l 1 Tim. 4:12. m Rom. 13:1. n Eph. 4:2.

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9. *In all things;* where they can do it and at the same time please God. *Not answering again;* not contradicting or finding fault with their masters.

10. *Purloining;* taking what is not theirs.

11. *That bringeth salvation hath appeared to all men;* or, as the margin, the grace of God that bringeth salvation to all men, hath appeared. By the grace of God, in the gospel salvation is provided for and offered to all men, and it gives actual salvation to all who receive it in faith. Rom. 1:16.

13. *The glorious appearing;* at his second coming in glory to judge the world.

15. *These things;* the duties he had mentioned, verses 1–14. *Let no man despise thee;* conduct in such a manner as to command the respect of all.

INSTRUCTIONS.

5. The gospel inculcates upon all professing Christians the duties appropriate to their age, sex, and condition; and requires the performance of them, for the purpose of honoring God and preventing the reproach which they will otherwise bring upon his cause.

8. One of the most convincing proofs of the truth and excellence of the Christian religion is a consistently pious and beneficent life; and every friend of God should strive so to conduct, that no one can justly say any evil of him.

10. Servants who conscientiously discharge their appropriate duties from regard to God, are a great ornament to the Christian religion, and do much to recommend it. They should therefore search the Scriptures, hear the gospel, and enjoy the means of grace, that their minds may be enlightened, their hearts purified, and all their powers employed most profitably to themselves and their fellow-men.

14. Our Saviour Jesus Christ, who gave himself a ransom for us, and will be our final Judge, is the great God. As such all should regard him, and ever be governed by his revealed will.

15. Supreme love to Christ, manifested in acts of good will to men, cannot be despised, but must be respected even by the wicked. Though they may hate and oppose it, their conscience condemns them, and thus forewarns them of their final doom.

CHAPTER III.

2. *Speak evil of no man;* falsely or unnecessarily.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.[a]

4 But after that the kindness and love[*] of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done,[b] but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly[†] through Jesus Christ our Saviour;

7 That being justified by his grace,[c] we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.[d] These things are good and profitable unto men.

9 But avoid foolish questions,[e] and genealogies, and contentions, and strivings about A. D. 67. the law; for they are unprofitable and vain.

10 A man that is a heretic, after the first and second admonition, reject;[f]

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works[‡] for necessary uses,[g] that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

[a] 1 Cor. 6:11; 1 Pet. 4:3. [*] Or, *pity.* [b] Eph. 2:4, 8, 9. [†] Or, *richly.* [c] Rom. 3:24. [d] ver. 1, 14. [e] 2 Tim. 2:23. [f] Matt. 18:17. [‡] Or, *profess honest trades.* [g] ver. 8.

3. *We ourselves also;* as well as the unbelieving world without us now lying in wickedness. From the regenerating and renewing grace of God, which had elevated believers from a life of inward uncleanness and outward vice to one of holiness and righteousness, he draws an argument for consistency in a godly life.

4. *Appeared;* in the gift of his Son, the preaching of the gospel, and the operations of the Spirit.

9. *Genealogies;* see note to 1 Tim. 1:4.

10. *A heretic;* in New Testament usage, sectarist, attaching himself to a factious party that rejected sound doctrine and a godly life. *The first and second admonition;* Matt. 18:15–17; Rom. 16:17, 18.

11. *Subverted;* turned from the right way. *Sinneth;* by embracing the side of error and sin. *Condemned of himself;* by his own conduct and conscience.

12. *Nicopolis;* see the introductory remarks to this epistle.

13. *Nothing be wanting;* needful for their journey.

14. *Ours;* those of our side, those who profess godliness. *Maintain good works;* live godly lives, and habitually and diligently pursue some useful business. *For necessary uses;* that they may have the means of honorably maintaining themselves and helping others, thus being *not unfruitful* in their lives. John 15:16; Eph. 4:28; Phil. 4:17; Col. 1:10.

INSTRUCTIONS.

2. True religion makes good subjects, quiet citizens, peaceful neighbors, and renders men meek, patient, and forgiving in all the relations of life.

3. When not restrained by divine grace, men naturally run into all kinds of vicious, hateful excesses; and nothing but the Holy Spirit will prevent their growing worse and worse for ever.

8. To the gracious operations of the Holy Spirit Christians are indebted for the difference between them and the most heinous sinners. This they should feel, and should show their gratitude in doing good as they have opportunity, by precept, example, and every proper method, to all their fellow-men.

10. Kind, watchful, and efficient discipline should ever be maintained in Christian churches. Efforts, not by pains and penalties, but by sound argument and kind persuasion, should first be made to reclaim offenders. If all is unavailing, Christians should separate themselves from them, and thus bear open testimony against their transgressions; but they should never feel unkindly towards them, or seek to injure them. Persecutions, prisons, inquisitions, fires, and tortures are measures instigated by the devil and pursued by his adherents, not by the friends of Jesus Christ.

THE

EPISTLE OF PAUL THE APOSTLE

TO PHILEMON.

THIS epistle was sent from Rome to Colosse by Onesimus at the same time with the epistle to the Colossians, of which Tychicus was the bearer, Col. 4:9. It is addressed to Philemon, a distinguished Christian at Colosse. The epistle itself plainly indicates its object. It is a plea for Onesimus, the servant of Philemon, who had left him, and apparently defrauded him, ver. 18. As a model of Christian courtesy and delicacy it has been the admiration of all ages.

4 Paul rejoiceth to hear of the faith and love of Philemon, 9 whom he dealeth to forgive his servant Onesimus, and lovingly to receive him again.

PAUL, a prisoner of Jesus Christ,[a] and Timothy *our* brother, unto Philemon our dearly beloved, and fellow-laborer,[b]

2 And to *our* beloved Apphia, and Archippus our fellow-soldier,[c] and to the church in thy house.[d]

3 Grace to you, and peace, A. D. 64. from God our Father and the Lord Jesus Christ.[e]

4 I thank my God, making mention of thee always in my prayers,[f]

5 Hearing of thy love and faith which thou hast toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual[g] by the acknowledging of every good

[a] Eph. 3:1. [b] Phil. 2:25. [c] Col. 4:17. [d] Rom. 16:5. [e] Eph. 1:2. [f] Eph. 1:16. [g] Jas. 2:14, 17.

PHILEMON.

1. *Fellow-laborer;* in spreading the gospel.

2. *Apphia;* a Christian woman at Colosse, perhaps the wife of Philemon. *Archippus;* a minister of the gospel in that city. Col. 4:17. *The church in thy house;* worshipping in thy house.

6. *That the communication of thy faith;* by some, these words are connected immediately with the preceding verse, thus: Hearing of thy love and faith, etc., love and faith which look to this end, that the communication of thy faith may be effectual, etc. But we may, perhaps, better connect them with verse 4. Making mention of thee always in my prayers—that the communication of thy faith may become effectual, etc. Taking the word "communication" in the sense of fellowship, as the original word is often elsewhere rendered, the meaning of this difficult verse may be thus given: *That the communication of thy faith;* with the saints, in other words, the fellowship with the saints in the faith of the gospel, *may become effectual;* may not be inoperative, but active and fruitful *by the acknowledging;* or, more literally, in the acknowledg

A. D. 61. thing which is in you in Christ Jesus.[a]

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee,[b] brother.

8 Wherefore though I might be much bold in Christ to enjoin thee that which is convenient,[c]

9 Yet for love's sake I rather beseech *thee*, being such a one as Paul the aged, and now also a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus,[d] whom I have begotten in my bonds:[e]

11 Which in time past was to thee unprofitable, but now profitable to thee and to me:[f]

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:[g]

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.[h]

15 For perhaps he therefore departed for a season,[i] that thou shouldest receive him for ever;

16 Not now as a servant, but above a servant, a brother beloved,[j] specially to me, but how much more unto thee, both in the flesh,[k] and in the Lord?

17 If thou count me therefore a partner,[l] receive him as myself.

[a] Phil. 1:9-11; 4:8; 2 Pet. 1:5-8. [b] 2 Cor. 7:13; 2 Tim. 1:16. [c] 1 Thess. 2:6. [d] Col. 4:9. [e] 1 Cor. 4:15. [f] 1 Pet. 2:16. [g] 1 Cor. 16:17; Phil. 2:30. [h] 2 Cor. 9:7. [i] Gen. 45:5-8. [j] Matt. 23:8; 1 Tim. 6:2. [k] Col. 3:22. [l] 2 Cor. 8:23.

ing, that is, in the way of the ever-increasing knowledge and acknowledgment by thee and the saints that are in fellowship with thee, *of every good thing which is in you;* or, according to another reading, in us; that is, of every good thing that is wrought by God in us, or bestowed upon us, through his gospel; all which is to be *in Christ Jesus;* or, more literally, unto Christ Jesus; that is, to his glory and the furtherance of his cause.

7. *Thy love;* towards Christ and his people. *Bowels;* hearts.

8. *I might;* he might, as an inspired apostle, command Philemon to do *that which is convenient;* that is, becoming; the thing, namely, which he was about to state, and which it was the duty of Philemon to do.

9. *For love's sake;* their mutual love to Christ and his cause, and to one another. *I rather beseech;* Paul chose to take this course rather than to command Philemon to do as he desired, and as God required him to do.

10. *My son;* for whom he felt the affection of a spiritual father. *Onesimus;* who had been a servant to Philemon, but had left him and gone to Rome. *Whom I have begotten;* whom Paul, while a prisoner at Rome, had been the means of converting.

11. *Unprofitable;* when he was a servant to Philemon. The name Onesimus means profitable. *Now;* since he had become a Christian.

12. *Receive him;* as one on whom is placed the heart of Paul, the aged and imprisoned sufferer for Christ. *Mine own bowels;* either the child of mine own bowels in a spiritual sense, Gen. 15:4, etc, or one dear to me as my own heart.

13. *I would have retained;* that he might render to me, in my imprisonment, the assistance which you, were you present, would gladly bestow.

14. *Would I do nothing;* nothing to retain Onesimus without Philemon's consent. *That thy benefit;* bestowed upon me; in other words, that the good which Onesimus might do him should be with the free choice of Philemon.

15. *Departed for a season;* from Philemon. *Receive him for ever;* as a disciple of Christ, one whom he was to love, and with whom he would hold sweet communion to eternity.

16. *Not now;* no longer to be viewed or treated as a servant, but as a brother in Christ, united to Him by faith and beloved for His sake. *In the flesh, and in the Lord;* in his relations for this life and for the life to come.

17. *A partner;* a partaker with Philemon of the gracious rights, privileges, and blessings of the sal-

18 If he hath wronged thee, or oweth *thee* aught, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.[a]

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.[b]

22 But withal prepare me A. D. 64. also a lodging: for I trust that through your prayers I shall be given unto you.[c]

23 There salute thee Epaphras,[d] my fellow-prisoner in Christ Jesus;

24 Marcus,[e] Aristarchus,[f] Demas,[g] Lucas,[h] my fellow-laborers.

25 The grace of our Lord Jesus Christ *be* with your spirit.[i] Amen.

¶ Written from Rome to Philemon, by Onesimus a servant.

a Ver. 7. b 2 Cor. 7:16. c 2 Cor. 1:11; Phil. 2:24. d Col. 1:7. e Acts 12:12, 25. f Acts 19:29; Col. 4:10. g Col. 4:14. h 2 Tim. 4:11. i 2 Tim. 4:22.

vation which Christ died to purchase. *As myself;* with great kindness and affection, rejoicing to do to Onesimus as, under a change of circumstances, he ought to wish Paul or Onesimus to do to him.

18. *Oweth thee;* if Onesimus had in any way become indebted to Philemon, *put that on mine account;* charge the debt to me. I hereby pledge myself to repay it.

19. *Thou owest—me—thine own self;* Philemon was indebted to Paul, as the instrument of his conversion and salvation.

20. *Brother;* not merely because they were both men of one common human family, but because they were both united to Christ. *Refresh my bowels;* give me great joy.

21. *In thy obedience;* to the directions which Paul had given him. Though he chose to put them in the form of requests, they were such as the religion which Philemon professed required him to obey. *Knowing that thou wilt;* do more and better for Onesimus than Paul requested.

22. *A lodging;* to receive him as a guest after his release from confinement at Rome. *I shall be given unto you;* he believed that in answer to prayer he should be permitted again to visit Philemon, and the brethren at Colosse.

23. *My fellow-prisoner;* imprisoned with him for his attachment to Christ and labors in his cause.

25 *The grace of—Christ;* 2 Tim. 4:22.

INSTRUCTIONS.

3. True religion leads those who are under its influence to be kind and courteous; and to desire for others, especially for their friends, the richest spiritual blessings.

7. The manifestation of real goodness in the habitual practice of good works, gives great joy to all benevolent beholders; and that love to Christ which leads men to supply the wants of his people will be rewarded by him as if the acts of kindness were done to himself.

9. Those who know the duty of others, and have from God a right to command them to do it, will often, if wise and good, choose to request, and sometimes to entreat and even beseech, rather than to command; because this course will accomplish the object as surely and more kindly and usefully than the other.

10. In the days of Paul, when a servant left his master and went to a distant place, it was the duty of Christians to whom he went, diligently to instruct him in the Christian religion, and if possible lead him to embrace the Saviour. This duty Paul performed, and for its effects he and Onesimus will bless God for ever.

12. If a servant who has left a Christian master and gone to a distant place, has himself become a Christian, and wishes to return, it is right for other Christians to assist him by requesting his former master to receive him in a Christian manner as he would receive one of them, especially when they know that he will do what they ask of him. Verses 17, 21.

THE

EPISTLE OF PAUL THE APOSTLE

TO THE HEBREWS.

To each of the thirteen preceding epistles the name of Paul is prefixed. The epistle to the Hebrews is without a name. The unanimous belief of the Eastern church, where we must suppose that it was first received and whence the knowledge of it must have been spread abroad, ascribed it to Paul as its author; though some, as Origen, accounted for its peculiar diction by the supposition that Paul furnished the thoughts, while they were reduced to form by the pen of another. In the Western church its Pauline authorship was not uniformly received till the fourth century, when here too the opinion of the Eastern church was adopted. This uniformity of eastern belief, which must have had for its starting point the Hebrews to whom the epistle was sent, cannot be accounted for except on the supposition that it did originally come to them under the certain sanction of Paul's name and authority, whether dictated by him to an amanuensis, as were most of his epistles, or written under his direction by some inspired man who, like the apostle, was full of faith and the Holy Ghost, and was thoroughly conversant with his views on the subjects treated of in the epistle. Further than this we need not go in our inquiries. That this epistle was written for the instruction of Jewish Christians all admit. The salutations and personal notices at the end seem to imply that it was not originally addressed to the Hebrews generally, but to some particular community of Hebrew Christians, which is most naturally to be sought

in Palestine, or some one of the adjacent cities, where the Jews greatly abounded. This supposition is favored by the firmness with which the eastern churches from the beginning maintained the authority and Pauline origin of this epistle. Its argumentative part is mainly occupied with an exhibition of the superiority of the Christian over the Mosaic dispensation considered on the side of its divine Mediator and High-priest. In no other book of the New Testament is the priestly office of our Lord exhibited with such fulness and rich variety of illustration, always with reference to the Levitical priesthood, which was its divinely appointed type. This was especially needful to fortify the Hebrew Christians, who had been educated and who lived under the constant impression of the splendid Mosaic ritual with its magnificent temple, against the danger of being turned from the simplicity of the gospel to reliance on the "carnal ordinances" of Judaism, which would have been a virtual apostasy from Christ. To the argumentative part are appended, entirely after the manner of the apostle Paul, exhortations to constancy in the Christian profession drawn from the awful doom which awaits apostates, from the examples of faith which ancient worthies have furnished, and especially from the example of Christ himself and from the glorious heavenly fellowship to which his gospel introduces us. To these are added some admonitions of a more special character. Thus the present epistle performs an office in the general system of revelation, which is supplied by no other book of the Old or New Testament, contributing, in accordance with the wise providence of God, its share to the perfection of that whole scripture which is "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The subscription says, "Written to the Hebrews from Italy, by Timothy." That it was written from Italy may be inferred from chap. 13:24. That Timothy was not the bearer is certain from the preceding verse, in which the writer promises conditionally to come at a future time with Timothy

A. D. 64. CHAPTER I.

1 Christ in these last times comiug to us from the Father, 4 is preferred above the angels, both in person and office.

GOD, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,[a]

2 Hath in these last days spoken unto us by *his* Son,[b] whom he hath appointed heir of all things,[c] by whom also he made the worlds;[d]

3 Who being the brightness of *his* glory,[e] and the express image of his person, and upholding all things by the word of his power when he had by himself purged our sins,[f] sat down on the right hand of the Majesty on high;[g]

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee?[h] And again, I will be to him a Father, and he shall be to me a Son?[i]

a Num. 12:6, 8. b Deut. 18:15. c Psa. 2:8. d John 1:3. e John 1:14; Col. 1:15-17. f ch. 7:27; 9:12-14. g Psalm 110:1; Eph. 1:20, 21. h Psa. 2:7. i 2 Sam. 7:14.

CHAPTER I.

The train of thought in this opening chapter of the epistle is the following: God, who in past ages has given various partial revelations, has now made a full revelation of himself through his Son, who is the brightness of his glory, the maker and upholder of all things, and exalted above all the angels, as in name, so also in nature and office.

1. *At sundry times;* or, in sundry parts. This marks the incompleteness of the past revelations. *In divers manners;* as by dreams, visions, voices from heaven, etc. All these are contrasted with the perfect manner of the present revelation, through God manifest in the flesh.

2. *Heir of all things;* Christ is the only begotten Son of God, in the high and incommunicable sense of possessing equality with the Father in nature. See introductory note to John, chap. 5. By virtue of this his sonship, God has made him heir of all that he possesses, that is, of the universe, and constituted him the sovereign Lord and Ruler of all things. Matt. 28:18; John 16:15; 17:10; Acts 2:36; 10:36; Rev. 17:14; 19:16. *The worlds;* the created universe, verse 10; John 1:3; 1 Cor. 8:6; Eph. 3:9; Col. 1:16, 17.

3. *The brightness of his glory;* in him the glory of the Father shines forth, so that in and through him the Father's glory is seen. John 1:14; 14:9; 2 Cor. 4:6. *The express image of his person;* he in whom the very being of God is represented to us, as far as we are able to apprehend it. The Greek word rendered person, means rather substance, reality of being, as opposed to mere appearance. Compare Matt. 11:27; John 1:18; Col. 1:15. *Upholding all things;* sustaining the universe in being. Col. 1:17. *By the word of his power;* the word of his creative power. The same almighty word of his which called things into being, now sustains them. Compare Gen. 1:3, etc.; Psa. 33:9; 148:5. *By himself;* by the sacrifice of himself. *Purged our sins;* made expiation for them, thus opening the way for our forgiveness and purification. Rom. 8:3; 2 Cor. 5:21; Gal. 3:13; Eph. 1:7; 1 Peter 2:24; 1 John 1:7; Rev. 1:5. *Sat down on the right hand:* Psalm 110:1; Mark 16:16; Acts 7:55.

4. *Better;* in dignity and office. *By inheritance obtained;* obtained as his just right. See note to verse 2. *A more excellent name;* that of the Son of God. Angels and men are called sons of God; but Christ alone is "the Son of God" in a high and peculiar sense, because, as Son, he has the same nature with the Father.

5. *Thou art my Son;* see the following note on the quotation from 2 Sam. 7:14. *This day have I begotten thee;* some understand these words of Christ's eternal sonship, supposing that with God, to whom time is nothing, "this day" may include eternity. But they are more commonly taken in a declarative sense of the manifestation which the Father made of Christ's sonship by his resurrection and glorification. So the apostle Paul seems to use them,

6 And again, when he bringeth in* the first-begotten into the world, he saith, And let all the angels of God worship him.[a]

7 And of† the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.[b]

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness‡ *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.[c]

10 And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands.

11 They shall perish, but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.[d]

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?[e]

14 Are they not all ministering spirits,[f] sent forth to minister for them who shall be heirs of salvation?[g]

* Or, *when he bringeth again.* † Gr. *unto.* ‡ Gr. *righteous*, or *straightness.*

a Psalm 97:7. b Psa. 104:4. c Psa. 45:6, 7. d Psa. 102:25. e Psa. 110:1. f Psa. 103:21. Dan. 7:10. g Gen. 19:15, 16; Psa. 34:7; Rom. 8:17.

A. D. 61.

Acts 13:33. Compare Romans 1:4; Col. 1:18. *I will be to him a Father, and he shall be to me a Son;* 2 Sam. 7:14, compared with Psa. 89:26, 27. This promise was made not to Solomon as an individual, but to David's whole royal line, at the head of which, after David, Solomon stood, and which led to and terminated in Christ. Luke 1:32, 33. God took David's house into the relation of sonship to himself, in the sense of making his seed heirs to his throne by an inalienable title. Psa. 89:28, 29, 33–37. The lower sonship of David and Solomon, moreover, foreshadowed the higher sonship of Christ, in whom alone the promise here, and in Psa. 2:7, is perfectly fulfilled.

6. *Bringeth in the first-begotten into the world;* by his incarnation and the events that followed it, thus establishing in and through him "the kingdom of heaven" among men. It is of this kingdom that the ninety-seventh Psalm, from which the apostle immediately proceeds to quote, speaks. It describes, by anticipation, the coming of God as king to destroy the wicked and save his people, verses 3–6. His reign is one in which "the multitude of isles," the whole gentile world, is called upon to rejoice, verse 1. The ancient Jews rightly understood the psalm of the Messiah, in whom alone it is fulfilled, and whose kingdom it describes in its whole extent to the end of time. *Let all the angels of God worship him;* quoted according to the Greek version from Psalm 97:7, where the word "gods" in the original Hebrew means the heavenly hosts.

7. *And of the angels he saith:* Psa. 104:4. God indicates the nature and office of angels by calling them *spirits* and *a flame of fire.* The quotation, as usual in this epistle, is made from the Greek version of the Seventy. See note to Psa. 104:4.

8. *Thy throne, O God, is for ever and ever;* taken from Psa. 45:6, 7, where the Messiah appears in the character of the husband of the church. See the introductory note to the psalm.

9. *Above thy fellows:* in power and office; for God has made him "King of kings, and Lord of lords." Rev. 17:14; 19:16; exalting him not only above all human kings, but above all heavenly principalities and powers. Eph. 1:21; Phil. 2:9, 10; Col. 1:18.

10. *Thou, Lord, in the beginning;* taken from Psa. 102:25–27, another psalm which prays for the coming of God in glory to build up Zion, verse 16, and which, like Psalm 97, has its true fulfilment in Christ, who is God manifested in the flesh.

13. *Sit on my right hand:* Psa. 110:1. The Saviour interprets these words of himself. Matt. 22:41–45.

14. *Ministering spirits;* Gen. 19:1–23; Psa. 34:7; 103:21; Dan. 6:22; 7:10.

A. D. 64. **CHAPTER II.**

1 We ought to be obedient to Christ Jesus, 5 and that because he vouchsafed to take our nature upon him, 14 as it was necessary.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should let *them* slip.[a]

2 For if the word spoken by angels was stedfast,[a] and every transgression and disobedience received a just recompense of reward;[b]

3 How shall we escape, if we neglect so great salvation;[c] which at the first began to be spoken by the Lord,[d] and was confirmed unto us by them that heard *him;*

4 God also bearing *them* witness,[e] both with signs and wonders, and with divers miracles, and gifts[†] of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?[f]

7 Thou madest him a little lower than[‡] the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.[g]

9 But we see Jesus, who was

[a] Or, *run out as leaking vessels.* [a] Acts 7:53. [b] Num. 15:31. [c] chap. 4:1, 11. [d] Mark 1:14. [e] Acts 14:3. [†] Or, *distributions.* [f] Psa. 8:4, etc. [‡] Or, *a little while inferior to.* [g] 1 Cor. 15:25.

INSTRUCTIONS.

2. As the Scriptures are communications from God, we should receive them as such, diligently study, heartily believe, and faithfully obey them.

3. As Jesus Christ made the atonement, it is perfect and sufficient for all men, should be preached to all, and accepted by all; and is a sure foundation of eternal life to all who believe on him.

6. As Christ in his deepest humiliation received the worship of angels as well as of men, and as he is now receiving it in glory, it is certain that he is God; and that in paying him divine honors they and we are not breaking, but obeying the command, Worship the Lord thy God, and him only shalt thou serve. Matt. 4:10; Rev. 5:8-14.

12. As Christ made, sustains, and governs all things, and will remain unchangeable for ever, it is safe to trust in him, and to commit all our interests to his care and disposal.

11. Christians are highly honored and greatly blessed; their attendants are more exalted than those of any earthly kings, and they are themselves to be kings and priests unto God, and to reign with him for ever and ever. Romans 5:17; 2 Tim. 2:12; Rev. 5:9, 10; 22:5.

CHAPTER II.

1. *Therefore;* on account of the dignity and glory of him who speaks. *We have heard;* from Christ and those commissioned to speak in his name. *Let them slip;* forget or neglect them, and lose the benefit.

2. *Spoken by angels;* that is, by the ministration of angels. Acts 7:38, 53; Gal. 3:19. *Was steadfast;* firm, settled, established, and could not be violated with impunity.

5. *The world to come;* or, the coming age. This was a common expression with the Jewish Rabbins to indicate the expected reign of the Messiah, which is the Christian dispensation in its whole course to the end of time and the final Judgment.

6. *One in a certain place;* Psalm 8:4-9.

8. *For in that he put all in subjection under him, he left nothing—not put under him;* as much as to say, The psalmist explicitly declares that all things are put under man. *We see not yet all things put under him;* that is, under man, apart from Christ.

9. *But we see Jesus—crowned with glory and honor;* as much as to say, The words of the psalmist have their complete fulfilment only in "the man Christ Jesus," in whose person

made a little lower than the angels for* the suffering of death,[a] crowned with glory and honor; [b] that he by the grace of God should taste death for every man.[c]

10 For it became him,[d] for whom *are* all things, and by whom *are* all things,[e] in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.[f]

11 For both he that sanctifieth and they who are sanctified *are* all of one:[g] for which cause he is not ashamed to call them brethren,

12 Saying, I will declare A. D. 64. thy name unto my brethren; in the midst of the church will I sing praise unto thee.[h]

13 And again, I will put my trust in him.[i] And again, Behold, I and the children which God hath given me.[j]

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same;[k] that through death he might destroy him that had the power of death,[l] that is, the devil;

15 And deliver them who through

* Or, *by.* a Phil. 2:8, 9. b Acts 2:33. c John 3:16. d Luke 24:26, 46. e Rom. 11:36. f Isa. 55:4; Luke 13:32; ch. 5:8, 9. g John 17:21.

b Psa. 22:22. i Psa. 18:2; Isa. 12:2. j Isa. 8:18; John 17:6-12. k John 1:14. l 1 Cor. 15:54.

human nature is exalted to universal dominion and crowned with glory and honor, after he has been *made a little lower than the angels;* in the nature which he took upon him for the purpose of suffering death to atone for sin.

10. *It became him;* it was suitable that God, in saving sinners, should effect it through the suffering and death of his Son, who thus became the Author of complete, eternal salvation to all who trust in him. *Perfect through sufferings;* perfect in his character as Mediator and Redeemer. It was through the suffering of death for the salvation of men that he was to be exalted to the mediatorial throne and have all things put under his feet. Compare Phil. 2:5-11, which may serve as a divine commentary on the present verse.

11. *He that sanctifieth;* Christ. *They who are sanctified;* Christians. *All of one;* either simply of one nature, or of one Father, as partakers of the same nature received from God. The latter view is favored by the words "many sons," immediately preceding.

12. *Saying;* in Psa. 22:22, a psalm of which Christ is the subject.

13. *I will put my trust in him;* 2 Sam. 22:3, where David in his conflict and victory is regarded as the type of Christ. Some suppose the quotation to be from Isa. 8:17, where, in the Greek version of the Seventy, the same words occur. The argument is, that trust in God is an attribute of men. Christ, by exercising it, makes himself one with men. *Behold, I and the children which God hath given me;* taken from Isa. 8:18. Some understand the words of Isaiah as spoken directly and exclusively of the Messiah. But they may be more naturally understood of the prophet himself, who was, by God's appointment, a type or symbol of Christ in his prophetical office, as David was in his kingly office. As such, the prophet and his children were "for signs and for wonders in Israel from the Lord of hosts, who dwelleth in mount Zion," as he immediately adds. In Christ then, the great antitype, the words have their perfect fulfilment. By the expression, "I and the children which God hath given me," he declares that he has a common nature with them, which is the point to be proved.

14. *The children;* in allusion to the words just quoted: "Behold, I and the children which God hath given me." *Through death—destroy;* for it was through death that Jesus conquered and spoiled the prince of death. John 12:31. *Him that had the power of death—the devil;* by the agency of the devil sin was introduced into the world, and death through sin. Rom. 5:12. Over all that are out of Christ he reigns, in and through death, as a cruel tyrant and tormentor. But Christ, by redeeming men from sin and death, takes them out of the power of Satan.

15. *Through fear of death—subject to*

A. D. 64. fear of death were all their lifetime subject to bondage.[a]

16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.*

17 Wherefore in all things it behooved him to be made like unto *his* brethren, that he might be a merciful and faithful High-priest in things *pertaining* to God, to make reconciliation for the sins of the people.[b]

18 For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.

a Luke 1:74. * Or, *he taketh not hold of angels, but of the seed of Abraham he taketh hold.*

bondage; the sting of death is sin and its penalty. It is this that makes it so terrible to men. From this sting Christ delivers all who trust in him, making the death of the body to them the gateway to eternal life.

16. *Took not on him the nature of angels;* or, as the margin, taketh not hold of angels, for the purpose of saving them; and so in the following clause. The way in which he takes hold of the seed of Abraham is by the assumption of their nature, that he may in and through it redeem them. The seed of Abraham includes all who are Abraham's children in a spiritual sense, by the possession of his faith. Rom. 4:11; Gal. 3:7, 16.

17. *It behooved him;* it was proper for him. *His brethren;* of the human race. *To make reconciliation for the sins;* more exactly, to make propitiation for the sins, which was the office of the Jewish high-priest. But he did it typically, by the blood of bulls and goats; Christ does it efficaciously, by his own blood. Chap. 9:12.

18. *He is able;* having endured sufferings and temptations, he is fitted to sympathize with and deliver others who endure them.

INSTRUCTIONS.

1. The character of the Saviour should secure for his instructions the most earnest attention. This all ought to give, from regard not only to him, but to their own benefit.

3. The neglect of Christ's salvation is ruinous to the soul.

CHAPTER III.

1 Christ is more worthy than Moses; 7 therefore if we believe not in him, we shall be more worthy punishment than hard-hearted Israel.

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High-priest of our profession, Christ Jesus;[c]

2 Who was faithful to him that appointed† him, as also Moses *was faithful* in all his house.[d]

3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath

b chap. 4:15, 16. c chap. 4:14. † Gr. *made.* d Num. 12:7.

15. Those who believe in Christ need not fear death, for it will put an end to all their sorrows, and introduce them to endless joys.

18. Jesus Christ being both God and man, perfectly understands and rightly regards the claims of God and the character and interests of men, and is thus prepared to bring glory to God in the highest, and manifest most effectively good will to men.

CHAPTER III.

1. *Wherefore;* on account of the character and work of Christ as exhibited in the previous chapter. *Heavenly calling;* by which God called and inclined them to prepare for heaven.

2. *Him that appointed him;* God the Father, who appointed his Son to be the author and introducer of the Christian dispensation. *Faithful in all his house;* in all God's house, the Jewish economy, with the household of God's covenant people contained in it. The reference is to Num. 12:7, where God says, "My servant Moses—is faithful in all my house."

3. *This man;* Christ, as the builder of God's house under the Christian economy. *Hath builded the house;* or, prepared the house, for the words include not only the building of the house itself, but also the ordering of the household belonging to it. *Hath more honor than the house;* than the structure itself, or any of the household pertaining to it; consequently, more honor than Moses

builded the house hath more honor than the house.[a]

4 For every house is builded by some *man;* but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house,[b] as a servant,[c] for a testimony of those things which were to be spoken after;[d]

6 But Christ as a son over his own house;[e] whose house are we,[f] if we hold fast the confidence and the rejoicing of the hope firm unto the end.[g]

7 Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw A. D. 64. my works forty years.

10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter[h] into my rest.[i]

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief,[j] in departing from the living God.[j]

13 But exhort one another daily,[k] while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;[l]

15 While it is said, To-day if ye

[a] Zech. 6:12, 13. [b] Num. 12:7. [c] Josh. 1:2. [d] Deut. 18:15-19. [e] Psa. 2:7, 12. [f] 1 Pet. 2:5. [g] Matt. 10:22; chap. 10:38, 39. [h] Gr. *If they shall enter.* [i] Psa. 95:7. [j] Mark 7:21-23. [k] Jer. 2:13. [l] ch. 10:24. [l] ver. 6.

who was not the builder of the house in which he served, but himself constituted a part of it, that is, of its household.

4. *Every house is builded by some man;* or, by some one; added to unfold still further the contrast between the house and its builder *But he that built all things is God;* that is, but God is he that built all things. These words are added to refer the house, of which Christ is the builder and owner, to God as its ultimate author: as much as to say, Christ is indeed the builder and Lord of the Christian dispensation with its household of faith; but he has built it as the Son under the appointment of the Father, from whom all things originally proceed. Compare, for the same idea, chap. 1:2, "By whom also he made the worlds."

5. *Faithful in all his house;* in all God's house. See note to verse 2. *As a servant;* and therefore a part of the house itself. See note to verse 3. *For a testimony of those things which were to be spoken after;* or, more exactly, for a testimony of the things that should be spoken, the word "after" not belonging to the original. The meaning is, that he, as God's faithful servant, might testify to the people the things that should be spoken through him to them.

6. *As a son;* he was faithful over the household or spiritual family of which he was the rightful owner. *Whose house are we;* to which family we—Christians—belong. *The confidence;* in the sense of boldness or assurance, such as a well-grounded faith in Christ gives. *The rejoicing of the hope;* or, the glorying of the hope; that glorying in Christ and his salvation which the hope of our future inheritance in heaven gives.

7. *Wherefore;* since we are the household of Christ, who is so much greater than Moses. *The Holy Ghost saith;* Psa. 95:7-10. *To-day if ye will hear his voice;* the command of God is always to-day; for he always demands present obedience.

11. *So I sware in my wrath;* Num. 14:23. *My rest;* the rest of Canaan, so called in Deut. 12:9, 10, and which is a type of the rest of heaven.

13. *Exhort one another;* to be steadfast in the belief and practice of the gospel.

14. *Partakers of Christ;* united to him by faith, and entitled to his favor, and the enjoyment of the rest provided by him for his people.

15. *Harden not your hearts;* by refusing to hearken to Christ. *In the provocation;* when the Israelites provoked God. Num. 14:2-11.

A. D. 64. will hear his voice, harden not your hearts, as in the provocation.[a]

16 For some, when they had heard, did provoke:[b] howbeit, not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcasses fell in the wilderness?[c]

18 And to whom sware he that they should not enter into his rest,[d] but to them that believed not?

19 So we see that they could not enter in because of unbelief.[e]

[a] Ver. 7. [b] Num. 14:2, etc. [c] Num. 26:64, 65; Jude 5. [d] Deut. 1:34, 35. [e] chap. 4:6.

16. *Did provoke;* displease God by disobedience.

17. *Whose carcasses fell;* Numbers 26:64, 65.

18. *Sware he;* Num. 14:12–37.

19. *Could not enter in;* to the rest of Canaan, typifying the rest of heaven.

INSTRUCTIONS.

1. Habitual contemplation of the character, work, teaching, example, death, resurrection, intercession, government, and glory of Christ, is a powerful means of increasing the holiness of his people, and securing their perseverance in his service.

3. The greatest and best of men are as much inferior to Christ as the thing made is inferior to him who made it.

4. Christ made all things, John 1:3; Col. 1:16, 17; Heb. 1:10, 11, 12; therefore Christ is God, John 1:1; Rom. 9:15; 1 Tim. 3:16; Heb. 1:8; 1 John 5:20.

11. Perseverance in faith and obedience is essential to a well-grounded hope of salvation; and should any cease to believe and obey Christ, they would harden their hearts, grieve the Holy Ghost, and be in danger of destruction.

15. Great watchfulness is needful to the people of God, and the diligent use of appropriate means, in order to secure their perseverance in holiness and to prevent their final apostasy and ruin.

19. The great and destructive sin which cuts off the hope of heaven

CHAPTER IV.

Tempted like as

1 The rest of Christians is still.
12 The power of God's word. 14 Boldly high-priest Jesus the Son of God, suitable Infirmities, but not sin, 16 we must still may go boldly to the throne of grace.

LET us therefore fear,[f] lest, a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached[*] did not profit them, not being mixed with faith in[†] them that heard *it*.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they

[f] chap. 12:15. [*] Gr. *of hearing.* [†] Or, *because they were not united by faith to.*

and makes perdition certain, is unbelief.

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The course of argument in this chapter, to verse 11, is as follows: There is a rest promised to us, which we should be careful not to lose by our unbelief and disobedience, after the example of the ancient Israelites in the wilderness. This cannot be the rest upon which God entered after he had finished the works of creation, nor the rest which Joshua gave to Israel in Canaan, since long after both of these the Holy Ghost still speaks of a rest which he warns us, as he did the covenant people in David's day, not to lose.

1. *His rest;* God's rest provided for his people. *Should seem to come short of it;* regarded by some as simply a softened way of saying, Should come short of it. Others render, Should appear—that is, at the last day—to have come short of it.

2. *The gospel;* good news of a future rest. *Unto them;* the Israelites in the wilderness. *The word preached;* the offer to them of a future rest. *Did not profit them;* because they did not, by believing God, comply with its instructions.

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builded the house hath more honor than the house.[a]

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6 But Christ as a son over his own house;[e] whose house are we,[f] if we hold fast the confidence and the rejoicing of the hope firm unto the end.[g]

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8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw A. D. 64. my works forty years.

10 Wherefore I was grieved with that generation, and said, They do always err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter[*] into my rest.[h]

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief,[i] in departing from the living God.[j]

13 But exhort one another daily,[k] while it is called To-day; lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;[l]

15 While it is said, To-day if ye

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who was not the builder of the house in which he served, but himself constituted a part of it, that is, of its household.

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CHAPTER IV.

1 The rest of Christians is attained by faith. 12 The power of God's word. 14 By our high-priest Jesus the Son of God, subject to infirmities, but not sin, 16 we must and may go boldly to the throne of grace.

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19. The great and destructive sin which cuts off the hope of heaven and makes perdition certain, is unbelief.

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3. *Do enter into rest;* literally, into the rest; that, namely, which the Holy Ghost, through David, warns us not to lose. There is a rest promised to believers now as really as there was to believers in the days of

shall enter into my rest:[a] although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.[b]

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it[*] was first preached entered not in because of unbelief:[c]

7 Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it A. D. 6 is said, To-day if ye will hear his voice, harden not your hearts.[d]

8 For if Jesus[†] had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest[‡] to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labor therefore to enter into that rest,[e] lest any man fall after the same example of unbelief.[§]

[a] Psa. 95:11. [b] Gen. 2:2. [*] Or, *the gospel.* [c] chap. 3:19. [d] Psa. 95:7. [†] That is, *Joshua.* [‡] Or, *keeping of a sabbath.* [e] 2 Pet. 1:10. [§] Or, *disobedience.*

Moses; and true Christians have a foretaste of it. It is a spiritual, holy rest like the rest of God on the Sabbath after he had finished the work of creation; and of which the right keeping of the Sabbath is to believers an emblem. *As he said;* Psa. 95:11. *If they shall enter;* a Hebrew form of expression, the same as in chap. 3:11, meaning they shall not enter. See also verse 5. *Although the works were finished;* as the Holy Ghost, by the mouth of David, said this nearly three thousand years after God on the Sabbath rested from his work of creation, it is plain that this was not the rest referred to.

4. *In a certain place;* Gen. 2:1-3, showing that there is a rest upon which God entered when he had finished the works of creation.

5. *And in this place again;* showing that God has still another rest into which he invites us to enter.

6, 7. *Seeing therefore—harden not your hearts;* some connect verse 6 immediately with verse 11, making the intervening verses a parenthesis. But the passage is plainer if taken without any parenthesis, thus: "Seeing therefore"—as has been shown by the preceding argument—"it remaineth"—long after God has entered upon his rest of the Sabbath—"that some must enter therein;" in other words, that it is a rest yet reserved for some, namely, for all those who accept it as it is offered; "and [seeing] they to whom it was first preached"—namely, the Israelites in the wilderness—"entered not in because of unbelief again, he limiteth a certain day"—that is, he therefore again sets a certain day—"saying in David, To-day"—saying by the mouth of David, To-day; thus showing that to-day an offer is made to men of God's rest—"after so long a time"—so long a time after the rest of Canaan had been entered upon—"as it is said"—rather, as it has been said before, in the quotation already made from Psa. 95:7—"To-day if ye will hear his voice, harden not your hearts." Of course, when David spoke of a time when men by believing might obtain rest, it was not the rest of Canaan, for that they had, verse 8; nor was it the rest of the Sabbath, for "that they had" verses 3, 4; but it was the rest of which these were emblems, the glorious, eternal rest of heaven.

8. *Jesus;* Joshua; Jesus being the same in Greek as Joshua in Hebrew meaning Saviour. *Afterward;* in the days of David. *Another day;* a time when the rest spoken of could by believing, be obtained.

9. *Therefore;* as the certain conclusion from the above mentioned facts, the rest spoken of by God is one which is spiritual and future, the keeping of an eternal Sabbath, a holy, blessed rest in heaven.

10. *His rest;* in heaven. *Hath ceased;* from his work on earth. *As God;* ceased from his work of creation on the first Sabbath.

11. *Therefore;* as there is such a glorious, heavenly rest, and many through unbelief have lost it, let us

A. D. 64. 12 For the word of God *is* quick and powerful,[a] and sharper than any two-edged sword,[b] piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.[c]

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.[d]

14 Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God,[e] let us hold fast *our* profession.[f]

15 For we have not a high-priest which cannot be touched with the feeling of our infirmities;[g] but

[a] Isa. 49:2. [b] Rev. 1:16. [c] Psa. 139:2; Jer. 17:10; Rev. 2:23. [d] Prov. 15:11. [e] ch. 9:12, 24. [f] ch. 10:23. [g] Hos. 11:8. [h] 1 Pet. 2:22.

give all diligence by faith and obedience to secure it, lest through unbelief we also lose it.

12. *The word of God;* all his declarations, whether of law or grace, whether of promise or threatening. God, who is its author, imparts to it his own divine energy. It lays open every heart, and detects all hypocrisy and unbelief. *Quick:* living, and powerful in its effects. John 6:63; 2 Cor. 10:4. *Two-edged sword;* Eph. 6:17, Rev. 1:16; 19:15. *Discerner of the thoughts;* lays open the secrets of the heart, and shows a man to himself. Rom. 7:7. Our faith, therefore, must be hearty, active, and persevering, or we shall fail of obtaining the promised rest.

13. *In his sight:* the sight of God the author of this word.

14. *Profession;* of faith in Christ.

16. *The throne of grace;* God on his gracious throne dispensing mercy to sinners.

INSTRUCTIONS.

9. The rest promised to the faithful and obedient in the Old Testament, was not merely a temporary rest on the Sabbath, or in Canaan, but a spiritual, eternal rest in heaven; of which the rest of the Sabbath and the rest of Canaan were emblems.

10. God's method of salvation was not designed, and is not adapted to

was in all points tempted like as *we are, yet* without sin.[h]

16 Let us therefore come boldly unto the throne of grace,[i] that we may obtain mercy, and find grace to help in time of need.

CHAPTER V.

1 The authority and honor of our Saviour's priesthood. 11 Negligence in the knowledge thereof is reproved.

FOR every high-priest taken from among men is ordained for men in things *pertaining* to God,[j] that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on* the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.[k]

[i] 1 John 3:5. [i] Eph. 3:12; ch. 10:19-22. [j] ch. 8:3. * Or, *reasonably bear with.* [k] ch. 7:28.

encourage idleness, but great and persevering diligence in the discharge of duty.

13. In order to be saved, men must be Christians in reality as well as in appearance. God sees men as they are, and will treat them according to their works.

16. In God is help for men; and it is their duty to come unto him in the name of Christ, that for his sake they may receive it.

CHAPTER V.

Having several times spoken of Christ as our High-priest, chap. 2:17; 3:1; 4:14, 15; he now proceeds to unfold at large the idea of his priesthood, chap. 5:1 to 10:18, introducing, however, a digression, chap. 5:11 to 6:19, by way of warning and exhortation. He begins by considering the qualifications and office of the earthly high-priest. He must be taken from among his brethren, that he may be able to sympathize with them, being himself a sharer of their infirmities; and he must be called of God. His office, moreover, is to offer gifts and sacrifices for sins. With this earthly priesthood the higher priesthood of Christ is then compared.

1. *For men;* for the benefit of men in their spiritual concerns.

shall enter into my rest:[a] although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.[b]

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it* was first preached entered not in because of unbelief:[c]

7 Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it A. D. 64. is said, To-day if ye will hear his voice, harden not your hearts.[d]

8 For if Jesus† had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a rest‡ to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labor therefore to enter into that rest,[e] lest any man fall after the same example of unbelief.[f]

[a] Psa. 95:11. [b] Gen. 2:2. * Or, *the gospel.* [c] chap. 3:19. [d] Psa. 95:7. † That is, *Joshua.* ‡ Or, *keeping of a sabbath.* [e] 2 Pet. 1:10. [f] Or, *disobedience.*

Moses; and true Christians have a foretaste of it. It is a spiritual, holy rest, like the rest of God on the Sabbath after he had finished the work of creation; and of which the right keeping of the Sabbath is to believers an emblem. *As he said;* Psa. 95:11. *If they shall enter;* a Hebrew form of expression, the same as in chap. 3:11, meaning, they shall not enter. See also verse 5. *Although the works were finished;* as the Holy Ghost, by the mouth of David, said this nearly three thousand years after God on the Sabbath rested from his work of creation, it is plain that this was not the rest referred to.

4. *In a certain place;* Gen. 2:1–3, showing that there is a rest upon which God entered when he had finished the works of creation.

5. *And in this place again;* showing that God has still another rest into which he invites us to enter.

6, 7. *Seeing therefore—harden not your hearts;* some connect verse 6 immediately with verse 11, making the intervening verses a parenthesis. But the passage is plainer if taken without any parenthesis, thus: "Seeing therefore"—as has been shown by the preceding argument—"it remaineth"—long after God has entered upon his rest of the Sabbath—"that some must enter therein;" in other words, that it is a rest yet reserved for some, namely, for all those who accept it as it is offered; "and [seeing] they to whom it was first preached"—namely, the Israelites in the wilderness—"entered not in because of unbelief; again, he limiteth a certain day"—that is, he therefore again sets a certain day—"saying in David, To-day"—saying by the mouth of David, To-day; thus showing that to-day an offer is made to men of God's rest—"after so long a time"—so long a time after the rest of Canaan had been entered upon—"as it is said"—rather, as it has been said before, in the quotation already made from Psa. 95:7—"To-day if ye will hear his voice, harden not your hearts." Of course, when David spoke of a time when men by believing might obtain rest, it was not the rest of Canaan, for that they had, verse 8; nor was it the rest of the Sabbath, for that they had, verses 3, 4; but it was the rest of which these were emblems, the glorious, eternal rest of heaven.

8. *Jesus;* Joshua; Jesus being the same in Greek as Joshua in Hebrew, meaning Saviour. *Afterward;* in the days of David. *Another day;* or time when the rest spoken of could, by believing, be obtained.

9. *Therefore;* as the certain conclusion from the above mentioned facts, the rest spoken of by God is one which is spiritual and future; the keeping of an eternal Sabbath, a holy, blessed rest in heaven.

10. *His rest;* in heaven. *Hath ceased;* from his work on earth. *As God;* ceased from his work of creation on the first Sabbath.

11. *Therefore;* as there is such a glorious, heavenly rest, and many through unbelief have lost it, let us

A. D. 64. 12 For the word of God *is* quick and powerful,[a] and sharper than any two-edged sword,[b] piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.[c]

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and opened unto the eyes of him with whom we have to do.[d]

14 Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God,[e] let us hold fast *our* profession.[f]

15 For we have not a high-priest which cannot be touched with the feeling of our infirmities;[g] but

[a] Isa. 49:2. [b] Rev. 1:16. [c] Psa. 139:2; Jer. 17:10; Rev. 2:23. [d] Prov. 15:11. [e] ch. 9:12, 24. [f] ch. 10:23. [g] Hos. 11:8. [h] 1 Pet. 2:22.

was in all points tempted like as *we are, yet* without sin.[h]

16 Let us therefore come boldly unto the throne of grace,[i] that we may obtain mercy, and find grace to help in time of need.

CHAPTER V.

1 The authority and honor of our Saviour's priesthood. 11 Negligence in the knowledge thereof is reproved.

FOR every high-priest taken from among men is ordained for men in things *pertaining* to God,[j] that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on[*] the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.[k]

[i] John 3:5. [i] Eph. 3:12; ch. 10:19-22. [j] ch. 8:3. [*] Or, *reasonably bear with.* [k] ch. 7:28.

give all diligence by faith and obedience to secure it, lest through unbelief we also lose it.

12. *The word of God;* all his declarations, whether of law or grace, whether of promise or threatening. God, who is its author, imparts to it his own divine energy. It lays open every heart, and detects all hypocrisy and unbelief. *Quick;* living, and powerful in its effects. John 6:63; 2 Cor. 10:4. *Two-edged sword;* Eph. 6:17; Rev. 1:16; 19:15. *Discerner of the thoughts;* lays open the secrets of the heart, and shows a man to himself. Rom. 7:7. Our faith, therefore, must be hearty, active, and persevering, or we shall fail of obtaining the promised rest.

13. *In his sight;* the sight of God the author of this word.

14. *Profession;* of faith in Christ.

16. *The throne of grace;* God on his gracious throne dispensing mercy to sinners.

INSTRUCTIONS.

9. The rest promised to the faithful and obedient in the Old Testament, was not merely a temporary rest on the Sabbath, or in Canaan, but a spiritual, eternal rest in heaven; of which the rest of the Sabbath and the rest of Canaan were emblems.

10. God's method of salvation was not designed, and is not adapted to encourage idleness, but great and persevering diligence in the discharge of duty.

13. In order to be saved, men must be Christians in reality as well as in appearance. God sees men as they are, and will treat them according to their works.

16. In God is help for men; and it is their duty to come unto him in the name of Christ, that for his sake they may receive it.

CHAPTER V.

Having several times spoken of Christ as our High-priest, chap. 2:17; 3:1; 4:14, 15; he now proceeds to unfold at large the idea of his priesthood, chap. 5:1 to 10:18, introducing, however, a digression, chap. 5:11 to 6:19, by way of warning and exhortation. He begins by considering the qualifications and office of the earthly high priest. He must be taken from among his brethren, that he may be able to sympathize with them, being himself a sharer of their infirmities; and he must be called of God. His office, moreover, is to offer gifts and sacrifices for sins. With this earthly priesthood the higher priesthood of Christ is then compared.

1. *For men;* for the benefit of men in their spiritual concerns.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.[a]

4 And no man taketh this honor unto himself,[b] but he that is called of God, as *was* Aaron.[c]

5 So also Christ glorified not himself to be made a high-priest;[d] but he that said unto him, Thou art my Son, to-day have I begotten thee.[e]

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.[f]

7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death,[g] and was heard in that he feared;[h]

8 Though he were a Son, yet learned he obedience by the things which he suffered;[i]

9 And being made perfect,[j] A. D. 64. he became the author of eternal salvation unto all them that obey him;

10 Called of God a high-priest after the order of Melchisedec.[k]

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.[l]

13 For every one that useth milk *is* unskilful[†] in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age,[‡] *even* those who by reason of use[§] have their senses exercised to discern both good and evil.

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[a] Lev. 9:7. [b] 2 Chr. 26:18. [c] Exod. 28:1; Num. 16:40. [d] John 8:54. [e] Psa. 2:7. [f] Psa. 110:4. [g] Matt. 26:53. [*] Or, *for his piety.*

[h] Matt. 26:39-44. [i] Phil. 2:8. [j] chap. 2:10. [k] ver. 6. [l] 1 Cor. 3:1-3. [†] Or, *hath no experience.* [‡] Or, *perfect.* [§] Or, *a habit, or perfection.*

3. *By reason hereof;* of infirmity, which, in the case of the earthly high priest, is connected with sin. See Lev. 9:7.

4. *This honor;* of being a priest under the law of Moses, and offering sacrifices.

5. *He that said;* God the Father, who appointed his Son Jesus Christ to be our High-priest. *Thou art my Son;* Psalm 2:7. The sonship of Christ is here considered as including his priesthood. Chap. 1:5.

6. *Another place;* Psa. 110:4.

7. *Offered up prayers;* Matt. 26:39-56. *In that he feared;* because he was reverently obedient and submissive to God, God heard his prayer and answered it, in bestowing upon him all that he needed to prepare him for what was before him. Luke 22:39-46.

8. *A Son;* the divine Son of God. *Yet learned he obedience;* he learned by experience what it is to obey God in the midst of manifold sufferings. Thus he was qualified to succor those who are in like circumstances of suffering. Chap. 2:18; 4:15.

9. *Being made perfect;* having triumphantly gone through with the course of suffering appointed for him, and thus become perfect as our Saviour.

10. *Called of God;* verse 6.

11. *Hard to be uttered;* difficult to be so explained that you will understand them. *Seeing ye are dull of hearing;* slow of apprehension, through your sluggishness in respect to divine truth.

12. *The time;* the length of time since they were converted. *Milk;* the simplest truths.

13. *Unskilful in the word of righteousness;* inexperienced, having comparatively little knowledge of the character and work of Christ, and the way of salvation through him as revealed in the Scriptures.

14. *Strong meat;* the more difficult parts of divine truth. *Of full age;* of greater experience and knowledge of divine things. *To discern;* to distinguish between truth and error, good and evil.

INSTRUCTIONS.

2. A kind, compassionate, and forgiving spirit is of great importance to all in the sacred office; and the consideration of their own unworthiness and of the grace of God towards them, is well suited to

A. D. 64. CHAPTER VI.

1 He exhorteth not to fall back from the faith, 11 but to be steadfast, 12 diligent, and patient to wait upon God, 13 because God is most sure in his promise.

THEREFORE leaving the principles of the doctrine of Christ,[a] let us go on unto perfection;[a] not laying again the foundation of repentance from dead works,[b] and of faith toward God,[c]

2 Of the doctrine of baptisms,[d] and of laying on of hands,[e] and of resurrection of the dead,[f] and of eternal judgment.

3 And this will we do, if God permit.[g]

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,[h]

6 If they shall fall away, to renew them again unto repentance;[i] seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by[r] whom it is dressed, receiveth blessing from God:[j]

8 But that which beareth thorns

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[a] Or, *the word of the beginning of Christ.* [a] Phil. 3:12-14. [b] chap. 9:14. [c] chap. 11:6. [d] Acts 19:4, 5. [e] Acts 8:17. [f] Acts 17:31; 23:6. [g] James 4:15. [h] Matt. 5:13; 12:31, 32; John 15:6; ch. 10:26; 2 Pet. 2:20, 21; 1 John 5:16. [i] Isa. 1:28. [r] Or, *for.* [j] Psa. 65:10.

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increase in them this heavenly temper.

6. The Old Testament is so constructed that the fulness of its meaning is seen only in the light of the New; and both must be taken together in order to have the fullest understanding of the revealed will of God.

9. Though Christ has opened a way of salvation and commands us to make it known to all, yet every man for himself must enter and continue to walk in it, or he cannot be saved.

14. Even Christians at first, and often for a long time, are ignorant of many things clearly revealed in the word of God, known by those who have made greater advances in the divine life, and which, where God gives opportunity, ought to be known by all.

CHAPTER VI.

1. *Principles;* elements or first rudiments of religion. *Unto perfection;* maturity in the knowledge and obedience of the gospel. The reference is especially to those deep doctrines concerning the priesthood of Christ which he is preparing to unfold. *The foundation of repentance;* the foundation consisting in the doctrine of repentance, and what follows. Upon this foundation we must always build, but we ought not to be always laying it. *Dead works;* outward forms without spiritual life.

2. *Eternal judgment;* judgment eternal in its consequences, having for its result the endless retributions of eternity.

3. *This will we do;* we will go on unto perfection, as he proceeds to do in the seventh and following chapters.

4. *Enlightened;* in the knowledge of the gospel. *The heavenly gift;* that which God bestows upon men in the gospel. *Of the Holy Ghost;* of the gifts which he bestows. 1 Cor. 12:4–11.

5. *Have tasted the good word of God;* have had experience of its excellency and power. *And the powers of the world to come;* the world to come is probably here, as in chap. 2:5, the gospel dispensation, and its powers are those specified in chap. 2:4.

6. *Fall away;* renounce Christianity, turn against Christ, and openly apostatize from his religion. If they do this they will perish, because they renounce the only way of salvation, and treat Christ as an impostor, deserving of crucifixion.

7. *Receiveth blessing from God;* he rewards its fruitfulness with his blessing, making it still further fruitful. Compare the Saviour's words, "He that hath, to him shall be given." Mark 4:25.

8. *Thorns and briers;* only. *Rejected;* as worthless. *Nigh unto cursing;*

and briers *is* rejected,[a] and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.[b]

11 And we desire that every one of you do show the same diligence to the full assurance of hope unto the end:[c]

12 That ye be not slothful,[d] but followers of them who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely bless- A. D. 61.
ing I will bless thee, and multiplying I will multiply thee.[e]

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.[f]

17 Wherein God, willing more abundantly to show unto the heirs of promise[g] the immutability of his counsel,[h] confirmed *it** by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie,[i] we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:[j]

19 Which *hope* we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil;[k]

a Isa. 5:6. b Matt. 25:40. c chap. 3:6, 14. d Prov. 15:19; 2 Pet. 1:10. e Gen. 22:16, 17. f Exod. 22:11. g Rom. 8:17; ch. 11:9. h Rom. 11:29. * Gr. *interposed himself.* i Titus 1:2. j 1 Tim. 6:12. k Lev. 16:15.

being given up to perpetual barrenness; bearing that which is fit only to be burned. So those who renounce Christ, go back to the world, and continue in sin, the Holy Ghost will leave to perpetual barrenness and death.

9. *Persuaded better things;* he was persuaded, from what he had known of them, that in view of the destruction which awaited them should they apostatize, they would, through the grace of God and the use of proper means, persevere in holiness to the end, and so obtain eternal life.

10. *God is not unrighteous;* he would not fail to reward the acts of love which for his sake they had done to his people. Matt. 10:41, 42.

11. *The same diligence;* in the discharge of duty and the manifestation of love to Christ and his people to the end of life. *To the full assurance of hope;* these words express the object which our Christian diligence has in view and which it secures.

12. *Of them;* Heb. 11:32-40.

13. *Made promise to Abraham;* Gen. 22:16-18.

15. *Obtained the promise;* Gen. 12:1-3; 15:5-21; 17:1-16; 18:10; 21:1, 2.

16. *For confirmation;* to confirm treaties and agreements; the oath gives confidence and puts an end to contention.

17. *Wherein;* in respect to which matter, namely, the ending of all doubt and dispute by an oath. *Heirs of promise;* true believers, to whom God has promised eternal life. John 10:27-30.

18. *Two immutable things;* his word and oath. *Impossible;* for want not of natural power, but of disposition; on account of his unchangeable faithfulness, truth, and holiness. *Fled for refuge;* to Jesus Christ, by believing on him. *The hope;* of heaven set before us in the gospel.

19. *Which entereth;* it is immaterial whether we understand the hope or the anchor as entering, since the one is a symbol of the other. *Into that within the veil;* into the heavenly holy of holies within the veil, that is, into heaven itself. For here, as elsewhere in this epistle, the earthly tabernacle—in whose inner sanctuary God had his visible dwelling-place between the cherubim that

A. D. 64. 20 Whither the forerunner is for us entered, *even* Jesus,[a] made a high-priest for ever after the order of Melchisedec.[b]

CHAPTER VII.

1 Christ Jesus is a priest after the order of Melchisedec, 11 and so, far more excellent than the priests of Aaron's order.

FOR this Melchisedec, king of Salem, priest of the most

[a] Chap. 4:14; 8:1; 9:24. [b] chap. 5:6, 10; 7:17. [c] Genesis 14:18, etc. [*] Gr. *pedigree.*

overshadowed the ark, Exod. 25:22; Num. 7:89; Psa. 80:1; 99:1—is considered as a type of the true heavenly tabernacle where God resides. Compare chap. 8:2; 9:11, 12; and especially chap. 9:24.

20. *The forerunner is for us entered;* he has entered into heaven itself as our high-priest, to present his own blood before the throne as the expiation for our sins: and he has entered as our forerunner also, who will in due time bring us into his Father's presence, and present us faultless before his throne. *Made a high priest—after the order of Melchisedec;* thus the writer returns to the theme which he had proposed, chap. 5:11.

INSTRUCTIONS.

1. Divine grace in the hearts of God's people is progressive. It leads them to increase in knowledge and piety, till they at last become perfect in Christ Jesus.

11. As those who apostatize, and continue to renounce Christ, will perish with an awfully aggravated destruction, Christians should carefully guard against all approaches towards this sin.

12. As a knowledge of the destruction which awaits men who renounce the Saviour and continue in sin, is one of the means of preventing Christians from so doing, they should be thankful to him for communicating this knowledge, and for rendering it, with other means, efficacious in leading them to avoid this destruction, and perseveringly to imitate those who through faith and patience and much tribulation are now inheriting the promises.

19. Hope has great influence in the salvation of Christians, and the gospel is suited to inspire it. But in order to this, the gospel must be believed. And that hope which arises from true faith tends powerfully to make men holy, and lead them, notwithstanding all trials, to persevere in holiness to the end. Prov. 10:28; 11:7; 1 John 3:3.

CHAPTER VII.

The argument in the present chapter rests on the certain truth, that God appointed Melchisedec to be a type of Christ in his priestly office, and ordered every thing concerning his history in such a way as to make the type as perfect as it could be in the case of a mere earthly priest. By his wise providence it came to pass, first, that both his name and that of the place where he reigned should be typical of Christ's character and office, verse 2; secondly, that the inspired record should give his priesthood without any such limitations in respect to descent as belonged to the Levitical priesthood, and also without any notice of either the beginning or end of his life and priesthood, verses 3, 6, 8; thirdly, that he should bless Abraham, the father of all the faithful, and receive tithes from him, in both which things was made manifest Melchisedec's official superiority over him, and consequently over all his children, none of whom could pretend to be in dignity above him, verses 4, 6, 7.

1. *Melchisedec—met Abraham;* Gen. 14:18, 19.

2. *King of righteousness;* this is the meaning of the Hebrew word Melchisedec. *Salem;* that is, peace; Melchisedec was therefore in his own name and that of his city a fit type of the righteous Prince of peace. Isa. 9:6; 11:4, 5; 32:1.

3. *Without father—end of life;* the inspired record takes no notice of

of life; but made like unto the Son of God; abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood have a commandment to take tithes of the people according to the law,[a] that is, of their brethren, though they come out of the loins of Abraham:

6 But he whose descent[*] is not counted from them received tithes of Abraham,[b] and blessed him that had the promises.[c]

7 And without all contradiction the less is blessed of the better.

8 And here men that die A. D. 64. receive tithes; but there he *receiveth them* of whom it is witnessed that he liveth.[d]

9 And as I may so say, Levi also, who receiveth tithes, paid tithes in Abraham.

10 For he was yet in the loins of his father, when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood,[e] (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

[a] Num. 18:21-26. [*] Gr. *pedigree.* [b] Gen. 14:20. [c] Rom. 4:13; 9:4; Gal. 3:16. [d] chap. 5:6; Rev. 1:18. [e] Gal. 2:21; ver. 18, 19; ch. 8:7.

any of these things: and this was designed by the Holy Ghost, that his priesthood might thus typify the priesthood of Christ in a double way; first, as to our Lord's human nature, as being a priest of another order than the Levitical priests, who must always be able to show their descent from Aaron, verses 13, 14, compared with Num. 3:10; Ezra 2:62; secondly, as to his divine nature, as being in the highest sense without any of these limitations. The reader should carefully notice that the apostle describes Melchisedec, the type, in terms which, in the full meaning, hold good only of Christ the great antitype.

4. *How great this man was;* see verses 6, 7, and notes.

5. *Have a commandment to take tithes;* Num. 18:21-32. *Though they come;* though their brethren of whom they take tithes, come out of the loins of Abraham. Thus the Levitical priests are raised above their brethren in official dignity.

6. *But he;* Melchisedec. *Received tithes of Abraham, and blessed him that had the promises;* being thus exalted, not as the Levitical priests were, above the rest of their brethren, but above Abraham himself, and thus, as the epistle goes on to show, above the Levitical priesthood also.

7. *The less—the better;* in official dignity.

8. *Men that die—he liveth;* he passes to another point in which Melchisedec's priesthood was typically superior to that of the Levitical priests: it had no limitation: all the testimony we have of him is as a living priest and king, no mention being made of his death or the end of his priesthood. The writer designedly applies to Melchisedec terms which have their full application to Christ alone. See note to verse 3.

9. *Levi also;* and in him the Levitical priests of whom he was the father. *Paid tithes in Abraham;* paid tithes to Melchisedec, and thus acknowledged his superiority

11-19. A new argument is now introduced. Since the Levitical priesthood and the law were given together, as parts of one whole, so that the annulling of the one is the annulling of the other, why should God have promised another priesthood, and with it another economy, except because the former priesthood with its economy was unable to give perfection?

11. *Perfection;* see note to verse 19. *Under it the people received the law;* it was the basis of the Mosaic law in such a way that when the law should be changed, that must be changed also, verse 12.

A. D. 64. 13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda;[a] of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.[b]

18 For there is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof.[c]

19 For the law made nothing perfect,[d] but[e] the bringing in of a better hope *did;* by the which we draw nigh unto God.[e]

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made without an oath;[f] but this with an oath by him that said unto him, The Lord sware, and will not repent, Thou *art* a priest for ever after the order of Melchisedec:[f])

22 By so much was Jesus made a surety of a better testament.[g]

23 And they truly were many priests, because they were not

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[a] Isa. 11:1; Matt. 1:3; Rev. 5:5. [b] Psalm 110:4. [c] Acts 13:39. [d] Rom. 3:20. [e] Or, *but it was.* [e] Rom. 5:2. [f] Or, *swearing of an oath.* [f] Psa. 110:4. [g] ch. 8:6.

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13. *He;* Christ, spoken of in Psa. 110:4. *To another tribe;* not that of Levi, from whom the priests under the law were to descend.

15. *It is yet far more evident;* that there is a change of the priesthood, and with it, of the economy.

16. *Who is made;* constituted a priest. *Not after the law of a carnal commandment;* not with a temporary and inefficacious priesthood, corresponding with the carnal ordinances of the law under which he ministers. Compare, for the meaning of these words, chap. 9:9, 10; 10:4. *After the power of an endless life;* with an efficacious priesthood, such as belongs to one who has endless life and is a priest for ever, vers. 17, 25.

18. *A disannulling;* setting aside and bringing to a close the ceremonial law and its priesthood. *Weakness and unprofitableness;* as to the work of making a true expiation for sin, and thus opening a true way for salvation. See the following note, verse 19.

19. *The law made nothing perfect;* the ceremonial law was not designed for that. It answered the local and temporary purpose for which it was intended, but its sacrifices could not, like the sacrifice of Christ, purge the conscience from dead works to serve the living God, cleanse from sin, justify and sanctify the soul, give it access to God, and inspire that hope which purifies it as Christ is pure. *But the bringing in of a better hope;* the gospel through the atonement, righteousness, and intercession of Christ, does all this. Of course the gospel must be immeasurably superior in its benefits to the ceremonial law. Verses 18, 19 may be more plainly and simply rendered thus: "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof—for the law made nothing perfect—and there is in the bringing in of a better hope," etc.

20–22. Still another argument to show the superiority of Christ's priesthood to that of Aaron and his sons: He was made priest with an oath, they without an oath. The added solemnity of the oath shows the superior dignity of the priesthood.

22. *A surety;* one who becomes responsible for the fulfilment of a covenant. *A better testament;* or, a better covenant. The same Greek word is rendered now covenant, as in chap. 8:6, etc., and now testament, as in chap. 9:15, etc. The latter is the appropriate rendering where there is a reference to the death of him who mediates the covenant, as in the latter of the above passages.

23, 24. The last argument for the superiority of Christ's priesthood

suffered to continue by reason of death:

24 But this *man*, because he continueth ever, hath an unchangeable* priesthood.[a]

25 Wherefore he is able also to save them to the uttermost† that come unto God by him,[b] seeing he ever liveth to make intercession for them.[c]

26 For such a high-priest became us, *who is* holy, harmless, undefiled, separate from sinners,[d] and made higher than the heavens;

27 Who needeth not daily, as those high-priests, to offer up sacrifice, first for his own sins, and then for the people's:[e] for this he did once, when he offered up himself.

28 For the law maketh men high-priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated‡ for evermore.

A. D. 64.

CHAPTER VIII.

1 By the eternal priesthood of Christ the Levitical priesthood of Aaron is abolished. 7 And the temporal covenant with the fathers, by the eternal covenant of the gospel.

NOW of the things which we have spoken, *this is* the sum: We have such a high-priest, who is set on the right hand of the throne of the Majesty in the heavens;[f]

2 A minister of the sanctuary,§ and of the true tabernacle,[g] which the Lord pitched, and not man.

3 For every high-priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.[h]

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* Or, *which passeth not from one to another.* a 1 Sam. 2:35. † Or, *evermore.* b Jude 24. c Rom. 8:34; 1 John 2:1. d ch. 4:15; 1 Pet. 2:22. e Lev. 9:7. ‡ Or, *perfected.* f Eph. 1:20. § Or, *holy things.* g chap. 9:8, 12, 24. h Eph. 5:2; ch. 9:14.

over that of the Levitical priests, after which there is a summing up of the perfections of our great High-priest, Christ Jesus, verses 25–28.

25. *By him;* as their high-priest, not venturing before God in their own name.

26. *Became us;* was needed by us. *Made higher than the heavens;* where he ministers before God. See chap. 8:1, 2, 4; 9:24.

27. *This he did once;* made a full and complete atonement, so that no further sacrifice for sin would ever be needed.

28. *Consecrated;* or perfected as a High-priest. Compare chap. 2:10; 5:9.

INSTRUCTIONS.

3. Christ as a priest making a real and perfect atonement for sin, stands alone in divine majesty, grandeur, and glory. All other priests were only types, emblems, and shadows of him, which when he appeared vanished away.

8. However much one man may be elevated above another, or however sacred the employment to which he may be called, he is a sinner; he must die, and with his fellow-sinners stand at the bar of Christ, give account of the things done in the body, and be treated for eternity according to his works.

16. As Christ has made a full and perfect atonement, and ever lives to make intercession, all should forsake their sins, trust in him, and come to him for grace to help in all times of need.

22. The covenant which was ratified by the blood of Jesus secures for ever the highest and best of blessings to all who trust in him and devote their life to his service.

28. Christ is in all respects such a Deliverer as sinners need. None perish for want of an all-sufficient and willing Saviour, nor because a way of salvation is not opened, nor because God does not desire their salvation; but if any who know the gospel perish, it is because they wilfully and perseveringly refuse to accept its gracious offers.

CHAPTER VIII.

2. *Of the sanctuary, and of the true tabernacle;* of the true heavenly sanctuary and tabernacle, of which the earthly is only a type, verse 5.

3. *That this man;* Christ, if he would perform the office of a priest

A. D. 64. 4 For if he were on earth, he should not be a priest, seeing that there* are priests that offer gifts according to the law:

5 Who serve unto the example and shadow of heavenly things,[a] as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things according to the pattern showed to thee in the mount.[b]

6 But now hath he obtained a more excellent ministry,[c] by how much also he is the mediator of a better covenant,† which was established upon better promises.

7 For if that first *covenant* had been faultless,[d] then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:[e]

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put‡ my laws into their mind, and write them in§ their hearts; and I will be to them a God, and they shall be to me a people:[f]

11 And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.[g]

12 For I will be merciful to their

* Or, *they.* a Col. 2:17; ch. 10:1. b Exod. 25:40; 26:30. c 2 Cor. 3:6-9; ch. 7:22. † Or, *testament.* d ch. 7:11. e Jer. 31:31-34. ‡ Or, *give.* § Or, *upon.* f Hos. 2:23; Zech. 8:8. g Isa. 54:13.

4. *Not be a priest;* he could not on earth officiate as a priest according to the Jewish law, because he did not belong to the tribe from which alone priests could be taken. He therefore, after having offered himself a sacrifice, ascended for the further discharge of his priestly office to heaven, of which the holy of holies was a type. Chap. 9:12.

5. *Who serve unto the example and shadow of heavenly things;* that is, who minister to the earthly tabernacle, which is but a type and shadow of the true tabernacle above where Christ ministers. *As Moses was admonished;* Exod. 25:40. *According to the pattern showed to thee in the mount;* apparently a representation made to Moses in vision of a glorious structure after which he was to model the earthly sanctuary with its furniture, the tabernacle seen in vision being itself a type of the true spiritual realities of heaven. Compare Ezekiel's vision of a city and temple, chapters 40–48, and John's vision of the new Jerusalem, in Revelation, chapters 21, 22.

6. *He;* Christ. *A more excellent ministry;* than the Jewish priests. *Better covenant;* than that formed with Israel at Sinai. *Better promises;* securing greater blessings.

7. *First covenant;* that at Sinai. *The second;* that of the gospel.

8. *With them;* according to some, with the provisions of the covenant at Sinai, as not adapted to give perfection, chap. 7:11, 18, 19. But we may more naturally refer the words to those who lived under the covenant. It was in connection with severe rebukes that this promise was given of a new covenant which should accomplish what the old had failed to do. *He saith;* Jer. 31:31–34. *New covenant;* the gospel dispensation, which is spiritual in its nature.

10. *Put my laws into their mind, and—their hearts;* deeply and permanently impress them on their minds, and incline their hearts to obey them. *And I will be* their God, *and they shall be* my people.

11. *All shall know me;* he would by his word and Spirit impart to them such knowledge of himself as should incline them to walk in his ways.

12. *Merciful to their unrighteousness;* pardon their sins, and not so remember as to punish them.

unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*,[a] he hath made the first old. Now that which decayeth and waxeth old *is* ready to vanish away.

CHAPTER IX.

1 The description of the rites and bloody sacrifices of the law, 11 far inferior to the dignity and perfection of the blood and sacrifice of Christ.

THEN verily the first *covenant* had also ordinances[*] of divine service, and a worldly sanctuary.[b]

2 For there was a tabernacle made;[c] the first, wherein *was* the candlestick, and the table,[d] and the show-bread;[e] which is called the sanctuary.[†]

3 And after the second veil,[f] the tabernacle which is called the Holiest of all;

4 Which had the golden censer,[g] and the ark of the covenant overlaid round about with gold,[h] wherein *was* the golden pot that had manna,[i] and Aaron's rod that budded,[j] and the tables of the covenant;[k]

5 And over it the cherubim of glory shadowing the mercy-seat;[l] of which we cannot now speak particularly.

a 2 Cor. 5:17. * Or, *ceremonies.* b Exodus 25:8. c Exod. 26:1, 35. d Exod. 40:4. e Exod. 25:30. † Or, *holy.* f Exod. 26:31, 33. g Lev. 16:12. h Exod. 25:10, etc. i Exod. 16:33. j Num. 17:10. k Exod. 34:29; 40:20; Deut. 10:2, 5. l Exod. 25:18, 22.

13. *Made the first old;* declared it to be old, and as such approaching its end, as the writer immediately proceeds to show.

INSTRUCTIONS.

2. As Jesus Christ is a High-priest and Mediator in all respects such as we need, it is wrong to trust in or acknowledge any other.

6. As the gospel dispensation is the last that God will ever grant to men, those who live under it and yet are not by it led to repentance and salvation, will perish with an everlasting destruction.

10. In the gospel covenant, God not only makes known to his people his will, but secures their obedience to it. To his grace they are indebted for their disposition to choose him as their portion, and for all the blessings which come from his being their God and their being his people.

13. Momentous truth is often conveyed in the Bible by a single word, a change of which would greatly alter the sense, and give a different meaning to what is revealed. Hence the Holy Ghost directed the writers of the Bible not only what to write, but how to write it in order to convey exactly his meaning; and they spoke and wrote not in words which man's wisdom taught them, but which the Holy Ghost taught them. 1 Cor. 2:13.

CHAPTER IX.

A comparison is now introduced between the priestly services of the first covenant, and the perfect priesthood of Christ, the Mediator of the new covenant.

2. *A tabernacle;* the reference is to the movable tabernacle built by God's direction in the wilderness of Sinai, which had two divisions separated from each other by a curtain—the holy place and the most holy. See Exod. chap. 26.

3. *The second veil;* the first, or outer veil, answered for a door to the tabernacle. Exod. 26:36, 37. The second, or inner veil, separated the holy from the most holy place. Exod. 26:31–33.

4. *The golden censer;* in which the high-priest burned incense within the veil on the great day of atonement. Lev. 16:12. It seems to have been kept in the holy of holies; but however this may have been, it belonged to its furniture, and is properly reckoned to it. Lev. 16:12. *The ark;* Exod. 25:10–16. *The golden pot;* Exod. 16:33, 34. *Aaron's rod;* Num. 17:5, 8, 10. *Tables of the covenant;* the two tables of stone containing the ten commandments. Exod. 25:21; 40:20. When Solomon removed the ark into the temple which he had built, there was nothing in it but these two tables. 1 Kings 8:9; 2 Chron. 5:10. But it would seem that it originally contained the pot of manna and Aaron's rod.

5. *Cherubim;* Exod. 25:18, 22.

A. D. 64. 6 Now when these things were thus ordained, the priests went always into the first tabernacle,[a] accomplishing the service *of God.*

7 But into the second *went* the high-priest alone once every year,[b] not without blood, which he offered for himself, and *for* the errors of the people:[c]

8 The Holy Ghost this signifying, that the way into the holiest *of all* was not yet made manifest,[d] while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect,[e] as pertaining to the conscience;[f]

10 *Which stood* only in meats and drinks,[g] and divers washings,[h] and carnal ordinances,[i] imposed *on them* until the time of reformation.

11 But Christ being come a high-priest[j] of good things to come,[k] by a greater and more perfect tabernacle,[l] not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves,[m] but by his own blood[n] he entered in once into the holy place,[o] having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean,[p] sanctifieth to the purifying of the flesh;

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[a] Num. 28:3. [b] Exod. 30:10; Lev. 16:2, etc. [c] ch. 5:3. [d] John 14:6; ch. 10:19, 20. [e] Psa. 40:6, 7; Gal. 3:21; ch. 10:1, 11. [f] Psa. 51:16-19. [g] Lev. 11:2, etc. [h] Num. 19:7, etc. [i] Or, *rites*, or *ceremonies.* [j] Eph. 2:15. [j] chap. 3:1. [k] chap. 10:1. [l] ch. 8:2. [m] ch. 10:4. [n] Acts 20:28; 1 Pet. 1:18, 19; Rev. 1:5. [o] ch. 10:19. [p] Num. 19:2-17.

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6. *Always;* daily, habitually. *First tabernacle;* the first apartment, called the holy place.

7. *The second;* second apartment, called the most holy. *Once;* that is, on one day. He entered the most holy place on that day several times. Lev. 16:12, 15. *Blood;* that of the victims offered in sacrifice. Lev. 16:2-19, 34.

8. *Into the holiest of all;* that is, into God's presence. It was in the most holy place between the cherubim that he had his earthly dwelling-place under the Mosaic economy. See note to chap. 6:19. It was not yet revealed how men could approach God with acceptance. As a sign of this, his earthly abode was concealed by a veil, and could be approached only once a year by the high-priest, and that not without blood. But when Christ died the veil was rent, Matt. 27:51, and thenceforward all his disciples became "a royal priesthood," having admission, through his blood, into the true holy of holies. *The first tabernacle;* that is, as in verses 2, 6, the outer tabernacle, which represents the whole Mosaic dispensation. *Was standing;* that is, standing as a valid ordinance of God's appointment, and thus barring the way to the holy of holies. This continued till the rending of the veil at Christ's death.

9. *A figure;* a shadow of good things to come under the Christian dispensation. *Perfect, as pertaining to the conscience;* it could remove uncleanness and guilt only in a typical way. It had no power to quiet the conscience by removing its sense of guilt.

10. *Stood—in;* consisted of. *Reformation;* the new and better order of things under the Christian dispensation.

11. *Of good things to come;* of the substance of those good things of which the rites of the Mosaic economy were only the shadow. Compare chap. 10:1. *By a greater and more perfect tabernacle;* to be connected immediately with the words, "he entered in once," verse 12. The meaning is, that just as the Jewish high-priest entered by the way of the earthly tabernacle into the earthly holy of holies, so Christ, our great High-priest, has entered through the tabernacle of the heavens not made with hands, into the true holy of holies above, there to present before God not the blood of bulls and goats, but his own blood, as an expiation for the sins of his people.

13. *The ashes of a heifer;* Num. 19

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot* to God,[a] purge your conscience from dead works to serve the living God?[b]

15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be† the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated‡ without blood.

19 For when Moses had spoken every precept to all the A. D. 64. people according to the law, he took the blood of calves and of goats, with water, and scarlet§ wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, This *is* the blood of the testament[c] which God hath enjoined unto you.[d]

21 Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry.[e]

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.[f]

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true;

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* Or, *fault.* [a] 1 Pet. 3:18. [b] ch. 10:22; 1 Pet. 4:2. † Or, *be brought in.* ‡ Or, *purified.* § Or, *purple.* [c] Matt. 26:28. [d] Exod. 24:6, etc.; Lev. ch. 14, 16. [e] Exod. 29:12, 36. [f] Lev. 17:11.

To the purifying of the flesh; to the removal of outward and ceremonial defilement; the flesh here representing that which is outward in man, as distinguished from that which is inward and spiritual.

14. *The eternal Spirit;* the Holy Spirit, given him without measure, and under whose influence he offered himself a sacrifice for the sin of men. *Purge your conscience from dead works to serve the living God;* cleanse your consciences from the guilt and pollution of sin; make you spiritually alive, and enable you to offer the spiritual living sacrifice of holy obedience to God.

15. *For this cause;* in view of what has just been said of the superior efficacy of his priesthood. *The new testament;* the words "covenant" and "testament" are, in the original, the same. The new covenant, of which Christ is the Mediator, is also a testament when considered as ratified and made valid by his expiatory death on the cross. *For the redemption of the transgressions;* for their forgiveness through the payment of a ransom. The power of Christ's expiatory sacrifice extends backward to the beginning of the world, as it does forward to its end. *They which are called;* the called of God of all ages, before and after Christ's advent.

18. *Wherupon;* for which reason. *The first testament;* or covenant: God's arrangement with his people at Sinai. *Dedicated without blood;* it was ratified by the blood of the sacrifice, which typified Christ, who ratified the second covenant with his own blood.

19. *When Moses had spoken;* Exod. 24:4–11.

20. *Testament;* covenant. See note to verse 15.

21. *He sprinkled — all the vessels;* Exod. 29:12, 20, 36.

22. *Purged;* purified. Lev. 4:20, 26, 35; 17:11.

23. *Patterns of things in the heavens;* the tabernacle and its furniture, typical of the true heavenly tabernacle. See note to verse 11. *Better sacrifices;* the blood of Christ, which cleanses the conscience of all who believe from sin, and thus prepares them to enter with Christ their forerunner into heaven, the true holy of holies.

A. D. 64. but into heaven itself, now to appear in the presence of God for us:[a]

25 Nor yet that he should offer himself often, as the high-priest entereth into the holy place every year with blood of others;

26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die,[b] but after this the judgment:[c]

28 So Christ was once offered to bear the sins of many;[d] and unto them that look for him[e] shall he appear the second time[f] without sin unto salvation.[g]

[a] Rom. 8:34. [b] Gen. 3:19. [c] Eccl. 12:14. [d] Isa. 53:12; Matt. 26:28; 1 Pet. 2:24; 3:18; 1 John 3:5. [e] Titus 2:13; 2 Pet. 3:12. [f] Acts 1:11; Rev. 1:7. [g] Isaiah 25:9. [b] Col. 2:11. [e] Or, *they would have.*

25. *In the end of the world;* in the end of the ages; in those "last days" by which the Hebrew prophets represented the then distant future of the Christian dispensation. See note to 1 Cor. 10:11. *To put away sin;* to expiate it, and thus open the way for deliverance from its punishment, pollution, and power.

27. *As it is appointed unto men;* he points out in these words the agreement between the one death of men who are to be redeemed, and the one death of their Redeemer, the man Christ Jesus.

28. *To bear the sins of many;* to die on account of them, in the room and stead of sinners; the just for the unjust. 2 Cor. 5:21; 1 Peter 3:18. *Them that look for him;* his people, who expect his coming to judgment. Matt. 25:31–46. *Without sin;* not as before to suffer for sin, but to give his people free, full, and everlasting salvation.

INSTRUCTIONS.

8. The Jewish ritual was full of meaning. God designed by it to teach men their pollution by sin, their need of spiritual cleansing, and the way in which this would be obtained, through the shedding of the blood of Christ and the renewing influences of his Spirit. Many were led by it to depend on Christ and obtain salvation through him. Chap. 11:13–16.

14. Though the Jewish ritual has ceased as a mode of worship, yet its usefulness will continue to the end of time. It shows the evil nature of sin, the way of salvation from it through faith in Jesus Christ, the object of his death as an atoning sacrifice for sin, and the safety and blessedness of all who trust in him. Gal. 3:24.

22. As there can be no remission of sin except through the shedding of the blood of Christ and the atonement he has made, those who continue to reject him must remain under the guilt of unpardoned sin for ever.

28. As Christ has borne the sins of his people, and is coming for their deliverance from all evil and their introduction to the eternal enjoyment of all good, they ought to be ever rejoicing; giving thanks to God through Jesus Christ, and adoring him who, though he was rich, for their sakes became poor, that they through his poverty might be for ever rich.

CHAPTER X.

1 The weakness of the law sacrifices. 10 The sacrifice of Christ's body once offered, 14 for ever hath taken away sins. 19 An exhortation to hold fast the faith, with patience and thanksgiving.

FOR the law having a shadow of good things to come,[h] *and* not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.

2 For then would they not have[e]

[h] Or, *the good things to come*

CHAPTER X.

1. *The law;* the ceremonial law, or Jewish economy. *A shadow;* an emblem of the blessings of the gospel, but not the blessings themselves, or even an exact likeness of them. *The comers thereunto;* to the service prescribed by the law. *Perfect,* that is, as elsewhere expressed, "perfect as pertaining to the conscience," chap. 9:9. See also below, verses 2, 22. It could not

ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.[a]

4 For *it is* not possible that the blood of bulls and of goats should take away sins.[b]

5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared[*] me:

6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure.

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.[c]

8 Above, when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;

9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. A. D. 61.

10 By the which will we are sanctified[d] through the offering of the body of Jesus Christ once *for all.*[e]

11 And every priest standeth daily ministering and offering oftentimes the same sacrifices,[f] which can never take away sins:

12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;[g]

13 From henceforth expecting till his enemies be made his footstool.[h]

14 For by one offering he hath perfected for ever them that are sanctified.[i]

15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

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a Lev. 16:34. b Mic. 6:6–8. * Or, *thou hast fitted.* c Psa. 40:6–8. d John 17:19. e chap. 9:12. f Num. 28:3. g Psa. 80:8–13; Isa. 1:11. h Col. 3:1. i Psa. 110:1. j ver. 1.

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cleanse the consciences of the worshippers from a sense of guilt.

3. *A remembrance again made of sins every year;* showing that the sins of those who offered sacrifices have not yet received a true expiation.

4. *Should take away sins:* by making an expiation for them. The sincere offerers of these victims under the law did indeed receive forgiveness; but it was by virtue of the atonement of Christ, which the Jewish sacrifices prefigured

5. *He,* Christ. *Sacrifice and offering;* such as were presented under the law God no longer desired, Psa. 40:6–8; a psalm which had its fulfilment in David only in a lower and typical way, but was perfectly fulfilled in Christ the great antitype. *But a body hast thou prepared me;* the quotation is made from the Greek version of the Seventy. The Hebrew is, "Mine ears hast thou opened," that is, to hear and do thy will. How the difference has arisen is not known. But in both the essential idea is, that the Messiah makes a perfect devotion of himself to the Father to do his will.

7. *The volume of the book:* the Scriptures, which foretold the coming of Christ.

8. *Above, when he said;* that is, after he had first said, "Sacrifice and offering," etc.—"then said he," etc., verse 9.

9. *The first;* the sacrifice of the law. *The second;* Christ, doing the will of God in his obedience, sacrifice, and death.

10. *By the which will;* of God as done by Christ, especially in his suffering and death, believers are justified and sanctified.

11. *Oftentimes;* morning and evening daily.

12. *This man;* Christ. *On the right hand of God;* in an exalted state of glory, which is evidence that his atonement once for all is accepted, and is efficacious in securing the salvation of all who believe.

15. *The Holy Ghost—is a witness;* to the above-mentioned truths, by what he has said in Jer. 31:33 34.

A. D. 64. 17 And their* sins and iniquities will I remember no more.[a]
18 Now where remission of these *is, there is* no more offering for sin.

19 Having therefore, brethren, boldness† to enter into the holiest by the blood of Jesus,[b]
20 By a new and living way,[c] which he hath consecrated‡ for us, through the veil, that is to say, his flesh;
21 And *having* a high-priest over the house of God;[d]
22 Let us draw near with a true heart in full assurance of faith,[e] having our hearts sprinkled from an evil conscience,[f] and our bodies washed with pure water.
23 Let us hold fast the profession of *our* faith without wavering; for he *is* faithful that promised;[g]

24 And let us consider one another, to provoke unto love and to good works:
25 Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more, as ye see the day approaching.[h]
26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,[i]
27 But a certain fearful looking for of judgment and fiery indignation,[j] which shall devour the adversaries.
28 He that despised Moses' law died without mercy under two or three witnesses:[k]
29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trod-

* Some copies have, *Then he said, And their,* etc. † Or, *liberty.* ‡ Or, *new made.*

a Jer. 31:33, 34. b ch. 9:8, 12. c John 14:6. d ch. 4:14-16. e Eph. 3:12. f Ezek. 36:25. g 1 Thess. 5:24. h Rom. 13:11. i Num. 15:30; ch. 6:4, etc. j Zeph. 1:18; 3:8. k Deut. 17:2-13.

17. *And their sins;* supply before these words, Then said he.

18. *No more offering;* no need of any further atonement.

19. *Into the holiest;* into the true holy of holies; that is, into God's presence in heaven. *By the blood of Jesus:* which has already been presented there in our behalf.

20. *Living way;* of which life is the attribute—which conducts those who are spiritually alive to life eternal; in contrast with the way of dead works, in which those who are dead in trespasses and sins walk onward to eternal death. *Consecrated for us;* initiated and dedicated as a new way in our behalf. *Through the veil, that is to say, his flesh;* as the earthly holy of holies was entered through the veil, so we have access to the heavenly holy of holies, that is, to God's presence in heaven itself, through the flesh of Christ offered as our propitiatory sacrifice for sin.

21. *The house of God;* his spiritual household, the church.

22. *Draw near;* to God on his throne of grace. *Hearts sprinkled—bodies washed;* the reference is to the consecration of the Levitical priests by the sprinkling of blood and the washing of water, Lev. 8:6, 23, 24, 30, which shadowed forth the true consecration of believers to their spiritual priesthood by the sprinkling of the blood of Christ, and the washing of regeneration and renewing of the Holy Ghost. Titus 3:5; 1 Peter 1:2; 2:5.

23. *Hold fast;* by continuing steadfast in the belief of the truths of the gospel and in the practice of its duties.

24. *Provoke;* excite each other to abound more and more in love and good works.

25. *The assembling;* for public and social worship. *Exhorting one another;* to continue in steadfast adherence to truth and duty. *The day approaching;* when Christ will save his friends and destroy his foes.

26. *Sin wilfully;* by renouncing Christ after having embraced him, and rejecting his gospel after having known and acknowledged it to be his. Chap. 6:4–8. No other atonement will ever be made, and if we reject this after having known its efficacy, and wilfully turn away, refusing to trust in it for salvation, we shall perish.

28. *Died without mercy;* Deut. 13:6–10.

29. *He be thought worthy;* who has been set apart to the service of

den under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing,[a] and hath done despite unto the Spirit of grace?[b]

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord.[c] And again, The Lord shall judge his people.[d]

31 *It is* a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, while ye were made a gazing-stock both by reproaches and afflictions; and partly, while ye became companions of them that were so used.[e]

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have[e] in heaven a better and an enduring substance.[f]

35 Cast not away therefore your confidence, which hath great recompense of reward.[g]

36 For ye have need of patience,[h] that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.[i]

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition;[j] but of them that believe to the saving of the soul.

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a Ch. 2:3. b Matt. 12:31, 32. c Deut. 32:35, 36. d Psa. 135:14. e 1 Thess. 2:14. * Or, *that ye have in yourselves*, or *for yourselves*. f Luke 12:33. g Matt. 5:12. h Luke 21:19. i Hab. 2:3, 4. j ver. 26.

Christ, and yet treats him as a vile malefactor, and despitefully spurns the blessed influences of his Spirit.

30. *That hath said;* Deut. 32:35, 36.

31. *To fall;* especially after such aggravated transgressions. *Of the living God;* as a just, almighty, and eternally avenging God.

32. *Call to remembrance;* remember the grace of Christ, which sustained you in your former trials.

34. *Ye have;* for yourselves, in heaven. *Substance;* possession.

35. *Confidence;* in the ability and willingness of Christ to support, deliver, and save. *Great—reward;* in peace of mind here and endless glory hereafter.

36. *Patience;* in suffering as well as in doing the will of God. *The promise;* of eternal life.

37. *He that shall come will come;* an application to the coming of Christ of the promise made in Hab. 2:3, where the coming is also one that has in view the destruction of the oppressors of God's people, and their salvation.

38. *The just shall live by faith—no pleasure in him;* quoted for substance from the Greek version of Hab. 2:4. *Draw back;* give up confidence in Christ, deny him, and renounce his cause to escape suffering, or for any other reason. *No pleasure;* God will abhor him.

39. *We;* true Christians. *To the saving of the soul;* Job 17:9; John 4:13, 14; 10:28, 29; 1 Peter 1:2-5.

INSTRUCTIONS.

4. The sacrifices under the Old Testament were not an atonement for sin, but typical of the atonement which was to be made, and pointed the believing offerer to the sacrifice of Christ.

10. Christ crucified as an atonement for sin is the great subject of the Old Testament scriptures. Their principles and precepts, their rites and ceremonies, their sacrifices and offerings, their predictions, declarations, and promises have reference to him; and one who does not see them in this light will never apprehend the fulness, or duly appreciate the perfection of their meaning.

15. The testimony of the Holy Ghost in the Old Testament is in accordance with his testimony in the New. It is equally a part of God's revelation to men, and without understanding it, men cannot be skilful in the word of righteousness, or well fitted to communicate a knowledge of it.

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CHAPTER XI.

1 What faith is. 6 Without faith we cannot please God. 7 The worthy fruits thereof in the fathers of old time.

NOW faith is the substance* of things hoped for, the evidence of things not seen.[a]

2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God,[b] so that things which are seen were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain,[c] by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.†

5 By faith Enoch was translated,[d] that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him*:[e] for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear,[f] prepared an

* Or, *ground*, or *confidence*. † Or, *is yet spoken of*.
a Rom. 8:24, 25. b Gen. 1:1; Psa. 33:6. c Gen. 4:4, 5. d Gen. 5:22, 24. e Psa. 106:21, 22. f Or, *being weary*.

22. In approaching God, Christians should discard and reject all mediators except Jesus Christ. They need no other; and to trust in another is to reject him.

25. Assembling for social worship is essential to the promotion of the divine glory, to the greatest progress in holiness, and to the highest usefulness among men.

31. The knowledge of that certain and awful destruction which awaits believers if they renounce Christ, is a powerful means of preventing it, and one which God blesses in keeping them by his mighty power through faith unto salvation.

33. The assurance God has given that he will keep his people in the floods of tribulation, however high they may rise, and in the fires of affliction, however fiercely they may burn, is suited to inspire strong and living confidence in him, and firm, energetic, persevering devotion to his service.

CHAPTER XI.

At the close of the preceding chapter, mention was made of "them that believe to the saving of the soul." Now follows a description of faith and an illustration of its power from the example of the ancient worthies.

1. *Substance;* the Greek word has two distinct meanings: first, as rendered by our version, substance; the meaning will then be, that faith is that which gives to things hoped for subsistence in the views and feelings of the soul, and leads it to regard and treat them as real; secondly, confidence, as in 2 Cor. 11:17. According to this, faith is the firm persuasion of things hoped for. *The evidence of things not seen;* their demonstration, that which sets before the mind unseen realities as if they were seen.

2. *A good report;* commendation from God and good men.

3. *We understand;* through God's testimony. *Worlds;* heaven and earth. *Things which are seen;* the whole visible universe. *Things which do appear;* things visible to sense. The matter itself of which heaven and earth are made was called into being by God's power, and afterwards reduced to order and beauty.

4. *More excellent sacrifice;* because offered in a more excellent spirit. There is probably a reference also to the kind of offering. It was not merely a thank-offering, like that of Cain, but a propitiatory sacrifice. *Testifying of his gifts;* expressing in some visible form his approbation of them. Gen. 4:4–7. *Yet speaketh;* by his example and its effects.

5. *He pleased God;* by walking with him. Gen. 5:24. He had confidence in him, lived in communion with him, opened his heart to him, and consulted him as his bosom friend.

7. *Moved with fear;* because he believed God's word that the flood would certainly come. Gen. 6:14–22. *By the which;* by which faith of his, with its accompanying fruits. *He condemned the world;* his example

ark to the saving of his house;[a] by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed;[b] and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob,[c] the heirs with him of the same promise:

10 For he looked for a city which hath foundations,[d] whose builder and maker *is* God.[e]

11 Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age,[f] because she judged him faithful who had promised.[g]

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.[h]

13 These all died in* faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.[i]

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14 For they that say such things declare plainly that they seek a country.

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country*, that is, a heavenly: wherefore God is not ashamed to be called their God:[j] for he hath prepared for them a city.[k]

17 By faith Abraham, when he was tried, offered up Isaac:[l] and he that had received the promises offered up his only begotten *son*,

18 Of† whom it was said, That in Isaac shall thy seed be called:[m]

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

20 By faith Isaac blessed Jacob

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a Gen. 6:14-22. b Gen. 12:1, 4, etc. c Gen. 13:3, 18; 18:1, 9. d ch. 12:22; 13:14. e Rev. 21:2, 10. f Gen. 21:1, 2. g ch. 10:23. h Gen. 22:17; Rom. 4:17. * Gr. *according to.* i 1 Chr. 29:15; 1 Peter 2:11. j Exod. 3:6, 15. k ver. 10. l Gen. 22:1, etc.; Jas. 2:21. † Or, *To.* m Gen. 21:12.

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of faith condemned their unbelief. *The righteousness which is by faith;* the righteousness which God gives through faith. See note to Rom. 1:17.

8. *Not knowing whither he went;* God's words were, "Unto a land that I will show thee," Gen. 12:1; and such was his confidence in God that he was willing to go anywhere, as God should direct.

9. *As in a strange country;* he bought no land except what he wanted for a burying-ground, but lived as a stranger in tents, expecting his permanent abode and possessions in heaven. Gen. 13:3, 18; 18:1, 9.

10. *A city which hath foundations;* which hath everlasting foundations; that heavenly city which God himself has built for those who love him. Chap. 12:22; 13:14.

11, 12. *Sarah;* Gen. 21:1, 2; 22:17.

13. *The promises;* the things which God had promised. *Embraced them;* looked forward to the fulfilment of the promises with earnest desire and confident expectation. *Confessed that they were strangers and pilgrims;* see Gen. 23:4, where the literal pilgrimage of Abraham shadows forth this life as a pilgrimage; and so it is spoken of by Jacob, Gen. 47:9, and still more fully afterwards by David, 1 Chron. 29:15.

14. *A country;* which they had not found and could not find in this world.

16. *God is not ashamed;* because they place such confidence in him and desire such pure and elevated joys, he has prepared for them a permanent abode and unending bliss in heaven.

19. *In a figure;* when raised alive from the altar where he expected him to die.

20. *Things to come;* which God had

A. D. 64. and Esau concerning things to come.[a]

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph;[b] and worshipped, *leaning* upon the top of his staff.[c]

22 By faith Joseph, when he died, made mention of* the departing of the children of Israel; and gave commandment concerning his bones.[d]

23 By faith Moses, when he was born, was hid three months of his parents,[e] because they saw *he was* a proper child; and they were not afraid of the king's commandment.[f]

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;[g]

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;[h]

26 Esteeming the reproach of† Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.[j]

27 By faith he forsook Egypt, not fearing the wrath of the king:[k] for he endured, as seeing him who is invisible.[l]

28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.[m]

29 By faith they passed through the Red sea as by dry *land*:[n] which the Egyptians essaying to do were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.[o]

31 By faith the harlot Rahab perished not with them that believed not,[p] when she had received the spies with peace.[q]

32 And what shall I more say?

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a Gen. 27:27-40. b Gen. 48:5-20. c Gen. 47:31. * Or, *remembered.* d Gen. 50:24, 25. e Exod. 2:2. f Exod. 1:16, 22. g Exod. 2:10, 11. h Psa. 84:10. † Or, *for.* i chap. 13:13. j Ch. 10:35. k Exod. 10:28, 29; 12:31. l 1 Tim. 1:17. m Exod. 12:21, etc. n Exod. 14:22, 29. o Josh. 6:12-20. p Or, *were disobedient.* q Josh. 6:23; Jas. 2:25. q Josh. 2:4, etc.

promised, and which Isaac confidently expected. Gen. 27:27-40.

21. *Blessed both the sons;* Gen. 48:5-20. *Upon the top of his staff;* Gen. 47:31; the quotation is from the Greek version of the Seventy. The same Hebrew letters, according as they are differently pronounced, may signify bed or staff. Taken either way, the sense of the passage is substantially the same.

22. *The departing of the children of Israel;* out of Egypt, because God had promised it. Gen. 50:24, 25.

23 *Proper;* beautiful. *Not afraid;* to disobey the king's command, because they trusted in God to protect them.

25. *Affliction with the people of God;* because he expected in so doing to receive the blessings which God had promised them.

26. *The reproach of Christ;* here, and in chap. 13:13, the reproach which Christ in all ages bears in the person of his covenant people, as he once bore it in his own person; for what is done to his people is done to him. Compare Matt. 10:40; 18:5, 6; Luke 9:48; 10:16; and especially Matthew 25:34-45. Of this reproach each disciple must for Christ's sake bear his share, before he can share with Christ in his glory. 2 Tim. 2:12. *The reward;* to be given him by God.

27. *Forsook Egypt;* Exod. 12:31-51. *As seeing him who is invisible;* as seeing by faith the unseen God—a beautiful illustration of what is said, verse 1, of faith.

28. *The passover, and the sprinkling of blood;* Moses observed them as God directed, expecting, according to His promise, that in so doing he and the Israelites would be safe. Exod. 12:21-30.

29. *They passed through the Red sea;* trusting in God to preserve them. Exod. 14:22-29.

30. *Compassed about;* with confidence that God would cause the walls of the city to fall as he had said. Josh. 6:15-20.

31. *Rahab;* believed that what God had spoken concerning Israel would be accomplished, and she acted accordingly. Josh. 2:1-21; 6:23.

32. *Gedeon;* Judg. chap. 6-8. *Ba-*

for the time would fail me to tell *of* Gedeon,[a] and *of* Barak,[b] and *of* Samson,[c] and *of* Jephthae;[d] *of* David also,[e] and Samuel,[f] and *of* the prophets:

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises,[g] stopped the mouths of lions,[h]

34 Quenched the violence of fire,[i] escaped the edge of the sword,[j] out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again:[k] and others were tortured, not accepting deliverance;[l] that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, A. D. 64. yea, moreover, of bonds and imprisonment:[m]

37 They were stoned,[n] they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented;

38 Of whom the world was not worthy: they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided[o] some better thing for us, that they without us should not be made perfect.[o]

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[a] Judg. ch. 6, 7. [b] Judg. 4:6, etc. [c] Judg. ch. 15, 16. [d] Judg. 11:32, etc. [e] 1 Sam. 17:45, etc. [f] 1 Sam. 7:9, etc. [g] Gal. 3:16. [h] Dan. 6:22. [i] Dan. 3:25. [j] 1 Kings 19:3; 2 Kings 6:16. [k] 1 Kin. 17:22; 2 Kin. 4:35, 36. [l] Acts 4:19. [m] Gen. 39:20; Jer. 20:2. [n] Acts 7:58. [o] Or, *foreseen.* [o] Rev. 6:11.

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rak; Judges chapter 4, 5. *Samson;* Judg. chap. 13–15. *Jephthae;* Judg. chap. 11, 12. *David;* 1 Sam. 16:1–13. *Samuel;* 1 Sam. 1:20. *The prophets;* Matt. 5:12.

33, 34. For examples, see the references.

35. *Women received their dead;* 1 Kings 17:17–23; 2 Kings 4:32–37. *Others were tortured;* from this point onward examples are included of those who lived after the record of the Old Testament was closed, some of whose sufferings for the truth's sake are recorded in the books of Maccabees, and in Josephus' account of the same times. *A better resurrection;* to a life of everlasting glory.

39. *A good report;* they are in Scripture commended as good men, and their faith by which they persevered in duty held up as worthy of imitation to all succeeding ages. *The promise;* the great thing promised, namely, the Messiah and the blessings of the gospel.

40. *Some better thing;* the fulfilment of God's promises in the coming of Christ and the blessings which he conferred. *Not be made perfect;* without the fulfilment of these promises, which we witness, and in the faith of which they lived, and died, and went to glory.

INSTRUCTIONS.

1. Faith is a glorious reality and mightily efficacious. It works powerfully, and produces effects which nothing else can. It is in the highest and best sense rational, and is as essential with regard to things unseen, as the eye is to things seen.

3. Faith quickens, purifies, elevates, and ennobles the human soul. It raises it to higher spheres, gives it keener vision and a purer atmosphere, enables it to look backward and forward, above, beneath, and around, and avail itself to an untold extent of the length and the breadth, the height and the depth of the vision and knowledge, the wisdom, grace, and joy of God.

4. Two persons may engage in the same external worship and yet their service be totally different in the sight of God. Whatever is done, in order to be accepted of him, must be done with faith, in spirit and in truth.

7. Fear is a powerful means of the salvation of men. God designs to awaken it, and it is right that it should have influence. There is great reason for it, and he who attempts to show that there is not, acts against God and against the best interests of mankind.

8. It is not necessary for us to know all that God will do with us, in order to trust in and obey him; or to be able to see the reasons of

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CHAPTER XII.

1 An exhortation to constant faith, patience, and godliness. 22 A commendation of the new testament above the old.

WHEREFORE seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight[a] and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us,

2 Looking unto Jesus the author*

[a] 2 Cor. 7:1. * Or, *beginner.* [b] Luke 24:26.

his declarations, in order to believe them; or to understand the manner in which his promises can be accomplished, in order to expect their fulfilment.

10. Old Testament saints had knowledge of a future state, and expected their reward in another world.

12 Great events for this world as well as the future, depend on the exercise of faith in God; and things which affect vast multitudes for time and eternity, are accomplished through its influence, which would otherwise be impossible.

16. God is ashamed of those who have no confidence in him and prepares for them no habitation in heaven. He will not acknowledge them as his people, Mark 8:38, or bring them to his blest abode.

19. There are no difficulties in believing God's declarations and obeying his commands, over which faith cannot triumph.

21. Faith lives and worships God in death.

23. There are cases in which to obey civil rulers is wrong. In such cases, faith will keep even a woman from obeying the most despotic king.

26. No earthly sacrifices are too great for faith to make in order to obey God, and no loss is encountered in such a cause which faith does not esteem unspeakable gain.

27. Faith has eyes to see invisible things, and a heart to feel their power. It has a head to plan, a tongue to speak, and a hand to work for God.

28. Faith regards the blood of Christ as the foundation of human hope, and looks to it as the only safeguard from the destroyer.

and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.[b]

3 For consider him that endured such contradiction of sinners against himself,[c] lest ye be wearied and faint in your minds.[d]

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the ex-

[c] Matt. 10:21, 25; John 15:20. [d] Gal. 6:9.

33–40. No victories ever won compare with those of faith. Its triumphs no earthly tongue can speak or pen describe. They are written in the book of life, and will be told with immortal tongues, by multitudes which no man can number, in strains of glory rising higher and higher, and growing sweeter and sweeter to endless ages.

CHAPTER XII.

1. *Compassed about—cloud of witnesses;* the reference is to the Grecian games, in which the racers were surrounded by a vast multitude of spectators. Here the witnesses are those who have themselves run the heavenly race and obtained the reward of faith. *Every weight;* every thing which can hinder our progress in the way to heaven, just as the earthly racers lay aside every incumbrance, especially the sin to which we are most exposed.

2. *Looking unto Jesus;* not merely as an example, but also as the author and finisher of faith and of all which was needed for perseverance in duty, even to eternal life. *The joy;* of redeeming multitudes which no man can number from eternal sinning and suffering, and raising them to eternal holiness and bliss. *Despising the shame;* the shame of being crucified.

3. *Consider him;* meditate much on the character and work of Christ, especially his patience under sufferings, that you may be strengthened and encouraged in following his example.

4. *Ye have not yet;* been called as Christ was to suffer death for resisting sin.

5. *The exhortation;* Prov. 3:11, 12; Rev. 3:19.

hortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him;[a]

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.[b]

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?[c]

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits,[d] and live?

10 For they verily for a few days chastened *us* after their own pleasure;[e] but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.[e]

12 Wherefore lift up the hands which hang down,[f] and the feeble knees;

13 And make straight[g] paths for your feet,[g] lest that which is lame be turned out of the way; but let it rather be healed.[h]

14 Follow peace with all *men*,[i] and holiness, without which no man shall see the Lord:[j]

15 Looking diligently lest any man fail of[k] the grace of God;[k] lest any root of bitterness springing up trouble *you*,[l] and thereby many be defiled;

16 Lest there *be* any fornicator,[m] or profane person, as Esau, who for one morsel of meat sold his birthright.[n]

17 For ye know how that afterward, when he would have in-

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a Prov. 3:11, 12. b Rev. 3:19. c Prov. 13:24. d Num. 16:22; 27:16. * Or, *as seemed good*, or *meet to them*. e Isa. 32:17; Jas. 3:18. f Isa. 35:3. † Or, *even*. g Prov. 4:26, 27. h Gal. 6:1. i Psalm 34:14. j Matt. 5:8; Eph. 5:5. ‡ Or, *fall from*. k 2 Pet. 1:10. l Deut. 29:18. m 1 Cor. 6:13, 18. n Gen. 25:33.

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7. *Chastening;* trials designed to correct your faults and make you better.

8. *All;* the children of God. *Are ye bastards;* treated as such; your faults are not corrected, but you are left to go unreformed to ruin.

9. *Fathers of our flesh;* earthly parents. *Father of spirits;* God.

10. *After their own pleasure;* as they chose or thought best. *Be partakers;* become holy like him.

11. *The peaceable fruit of righteousness;* the chastisement yields, like a good tree, the good fruit of righteousness, which always has for its companion "the peace of God which passeth all understanding." Phil. 4:7.

12. *Lift up;* encourage and animate the desponding. Isa. 35:3, 4.

13. *Make straight paths for your feet;* walk in the plain way of duty, and that not merely for your own sake, but for the sake of the feeble and halting among your brethren; that they, by your good example, may be kept in the right way, and healed of their spiritual infirmities.

14. *Follow peace with all;* so far as duty will permit. *See the Lord;* dwell with or enjoy him.

15. *Any man;* that is, as the connection shows, any man who belongs to your Christian community. *Fail of the grace of God;* of his grace which bestows eternal life, by being found at last unholy and unprepared for heaven. *Any root of bitterness:* any doctrine or practice adapted to lead men to apostatize from Christ and perish. The words quoted from Deut. 29:18, were originally applied to such a root of bitterness, consisting in apostasy from Jehovah to idolatry.

16. *Fornicator—profane person;* examples of the "root of bitterness" just referred to. A profane person is here one who, like Esau, despises sacred things and gives up spiritual blessings for sensual enjoyments. *One morsel of meat;* Gen. 25:29–34. *Birthright;* right by birth to high temporal and spiritual blessings.

17. *No place of repentance;* whether we refer the word repentance to

A. D. 64. herited the blessing, he was rejected:[a] for he found no place of repentance,* though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire,[b] nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words; which *voice* they that heard entreated that the word should not be spoken to them any more:[c]

20 For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:[d]

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:

22 But ye are come unto mount Zion, and unto the city of the living God,[e] the heavenly Jerusalem, and to an innumerable company of angels;[f]

23 To the general assembly and church of the first-born,[g] which are written† in heaven,[h] and to God the Judge of all,[i] and to the spirits of just men made perfect,[j]

[a] Gen. 27:34-38. * Or, *way to change his mind.* [b] Exod. 19:12-19. [c] Exod. 20:18, 19. [d] Exod. 19:13, 16. [e] Rev. 3:12. [f] Psa. 68:17. [g] Rev. 14:4. † Or, *enrolled.* [h] Luke 10:20. [i] Gen. 18:25. [j] 1 Cor. 15:49, 54.

Esau, as some do, or with others, to Isaac, the sense remains substantially the same. In the former case the meaning will be that Esau could not make his own repentance avail to change his father's mind; in the latter, that he could not induce Isaac to repent by taking the blessing of the birthright from Jacob, and giving it to him. He had sold it for a mess of pottage, and it was gone for ever. Gen. 27:34-40. So would be the blessings of following Christ, if they should renounce him to escape suffering or to enjoy worldly good.

18-29. Now follows an exhortation which contains, first, an encouragement drawn from the gracious character of the Christian dispensation, as contrasted with the severity of the Mosaic law; secondly, a warning against apostasy under such a glorious dispensation, in view of its greater guilt and severer punishment.

18. *The mount;* Sinai and the terrors which surrounded it at the giving of the law. Exodus 19:9-25; 20:18-22. Here, as in Gal. 4:24, 25, Sinai represents the whole Mosaic economy. *That might be touched;* the reference is not merely to its material nature, but to the peril of touching it. Verse 20.

20. *If so much as a beast touch the mountain;* much more a man. Exod. 19:12, 13, 21-24. This prohibition shadowed forth the distance from himself at which the holy God, under the Mosaic economy, kept sinful men. Compare chap. 9:8.

22. *Unto mount Zion—the city of the living God, the heavenly Jerusalem;* to the true spiritual Zion and Jerusalem, of which the earthly Zion with its city was an emblem; that is, to the privileges, hopes, and blessings of the Christian dispensation and the holy family of God under it. Compare the words of the apostle, Gal. 4:26: "Jerusalem which is above is free, which is the mother of us all." *An innumerable company of angels;* who make a part of God's universal family, of which Christ is the head. Eph. 1:10; Col. 1:20.

23. *The general assembly and church;* here distinguished from "the spirits of just men made perfect;" probably meaning therefore the church on earth, so far as it consists of true believers. *The first-born;* the word in the original is plural. It describes either all God's true children, as each admitted, in and through Christ, to the privileges of first-born sons, that is, to a preeminent place in God's favor; or, as some think, the more eminent among them, as patriarchs, prophets, and apostles. *Which are written in heaven;* enrolled there in the Lamb's book of life. *The spirits of just men;* who await in God's presence the resurrection of the just. *Made perfect;* they have gone through the conflict with sin and suffering, obtained the victory, and been made

24 And to Jesus the mediator of the new covenant,[*a] and to the blood of sprinkling,[b] that speaketh better things than *that of* Abel.[c]

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also [A. D. 64.] heaven.[d]

27 And this *word*, Yet once more, signifieth the removing of those things that are[†] shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore, we receiving a kingdom which cannot be moved, let us have[†] grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.[e]

[*] Or, *testament.* [a] chap. 8:6. [b] Exod. 24:8. [c] Gen. 4:10. [d] Hag. 2:6. [†] Or, *may be.* [†] Gr. *hold fast.* [e] Exod. 24:17; Deut. 4:24; 9:3; Isa. 66:15.

perfect in holiness and blessedness; not in the sense of having reached the consummation of their bliss—which is reserved for the final resurrection—but in the sense of being for ever freed from sin and suffering.

24. *The blood of sprinkling;* which cleanses our consciences from the guilt and defilement of sin, and thus speaks peace to them. Chap. 9:14; 10:22; 1 Peter 1:2. *That of Abel;* which called to God for vengeance. Gen. 4:10.

25. *Him that speaketh;* in the revelations, the promises, and the threatenings of the gospel. *Refused him that spake on earth;* apostatized from the Jewish religion revealed by Moses. Deut. 13:6–10. *Him that speaketh from heaven;* God, by Jesus Christ. Chap. 1:2.

26. *Then;* when he gave the law at mount Sinai. Exod. 19:18. *Not the earth only, but also heaven;* Hag. 2:6, 7, where the words are, "I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come." It is a shaking and removal of every thing that is in its nature transitory and perishable, not merely the old Mosaic dispensation, but also every human power opposed to the kingdom of Christ. Compare, for the figure, Isa. 13:13, Joel 3:16, Matt. 24:29, and the notes on those passages.

27. *Things that are shaken;* that is, as the margin, things that can be shaken. See the note to the preceding verse. *Things that are made;* nearly equivalent to things "made with hands," and therefore transitory. Chap. 9:11. *Which cannot be shaken;* the kingdom of Christ and the eternal spiritual blessings connected with it. This shaking is the thrice repeated overturning of Ezek. 21:27. It covers the whole history of Christ's kingdom from its beginning to its perfect establishment.

28. *Let us have grace;* though the grace by which alone we can render acceptable service to God is his gift, yet we are responsible for possessing it, since it is freely offered to all, and all will have it who do not repel and reject it by a disobedient spirit. *Serve God;* perseveringly, to whatever troubles it may expose us. *Godly fear;* having respect to all God's commandments. Psa. 119:6; Jer. 32:40.

29. *A consuming fire;* Deut. 4:24. He is such to all rejecters of our Lord Jesus Christ, especially those who have apostatized from him. Hence all who have set out in the way to heaven should persevere, whatever trials may assail them, till faith is swallowed up in vision, and hope in endless joy.

INSTRUCTIONS.

2. It is right to regard our own happiness, to be influenced by the hope of future reward, and for the sake of obtaining it to perform labors, make sacrifices, suffer trials, and endure, when called to it, even death itself, that we may follow Christ and be partakers of his joy.

10. God never sends trials because he has any pleasure in afflicting his people, but to make them more use

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CHAPTER XIII.

1 Divers admonitions, as to charity, 4 to honest life, 5 to avoid covetousness, 7 to regard God's preachers, 9 to take heed of strange doctrines, 10 to confess Christ, 16 to give alms, 17 to obey governors, 18 to pray for the apostle. 20 The conclusion.

LET brotherly love continue.[a] 2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.[b]

3 Remember them that are in bonds,[c] as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honorable in all,[d] and the bed undefiled: but whoremongers and adulterers God will judge.[e]

5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: [f] for he hath said, I will never leave thee, nor forsake thee.[g]

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.[h]

7 Remember them which have the rule[*] over you, who have spoken unto you the word of God: whose faith follow,[i] considering the end of *their* conversation:

8 Jesus Christ, the same yesterday, and to-day, and for ever.[j]

9 Be not carried about with divers and strange doctrines.[k] For *it is* a good thing that the heart be established with grace; not

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a 1 Pet. 1:22; 1 John 4:7, 20. b Gen. 18:3; 19:2. c Matt. 25:36. d Prov. 5:15–23. e 1 Cor. 6:9; Rev. 22:15. f Matt. 6:25, 34. g Gen. 28:15; Deut. 31:6, 8; 1 Chr. 28:20. h Psalm 27:1. * Or, *are the guides.* i Heb. 6:12. j Rev. 1:4. k 1 John 4:1.

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ful and happy than they would be without them. Hence a cheerful and hearty submission is required not only by the glory of God, but by our own highest good.

17. Great care, watchfulness, and prayer, are needful even in Christians, lest they should fall of heaven; and great effort is needful in sinners, however high their privileges and however enlightened or closely connected with Christians they may be, in order to enter and pursue the way that leads to life.

25. The responsibilities of men are in proportion to their blessings; and if they abuse or neglect them, they will proportionably enhance their condemnation.

29. All good reasons are on the side of perseverance in obeying God, trusting in Christ for what is needed to do this and to be accepted in it. The contrary course is most unreasonable and wicked, will be condemned by God and all good beings, and will fill those who pursue it with consuming terrors for ever.

CHAPTER XIII.

2. *Entertained angels;* Gen. 18:2–19; 19:1–3.

3. *Remember;* sympathize with, pray for, and be ready, as you have opportunity, to assist *them that are in bonds;* whatever be the kind of bondage, especially those who are bound or imprisoned on account of their religion. *In the body;* and of course liable to similar trials.

4. *Honorable;* right, proper, and for ministers of the gospel as well as others.

5. *Conversation;* manner of life. *Covetousness;* inordinate regard for money or such things as money will procure. *I will never leave thee, nor forsake thee;* the words occur in Deut. 31:6, as a promise to all Israel, and again in 1 Chron. 28:20, as a promise to Solomon. The apostle has simply put them in the first person.

7. *Them which have the rule;* your leaders and guides; those who have proclaimed to you the will of God. *The end;* of their earthly course; their peaceful, happy, joyful death. Acts 7:59, 60; Phil. 1:23. These words should not be connected with the following verse, as is plain from the construction of the original.

8. *Jesus Christ—for ever;* rather, Jesus Christ is the same, etc. Of course he can sustain, comfort, and bless you, as he did them.

9. *Be not carried about;* from one opinion to another; or, according to another reading, carried away, namely, from the right path. Adhere steadfastly to your steadfast Saviour, and the truth concerning him as ye have received it. *Not with meats;* the Jewish distinctions of meats, and the whole ceremonial law connected with them. The words

with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp.[a]

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.[b]

13 Let us go forth therefore unto him without the camp, bearing his reproach.[c]

14 For here have we no continuing city,[d] but we seek one A. D. 64. to come.

15 By him therefore let us offer the sacrifice of praise to God continually,[e] that is, the fruit of *our* lips,[f] giving thanks[*] to his name.

16 But to do good and to communicate forget not:[g] for with such sacrifices God is well-pleased.[h]

17 Obey them that have the rule over[†] you, and submit yourselves:[i] for they watch for your souls,[j] as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we

[a] Lev. 16:27. [b] John 19:17, 18. [c] Acts 5:41. [d] Mic. 2:10. [e] Eph. 5:20. [f] Hos. 14:2. [*] Gr. *confessing.* [g] Rom. 12:13. [h] Phil. 4:18. [†] Or, *guide.* [i] 1 Thess. 5:12, 13. [j] Ezek. 3:17.

intimate that it is the grace of Christ alone, not these carnal ordinances, that has power to establish the heart.

10. *We;* Christians. *Have an altar;* a spiritual altar. We are spiritual priests, and partake by faith of Christ's body sacrificed for us; from which they are excluded who still depend on Jewish sacrifices.

11. *Whose blood is brought into the sanctuary;* the reference is to the bullock and goat that were offered as sin-offerings in the great day of atonement, and whose blood was carried by the high-priest into the holy of holies, Lev. 16:27. In being thus burned without the camp they typified the sacrifice of Jesus, who suffered without the gate of Jerusalem, which city corresponded to the camp in the wilderness.

12. *With his own blood;* carrying it as their great High-priest into the true holy of holies, that is, into God's presence in heaven. Chap. 9:12, 24. *Without the gate;* John 19:17, 18.

13. *Let us go forth—without the camp;* some, taking the Israelitish camp as a symbol of the Mosaic economy, suppose the meaning to be, Let us forsake Judaism, cleave to Christ, and suffer with him. But the more natural meaning of this verse is, Let us follow Jesus in his shame and suffering. *Bearing his reproach;* bearing it with him, as members of his body. See note to chap. 11:26.

14. *Here have we no continuing city;* our stay on earth will be short. This is a reason why we should cheerfully bear reproach with Jesus, that we may share with him the glory of the heavenly city that is to come.

15. *By him;* as our great High-priest, not by Jewish priests on Jewish altars. *The sacrifice of praise;* the spiritual thank-offering of praise, which the Mosaic thank-offerings shadowed forth. *The fruit of our lips;* quoted after the Greek version from Hosea 14:2, where the Hebrew has, "The calves of our lips;" that is, sacrifices of praise. Eph. 5:19, 20; 1 Thess. 5:16, 18.

16. *To communicate;* impart blessings as you have opportunity to the needy.

17. *Them that have the rule;* who guide you, by making known to you the will of God. *Submit yourselves;* to be governed by his will, which they declare. *Watch for your souls;* their object is to promote your salvation, by obeying God to whom they are accountable. *With joy;* in having been instrumental of saving you. *Unprofitable for you;* if you refuse to follow their guidance when they point out the path of duty, you not only grieve them, but injure yourselves and incur the wrath of God.

18. *Honestly;* uprightly, in a manner suitable to a minister of the gospel and an inspired apostle

A. D. 64. have a good conscience,[a] in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace,[b] that brought again from the dead our Lord Jesus,[c] that great Shepherd of the sheep,[d] through the blood of the everlasting covenant,[e]

21 Make you perfect in every good work to do his will,[f] working[†] in you that which is well pleasing in his sight,[g] through Jesus Christ; to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty;[h] with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

[a] Acts 24:16. [b] 1 Thess. 5:23. [c] 1 Pet. 1:21. [d] Ezek. 34:23. [e] Or, *testament.* [e] Zech. 9:11. [f] 1 Peter 5:10. [†] Or, *doing.* [g] Phil. 2:13. [h] 1 Tim. 6:12.

19. *Restored to you the sooner;* be sooner able to visit you.

20. *Through the blood of the everlasting covenant;* these words are best connected with the preceding part of the verse. It was by virtue of the expiatory blood of Christ, by which he ratified the everlasting covenant of grace, that God raised him from the dead and exalted him to universal dominion. The question here is not one of mere power, but of fitness. It was meet that, in view of his propitiation for the sins of the world through the bloody death of the cross, God should exalt him, as he did by his resurrection and ascension to heaven. Compare Phil. 2:9-11.

23. *If he come shortly;* to me; for though set at liberty he was yet absent from the writer.

24. *All—and all the saints;* the ministers and brethren of the churches. *They;* the Christians in Italy, whence this epistle was written, the great object of which was to enable the Jewish Christians rightly to understand the Old Testament, especially its rites and ceremonies, and to persuade them to persevere in their attachment and obedience to Jesus Christ.

INSTRUCTIONS.

1. Love to Christians on account of their likeness to Christ is a fruit of the Spirit, and an evidence of being born of God. It is also a means of promoting our love to Christ and the enjoyment of his presence. God is love; and he that dwelleth in love dwelleth in God, and God in him. 1 John 4:16. This is a reason why Satan hates Christian love, and so often employs such as speak lies and sow discord among brethren to prevent it; and also a reason why such persons are mentioned in the Bible as children of the devil, and as one of the seven abominations which the Lord abhors. John 8:44; Prov. 6:19.

3. Love to Christians for Christ's sake will lead all who possess it deeply to sympathize with such as are in bonds, to pray for them, and in all suitable ways endeavor to benefit them.

4. As marriage is God's institution for the happiness of man and the prevention of fornication and other abominable vices, he who forbids or discourages it increases the temptations to these crimes, and exposes himself to the just indignation of God.

5. Christians, in principle, precept, and practice, should show their abhorrence of covetousness, should be contented with the allotments of Providence, be grateful for mercies, and never fear the want of any needful good, for the Lord has engaged to supply them. Psa. 34:4-10.

9. To treat external rites and ceremonies as the chief thing does much evil and exposes men to the loss of their souls, because it tends to prevent their reliance on the Lord Jesus Christ.

13. Christians should not fear any reproach or shame which they are called of God to suffer for his sake,

but like Christ should cheerfully endure any cross, despising the shame, that they may with him sit down on the right hand of the majesty on high; remembering that their shame will be short, and their honors eternal.

16. It is not enough for men to be pious, devotional, and grateful: they must also be beneficent, disposed to communicate of their blessings to others. This they are prone to forget, and they need often to be reminded that it is with such things God is well pleased. They would thus give evidence that their natural selfishness, which if continued will ruin them, is in a way of being subdued.

18. Enlightened ministers of Christ often express a desire for the prayers of Christians on earth, but never ask or desire others to ask for them the prayers of Peter, Paul, Mary, or any of the saints in heaven.

19. Prayer is efficacious not only with regard to spiritual, but temporal things. It often enables persons to do what they otherwise could not do, and to confer and receive blessings of which they and others without prayer would fail. But in order to receive the full benefits of the prayers of others, men must pray themselves; and not only for themselves, but also for their fellow-men; and must be disposed in this way to confer the blessings on others which they wish to receive from them.

21. Every thing thought, felt, or done by men which is holy and acceptable to God, is the fruit of his working in them both to will and to do. It comes to them in consequence of the death of Christ as a propitiation for their sins and the sins of the world; and to him all who feel and act rightly will give glory for ever.

THE GENERAL EPISTLE OF JAMES.

THAT "James the Lord's brother," whom Paul names as one of the apostles, Gal. 1:19, and who is admitted to be identical with the James mentioned by Luke in Acts 12:17; 15:13; 21:18, was the author of the present epistle, is generally agreed. That he was, moreover, the James who is named with Joses, Simon, and Judas, as one of our Lord's "brethren," Matt. 13:55, Mark 6:3, must be received as certain. But whether he was identical with James the son of Alpheus, who was one of the twelve, Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13, is a question that has been much discussed. From Matt. 27:56; Mark 15:40, compared with John 19:25, it appears that Mary the mother of our Lord had a sister Mary, the wife of Cleophas—or rather, as the margin has it, Clopas—and mother of James the less and Joses. Clopas and Alpheus may very well be two different ways of representing in Greek the same Hebrew word. According to this, which seems to be the most natural supposition, our Lord's "brethren" and "sisters" were his cousins, the children of Mary the wife of Clopas or Alpheus, who lived in Nazareth with Mary the mother of Jesus, perhaps under the same roof, and James the Lord's brother is the same as James the son of Alpheus. The objections to this view, which cannot here be considered at length, are less than those connected with the opposite view. If, however, any one doubts the identity of James "the Lord's brother," who wrote this epistle, with James the son of Alpheus, who was one of the twelve, this cannot affect its canonical authority. Even upon the very improbable supposition that the man who held so conspicuous a place in the assembly of apostles and elders at Jerusalem, Acts 15:13–21; who is reckoned by

Paul among the apostles, Gal. 1:19; is classed by him with Peter and John, among those "who seemed to be pillars," being named first of the three, Gal. 2:9; and is further spoken of in accordance with the uniform testimony of the primitive church in such a way as leads us to infer that he was the chief man in the church at Jerusalem, Acts 21:18; Gal. 2:12—even upon the very improbable supposition that this man did not belong to the number of the twelve, his writings must yet have to us the full weight of apostolic authority.

With regard to the date of this epistle different opinions have been held. Some have placed it early in the history of the church, before the origin of the controversy respecting circumcision and the Mosaic law, recorded in Acts 15; others quite late, not long before the destruction of Jerusalem by the Romans. The latter, which is the more common view, best agrees with the contents of the epistle. The doctrine of justification by faith, for which Paul had contended, would naturally be abused in precisely the way here indicated, by the substitution of a barren speculative faith for the true faith that works by love and purifies the life from sin. The age preceding the destruction of Jerusalem was one of abounding wickedness, especially in the form of strife and faction. It had been predicted by our Lord, that the effect of this would be to chill the love of many of his visible followers, and withdraw them from his service. In truth, the descriptions of these unworthy members of the Jewish Christian community which we find in this epistle, and in the second of Peter, and that of Jude, are but the realization of the state of things foretold by the Saviour in the following remarkable words: "And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24:10–13.

The place of writing was manifestly Jerusalem, where James always resided; and the persons addressed are the

Jewish Christians scattered abroad in and out of Palestine, chap. 1:1, Jerusalem being regarded as the centre of the nation.

A. D. 60. CHAPTER I.

1 We are to rejoice under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins, unto him, 19 but rather to hearken to the word, to meditate in it, and, to do thereafter. 26 Otherwise men may seem, but never be truly religious.

JAMES, a servant of God and of the Lord Jesus Christ,[a] to the twelve tribes which are scattered abroad,[b] greeting.

2 My brethren, count it all joy when ye fall into divers temptations;[c]

3 Knowing *this*, that the trying of your faith worketh patience.[d]

4 But let patience have *her* perfect work,[e] that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally,[f] and upbraideth not; and it shall be given him.[g]

6 But let him ask in faith,[h] nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man *is* unstable in all his ways.

9 Let the brother of low degree rejoice[i] in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.[j]

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he

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a Jude 1. b Acts 8:1; 26:7. c Matt. 5:12; 1 Peter 4:13-16. d Rom. 5:3. e Luke 8:15; 21:19. f Prov. 2:3-6. g Jer. 29:12. h Mark 11:24. i Or, *glory*. j Isa. 40:6.

CHAPTER I.

2. *Temptations;* trials suited to develop their character, and if rightly borne, to make them better.

3. *The trying of your faith;* that is, when the trial is rightly endured. *Patience;* in its usual scriptural sense of steadfast endurance.

4. *Have her perfect work;* produce its full and appropriate effects, through your enduring to the end all the trials which God appoints to you. Matt. 24:13. *Perfect and entire;* complete in all parts of the Christian character.

5. *Lack wisdom;* to feel and act right under all circumstances, especially in trials. *To all;* who ask according to God's directions.

6. *In faith;* in confidence that God will do as he has declared, and give to those who thus ask him the wisdom which they need. *Nothing wavering;* not doubting the truth of his declarations. *Like a wave;* not fixed or settled in purposes, plans, or efforts.

8. *Double-minded;* one who halts between faith and unbelief.

9. *Of low degree;* afflicted and depressed in his circumstances. *Exalted;* spiritually, by being made a partaker of the heavenly inheritance.

10. *The rich;* in worldly possessions. *Made low;* spiritually, by being brought into a lowly and humble state of mind. The apostle exhibits, in this and the preceding verse, the two sides of Christian character which are appropriate to the two conditions of rich and poor.

11. *Fade away;* earthly glory is transient; and a man may well rejoice in what leads him to feel this, and secure the glory which is abiding. Thus will the poor be kept from envying the rich, and the rich from glorying in their wealth and despising the poor.

12. *Endureth temptation;* bears his trials with a right spirit.

is tried, he shall receive the crown of life,[a] which the Lord hath promised to them that love him.[b]

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil,[*] neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust,[c] and enticed.

15 Then when lust hath conceived, it bringeth forth sin;[d] and sin, when it is finished, bringeth forth death.[e]

16 Do not err, my beloved brethren.

17 Every good gift and every perfect gift is from above,[f] and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.[g]

18 Of his own will begat he us with the word of truth,[h] that we should be a kind of first-fruits of his creatures.[i] A. D. 60.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak,[j] slow to wrath:[k]

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness,[l] and receive with meekness the engrafted word, which is able to save your souls.

22 But be ye doers of the word,[m] and not hearers only, deceiving your own selves.

23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

[a] 2 Tim. 4:8; Rev. 2:10. [b] Isa. 64:4. [*] Or, *evils.* [c] Hos. 13:9. [d] Job 15:35. [e] Rom. 6:21-23. [f] John 3:27; 1 Cor. 4:7. [g] 1 Sam. 15:29; Mal. 3:6. [h] John 1:13. [i] Jer. 2:3; Epis. 1:12; Rev. 14:4. [j] Eccl. 5:2. [k] Prov. 15:32. [l] Col. 3:5-8; Heb. 12:1; 1 Pet. 2:1, 2. [m] Matt. 7:21.

13. *When he is tempted;* to commit sin. *Neither tempteth he any man;* to commit sin: that is not God's design in sending trials, or in any thing he does: what he does is designed to promote holiness and happiness. If men commit sin, or grow worse under any of his dealings, they pervert and abuse them; the fault is theirs, not his.

14. *Of his own lust;* his desire to obtain something which he cannot without doing wrong.

15. *Lust;* the inward desire of the soul after forbidden objects, here considered as the parent of sinful deeds. *Sin;* in the life. *Is finished;* in its consequences. *Death;* eternal death, which is, to all who continue in sin, its proper result.

16. *Do not err;* in the matter now under consideration, by thinking of God as if he could tempt to sin.

17. *Every good gift—is from above;* God is the author of every thing in men which is good, and they are the authors of every thing in them which is evil.

18. *Begat he us;* by the regeneration of our souls, and thus made us his spiritual children. *With the word of truth;* which is the instrument of his Spirit. *A kind of first-fruits;* the gospel was first preached to the Jews, and the primitive believers were, like the first sheaf offered at the sanctuary, the earnest of the ingathering of all nations to Christ. See Lev. 23:9-14.

19. *Wherefore;* in consistency with your new character as God's children. *Swift to hear;* the instructions which God gives him. *Slow to speak;* either by way of usurping the office of a teacher, chap. 3:1, or of censure, chap. 3:9, 10. Both these faults proceed from pride, and are allied to sinful anger, which the apostle next forbids.

21. *All filthiness;* of flesh and spirit, 2 Cor. 7:1. *Superfluity of naughtiness;* malice in the heart flowing out in the life. *The engrafted word;* the word of divine truth engrafted—or, as some render, implanted—into your hearts, as a heavenly stock which is to bear fruits of righteousness. It is not engrafted in such a way that our freedom and responsibility in admitting or rejecting it are set aside; hence we are exhorted to receive it with meekness.

24. *He beholdeth;* the gospel shows a man himself. *Forgetteth;* if a man

A. D. 60. 25 But whoso looketh into the perfect law of liberty,[a] and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.[b]

26 If any man among you seem to be religious, and bridleth not his tongue,[c] but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction,[d] *and* to keep himself unspotted from the world.[e]

[a] Psalm 119:45; 2 Cor. 3:18. [b] Luke 6:47, 49. [c] Psa. 34:13. [d] Isa. 1:16, 17; 58:6,7. [e] Rom. 12:2. [f] Prov. 28:21; Jude 16. † Gr. *synagogue.*

does not obey the gospel, its impressions on him will be short.

25. *Looketh into;* looketh closely into. The apostle means a practical looking, that is, connected with obedience. *The perfect law of liberty;* the gospel, which gives true freedom to the soul, and is a perfect rule of action. That it delivers the soul from the bondage of the Mosaic law is also true, but that is a view not discussed in the present epistle.

26. *Bridleth not his tongue;* does not regulate it by the revealed will of God. *Deceiveth his own heart;* by thinking that he is pious, when he continues to cherish and indulge a slanderous spirit.

27. *Pure religion;* he describes religion by its fruits, and that on two sides: first, that of love and mercy; secondly, that of purity from worldly defilements. *Fatherless and widows;* these represent all objects of Christian compassion and kindness. *From the world;* from all the enticements to sin which the world offers.

INSTRUCTIONS.

2. God does not afflict or expose his children to temptation because he takes pleasure in their distresses or exposures, but for their benefit, that they may be made wiser and better; and although no trials or exposures in themselves are joyous, but grievous, yet as they are the means when rightly improved of increasing holiness and usefulness, they should be received not only with submission, but with gratitude.

CHAPTER II.

1 It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren; 13 rather we are to be loving, and merciful; 14 and not to boast of faith where no deeds are, 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.

MY brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.[f]

2 For if there come unto your assembly† a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say

5. All who have the Bible may be made wise to salvation, and be guided aright in all their concerns. If they are not, it is because they do not aright seek wisdom from the Lord, or knowing his will, do not obey it.

13. There is that in men which may account for the evil they commit, without ascribing it to God; and as he never tempts any one to commit sin, no one, when so tempted, should comply with the temptation, or if he does comply with it, should attempt to cast any of the blame on God.

18. As every thing good in men comes from God, and every thing evil from themselves, they should renounce self-dependence, and give God the glory of whatever good they enjoy.

21. Divine truth received in love and obeyed is efficacious in the salvation of men.

27. That religion which does not govern the tongue and make men beneficent and holy, is not the religion of Christ, and will not secure salvation.

CHAPTER II.

1. *Have not;* hold not. *The faith of our Lord Jesus Christ;* his gospel considered as addressed to our faith. Compare Acts 6:7. *With respect of persons;* let not the outward condition of persons regulate your judgment of their character, or your treatment of them.

unto him, Sit thou here in a good place;* and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith,[a] and heirs of the† kingdom which he hath promised to them that love him?[b]

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7 Do not they blaspheme that worthy name by the which ye are called?[c]

8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself,[d] ye do well:

9 But if ye have respect to persons,[e] ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.[f]

11 For he that said,‡ Do not commit adultery, said also, Do A. D. 60. not kill.[g] Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.[h]

13 For he shall have judgment without mercy, that hath showed no mercy;[i] and mercy rejoiceth against judgment.[j]

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works?[k] can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth it* profit?[l]

17 Even so faith, if it hath not works, is dead, being alone.[m]

18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith without¶ thy works, and I will show thee my faith by my works.[m]

19 Thou believest that there is

* Or, *well*, or *seemly*. † Or, *that*. ‡ Or, *law which said*.

a Rev. 2:9. b Matt. 5:3; Luke 12:33; 22:29; 1 Cor. 1:26-28. c Psalm 111:9. d Lev. 19:18. e ver. 1. f Deut. 27:26. g Exod. 20:13, 14. h ch. 1:25. i Prov. 21:13; Matt. 6:15; 7:1, 2. § Or, *glorieth*. j Psalm 85:10. k Matt. 7:26. l 1 John 3:18. ¶ Gr. *by itself*. m ch. 3:13.

4. *Judges of evil thoughts;* under the influence of evil thoughts.

5. *Chosen the poor;* to be his disciples more often than the rich.

6. *Do not rich men oppress you;* unbelieving rich men: as much as to say, Why show such partiality to the rich? Are not they your chief persecutors?

7. *That worthy name;* the name of Christ.

8. *The royal law;* the law of love, called royal by way of preëminence. Compare Matt. 22:37-40.

9. *Convinced of the law;* shown by it to be transgressors.

10. *He is guilty;* he is really violates the law, if he allows himself in one transgression, as if he committed many; and if he continues in it, he will as certainly be condemned.

12. *The law of liberty;* see note to chap. 1:25.

13. *He—that hath showed no mercy;* to others in distress, will have no mercy shown to him. *Mercy rejoiceth;* exults in the consciousness of its security *against judgment;* the judgment, namely, of the last day; for then the merciful man will not be condemned. Matt. 5:7.

14. *Can faith save him?* that kind of faith which is inactive, dead, and never does good? No.

16. *Be ye warmed;* to give words only, when deeds are due and in our power, is to offend God and wound our needy brother.

17. *Is dead;* it is not the kind of faith which justifies the soul: that is, a living, operative faith, which works by love, purifies the heart, overcomes the world, and produces good works.

19. *Thou doest well;* in believing that there is one God, thou believest the truth; but it will do you no good, any more than it does devils.

A. D. 60. one God; thou doest well: the devils also believe, and tremble.[a]

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?[b]

22 Seest thou[*] how faith wrought with his works,[c] and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness:[d] and he was called the Friend of God.[e]

24 Ye see then how that by works a man is justified, and not by faith only.[f]

25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?[g]

26 For as the body without the spirit,[†] is dead, so faith without works is dead also.

CHAPTER III.

1 We are not rashly or arrogantly to reprove others; 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise are mild, and peaceable, without envying, and strife.

MY brethren, be not many masters,[h] knowing that we shall

[a] Mark 1:24; 5:7. [b] Gen. 22:9, 12. [*] Or, *Thou seest.* [c] Heb. 11:17. [d] Gen. 15:6. [e] 2 Chr. 20:7; Isa. 41:8. [f] Rev. 20:12. [g] Josh. 2:1, etc.; Matt. 21:31; Heb. 11:31. [†] Or, *breath.* [h] Matt. 23:8, 14; 1 Peter 5:3.

who believe the same, unless it lead you to obey him.

20. *Faith without works;* is not the kind which Abraham had, and by which he was justified. His faith led him to obey God, even His most difficult and trying commands. Gen. 22:9, 12.

22. *Made perfect;* shown to be complete, of the right kind, by producing its appropriate fruit.

23. *The scripture was fulfilled;* by the works which Abraham did. His works showed that he believed God in reality, as the Scriptures declared, with a living, and not merely a dead faith.

24. *Not by faith only;* not by that faith which is alone, and never produces good works; but by good works a man is shown to have living faith, and to be in a justified state.

25. *By works;* they proved that she had faith.

Between the teaching of James in this chapter and that of Paul there is perfect agreement. When the question is, What is the ground of justification before God? Paul answers, Faith, and not the works of the law. But when the inquiry is as here, What kind of faith is acceptable to God? both answer, Not a dead faith, but "faith which worketh by love;" in other words, operates to produce good fruits through love, which is "the fulfilling of the law." Gal. 5:6; Rom. 13:10.

INSTRUCTIONS.

1. The Lord Jesus Christ is the fountain of honor as well as blessedness; and those are the most honorable and happy who most resemble him, and are most faithful in his service.

4. It is wrong to judge of persons by outward appearances merely; and the manifestation of such a spirit does evil both to those who are guilty of it, and to others.

8. Real and ardent love is the best guide to a proper treatment of our fellow-men.

12. Obedience, if sincere, will be universal; and real love to God, or living faith in him, will lead men to have respect to all his commandments. Psa. 119:6.

20. Justifying faith produces good works; and if a man does not love to obey God and do good, he may conclude that he is not in a justified state.

26. There is no contradiction between the meaning of the apostles James and Paul, with regard to justification. The case of Abraham exemplifies the doctrine of both. Paul treats of faith as justifying us before God: James treats of the fruit, or effects of faith.

CHAPTER III.

1. *Be not many masters;* let not

receive the greater condemnation.*

2 For in many things we offend all.[a] If any man offend not in word,[b] the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths,[c] that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member,[d] and boasteth great things.[e] Behold, how great a matter† a little fire kindleth!

6 And the tongue *is* a fire,[f] a world of iniquity: so is the tongue among our members, that it defileth the whole body,[g] and setteth on fire the course‡ of nature; and it is set on fire of hell.

7 For every kind‖ of beasts, A. D. 60. and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.[h]

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place¶ sweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive berries? either a vine, figs?[i] so *can* no fountain both yield salt water and fresh.

13 Who *is* a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom.[k]

* Or, *judgment.* [a] 1 Kings 8:46; Prov. 20:9; 1 John 1:8. [b] Prov. 13:3. [c] Psa. 32:9. [d] Prov. 12:18. [e] Psa. 12:3. † Or, *wood.* [f] Prov. 16:27. [g] Matt. 15:11-20. ‡ Gr. *wheel.* § Gr. *nature.* ‖ Gr. *nature of man.* [h] Psa. 140:3; Rom. 3:13. ¶ Or, *hole.* [i] Matt. 7:16. [j] Psalm 107:33. [k] Phil. 1:27.

many aspire to be teachers or guides in religion; a sin which always abounds where men have the idea that an empty faith without the fruits of obedience is all that is necessary to salvation. *We;* who exercise the office of teachers. *The greater condemnation;* or, as the margin, the greater judgment. We shall be subjected to a severer trial; and if found wanting, to a greater punishment.

2. *Offend all;* we all offend in many things: of course, in the office of teaching also, where there is especial danger of our offending in word. This ought to deter us from forwardness in arrogating to ourselves this work. *Offend not in word;* as much as to say, Sins of word are so difficult to avoid that he who can keep himself from fault in this respect is *a perfect man;* one who has his appetites, passions, and all propensities of body and spirit, under wise control.

4. *Listeth;* chooseth.

6. *Is a fire;* setting society in a blaze, like fire in dry matter. *Defileth the whole body;* when used in spreading moral pollution. *The course of nature;* produces universal destruction, like a general conflagration. *It is set on fire of hell;* instigated in its destructive courses by infernal spirits.

9. *Bless we God;* thus professing our love for him. *Curse we men;* thus showing that our profession of love towards God is empty and insincere. Compare 1 John 4:20. *Made after the similitude of God;* bear his image as rational and immortal beings, and ought therefore to be the objects of our love.

11, 12. The stream must answer to the *fountain,* the fruit to the *tree.* The heart that sends forth the bitter water of curses towards men, cannot have the good water of love towards God. Its professions of love and praise must be empty and worthless.

13. *Who is a wise man;* would any man show his wisdom? Let him do it not by eagerly assuming the of

A. D. 60. 14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above,[a] but *is* earthly, sensual,[*] devilish.

16 For where envying and strife *is*, there *is* confusion[†] and every evil work.

17 But the wisdom that is from above is first pure,[b] then peaceable,[c] gentle,[d] *and* easy to be entreated, full of mercy and good fruits, without partiality,[‡] and without hypocrisy.[e]

18 And the fruit of righteousness is sown in peace of them that make peace.[f]

[a] 1 Cor. 3:3. [*] Or, *natural.* [†] Or, *tumult, or unquietness.* [b] Phil. 4:8. [c] Heb. 12:14. [d] Gal. 5:22. [‡] Or, *wrangling.* [e] 1 Cor. 2:6, 7. [f] Heb. 12:11. [§] Or, *brawlings.* [‖] Or, *pleasures.* [g] 1 Pet. 2:11.

CHAPTER IV.

1 We are to strive against covetousness, 4 intemperance, 5 pride, 11 detraction, and rash judgment of others; 13 and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit ourselves and all our affairs to God's providence.

FROM whence *come* wars and fightings[§] among you? *come they* not hence, *even* of your lusts[‖] that war in your members?[g]

fice of a teacher, and occupying his tongue with words of contention and bitterness, but by showing out of a good life his good works *with meekness of wisdom*; with that meekness and gentleness which always belong to true wisdom.

14. *Glory not, and lie not against the truth*; by falsely boasting of these as the fruits of true wisdom, which is to slander God's truth.

15. *This wisdom*; that which is envious, quarrelsome, and leads to contention.

17. *Pure*; in its nature, and in its effects on the person himself and on others.

18. *The fruit of righteousness*; that spirit which righteousness produces, leads peaceable men in a peaceable way to disseminate such views as tend to promote peace with God and peace with one another; thus bringing glory to God in the highest, and proclaiming peace on earth, goodwill to men.

INSTRUCTIONS.

1. Right views of the responsibility of religious teachers and guides, of the difficulties of their work, the strict account which they must render to God, and the awful ruin which will come on those who are unfaithful, tend effectually to prevent improper aspirations for power in the church.

5. As everlasting consequences depend upon the use of the tongue, all, and especially ministers of the gospel, should earnestly pray that they may always so speak as shall tend most to honor God and benefit their fellow-men.

6. The devil employs some men more than they are aware of; and things which they would start at, should they hear him utter them, they at his suggestion utter for him, and thus do his work and ripen to be companions with him and his angels.

13. Knowledge and wisdom, discretion and meekness, a good understanding of the Scriptures, and a life conformed to their precepts, are essential requisites in ministers of the gospel and guides of the church.

17. All who are guided by heavenly wisdom will manifest a heavenly spirit; and none have reason to expect acceptance with Christ any further than they have evidence of likeness to him in their temper and conduct.

CHAPTER IV.

A large part of this and the following chapter is addressed to that portion of the Jewish Christian community who had departed from "the doctrine that is according to godliness," and become conformed, in their spirit and conduct, to the exceedingly corrupt and turbulent mass of unbelieving Jews among whom they lived. See on this point the introductory remarks to the epistle.

1. *Wars and fightings*; contentions and quarrels, from those of individuals and neighborhoods, to those of provinces and states. The age in which the apostle wrote was one of

2 Ye lust, and have not: ye kill,* and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.†

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? [a] whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth to envy? [b]

6 But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. [c]

7 Submit yourselves therefore to God. Resist the devil, [d] and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you. [e] Cleanse *your* hands, [f] *ye* sinners; and purify *your* hearts, [g] *ye* double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turn-

* Or, *envy.* † Or, *pleasures.* ‡ Or, *enviously.* [a] 1 John 2:15. [b] Eccl. 4:4. [c] Prov. 29:23. [d] 1 Peter 5:9. [e] 2 Chr. 15:2. [f] Isaiah 1:16. [g] 1 Pet. 1:22; 1 John 3:3.

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the most turbulent and seditious on record; and the unworthy members of the Christian community here addressed did not escape its defilements. *That war in your members;* have their seat in your members, and impel you to fight and war for their gratification. Compare Rom. 7:23.

2. *Have not;* real satisfying enjoyment, because you do not seek it in the right things or in the right way.

3. *Receive not;* because you do not ask of God with a right spirit, or for the right end. You seek to gratify yourselves; whereas you should seek to glorify God and do good to men.

4. *Ye adulterers and adulteresses;* the sin of adultery stands here as the embodiment of all the fleshly lusts in which these unworthy professors of Christianity indulged. The same sin is charged by the apostles Peter and Jude upon the false teachers and their followers, 2 Peter 2:10, 14, 18; Jude 4, 7, 8. *The world;* the men of the world, with all the worldly objects to which they devote themselves, "the lust of the flesh, and the lust of the eyes, and the pride of life." Compare 1 John 2:15, 16.

5. *In vain;* without any urgent necessity of warning us. *The spirit that dwelleth in us:* the human spirit that belongs to us as a fallen sinful race. *Lusteth to envy;* to the exciting of envious desires. It is the constant doctrine of the Old Testament, that men naturally desire what others have, and that this spirit in the form of envy, jealousy, and covetousness, produces immense evil. Eccl. 4:4; Job 5:2; Prov. 14:30; 27:4; Gen. 25:14; 30:1; 37:11; Psa. 73:3; 106:16. The conduct of men in all ages has shown this doctrine to be true. You therefore ought to take warning, and earnestly strive against its power.

Some prefer to read this passage as two questions, thus: "Do ye think that the scripture speaketh in vain? Doth the Spirit that hath dwelt in us"—the Holy Spirit whom God has given to dwell in our hearts—"lust to envy?"—excite lusts that lead to envy?

6. *He;* God; or, according to the second of the above interpretations, the Holy Spirit. *Giveth more grace;* to those who humbly seek him, to overcome this evil propensity. *Resisteth the proud;* repels those who come in pride and self-sufficiency, trusting in themselves and despising others.

7. *Submit—to God;* be resigned to his will, be content with the allotments of his providence, and lay aside all envious desires. *Resist the devil;* by refusing to do wrong, for the accomplishment of any object.

8. *Draw nigh to God;* in prayer for all needed wisdom and strength to resist temptation and to persevere, whatever be the consequences, in doing right. *He will draw nigh to you;* to sustain, comfort, and provide for you. *Cleanse your hands—purify your hearts;* be outwardly and inwardly pure. *Double-minded;* those who are drawn different ways by conscience and passion, and are halting between two opinions.

9. *Be afflicted;* in view of your sins, and the judgments of God that

A. D. 60. ed to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord,[a] and he shall lift you up.

11 Speak not evil one of another,[b] brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver, who is able to save and to destroy:[c] who art thou that judgest another?

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is[*] even a vapor,[d]

[a] Matt. 23:12. [b] Eph. 4:31; 1 Peter 2:1.
[c] Matt. 10:28. [*] Or, *For it is.* [d] Job 7:7.

are hanging over you. See note to chap. 5:1.

10. *Humble yourselves;* instead of fighting and warring for worldly emoluments, honor, and pleasure, commit yourselves quietly to God, and he shall lift you up to true honor in his own time and way.

11. *Judgeth the law;* he practically condemns it. It is the royal law of love which the apostle has specially in mind, which forbids slander, and every thing else that can injure our neighbor.

12. *One lawgiver;* Jesus Christ, and only one. All therefore are bound to yield cheerful, prompt, unwavering obedience to him. *Who art thou;* frail, sinful, dying man, that thou usurpest the place of Christ, and pronouncest sentence of condemnation on his servants, when thou must thyself soon stand before him in judgment and be treated for eternity according to thy works?

13, 14. *A year—the morrow;* all our plans should be made in view of the uncertainty of human life.

15. *Ye ought;* to feel your dependence on God for the continuance of life and for every blessing, and to act accordingly.

16. *In your boastings;* of what great things you will do, as if you were able of yourselves to accomplish

that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good and doeth *it* not, to him it is sin.[e]

CHAPTER V.

1 Wicked rich men are to fear God's vengeance. 7 We ought to be patient in afflictions, after the example of the prophets, and Job; 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity; 16 to acknowledge mutually our several faults, to pray one for another, 19 and to reduce a straying brother to the truth.

GO to now, *ye* rich men,[f] weep and howl for your miseries that shall come upon *you*.

[e] Luke 12:47. [f] Proverbs 11:28; Luke 6:24; 1 Tim. 6:9.

your plans. *Is evil;* because it is treating God and yourselves contrary to truth.

17. *It is sin;* because it is neglect of known duty.

INSTRUCTIONS.

2. Wars are the fruit of human wickedness. Let all men be at peace with God, and obey the command, "Whatsoever ye would that men should do to you, do ye even so to them," and wars will cease.

7. The devil is a living and busy agent, exciting and increasing human wickedness, tempting men to envy, violence, and fraud. But he may be, and he ought to be effectually resisted, by refusing to comply with his temptations.

12. Christ is the only rightful Lord and Lawgiver of his church. His disciples are all brethren; and when any one undertakes to lord it over others, he rebels against Christ, and exposes himself to be destroyed.

15. In forming plans for the future, we should never forget our dependence on God, or neglect to seek his guidance and blessing.

17. Knowledge of duty increases obligation to perform it; and the neglect of known duty is sin.

CHAPTER V.

1. *Ye rich men;* for the class of

2 Your riches are corrupted,[a] and your garments are moth-eaten.[b]

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.[c]

4 Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: [d] and the cries of them which have reaped are entered into the ears of the Lord of sabaoth.[e]

5 Ye have lived in pleasure on the earth,[f] and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not A. D. 60. resist you.[g]

7 Be patient* therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.[h]

8 Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh.[i]

9 Grudge not† one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.[j]

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.[k]

[a] Jer. 17:11. [b] Job 13:28. [c] Rom. 2:5. [d] Jer. 22:13; Mal. 3:5. [e] Exod. 22:23. [f] Luke 16:19, 25. [g] Matt. 5:39. * Or, *Be long patient*, or, *Suffer with long patience*. [h] Deut. 11:14. [i] Rev. 22:20. † Or, *Groan*, or *Grieve not*. [j] Rev. 3:20. [k] Heb. 11:35–38.

persons addressed, see introductory note to chap. 4. *That shall come upon you;* on account of your sins, especially the wicked manner in which you have obtained and used riches. There is a reference here and in verses 3, 5, to the awful calamity that was about to come upon the Jewish people, and in which these rich men would be involved in common with the rest of their countrymen. But this is not the full meaning of the words. That judgment shadowed forth the more dreadful retributions that shall overtake all sinners at the last day. Compare the introductory remarks to Matthew 24.

2. *Are corrupted;* riches in those days consisted much in large quantities of grain and clothing, which were liable to become worthless by decay.

3. *Cankered;* from having been hoarded up, instead of being used. *Eat your flesh;* the same rust that bears witness against them shall consume them as fire; that is, shall bring upon them the consuming judgments of God. *Treasure;* of ill-gotten wealth. *For the last days;* more literally, in the last days; when the vengeance of God is ready to fall upon you. See note to verse 1.

4. *Crieth;* to God for vengeance. *The Lord of sabaoth;* the God of hosts; the Almighty.

5. *Nourished your hearts;* made them fat by luxurious living. Fat is said to have no feeling, and the luxurious have few sympathies. *As in a day of slaughter;* he compares them to beasts that feed to excess on the very day of slaughter. See note to verse 1.

6. *He doth not resist you;* after the example of his Lord, he commits his cause to God, knowing that He will execute judgment in his behalf. Compare 1 Peter 2:23. With these words the apostle passes from the false professors of Christianity, whose sins he has been rebuking, to the truly humble and godly in Christ, whom he exhorts to patience under the trials that they are enduring.

8. *Stablish your hearts;* in the faith and practice of the gospel. *The coming of the Lord;* for the deliverance of his friends and the destruction of his enemies.

9. *Grudge not one against another;* the apostle here rebukes that murmuring and complaining spirit between brethren which has its root in worldly lust and envy. *The Judge;* who will punish all sin, and render to all their just reward.

A. D. 60. 11 Behold, we count them happy which endure.[a] Ye have heard of the patience of Job,[b] and have seen the end of the Lord;[c] that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, be yea; and *your* nay, nay; lest ye fall into condemnation.[d]

13 Is any among you afflicted? let him pray.[e] Is any merry? let him sing psalms.[f]

14 Is any sick among you? let him call for the elders of the church;[g] and let them pray over him, anointing him with oil in the name of the Lord.

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.[h]

16 Confess *your* faults one to another,[i] and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.[j]

17 Elias was a man subject to like passions as we are, and he prayed earnestly[k] that it might not rain:[k] and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.[l]

19 Brethren, if any of you do err from the truth, and one convert him;[m]

20 Let him know, that he which converteth the sinner from the error of his way shall save a soul from death,[n] and shall hide a multitude of sins.[o]

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[a] Psa. 94:12; Matt. 5:10. [b] Job 1:21, etc. [c] Job 42:10, etc. [d] Matt. 5:34, etc. [e] 2 Chr. 33:12; Jonah 2:2, etc. [f] Eph. 5:19. [g] Mark 16:18. [h] Isa. 33:24. [i] Acts 19:18. [j] Psalm 145:18. [k] Or, *in prayer.* [k] 1 Kings 17:1. [l] 1 Kings 18:42, 45. [m] Matt. 18:15. [n] Rom. 11:14; 1 Cor. 9:22; 1 Tim. 4:16. [o] Proverbs 10:12; 1 Pet. 4:8.

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11. *The patience of Job;* his endurance of trials. *The end of the Lord;* the happy end to which he brought Job's sufferings. Job 42:10, 12.

12. *Swear not;* in ordinary conversation. *Let your yea, be yea; and your nay, nay;* let your yea and nay be steadfast and reliable, so that they shall need no oath to support them.

14. *The elders of the church;* who in the days of the apostles were often endued with miraculous powers. *Anointing him with oil;* as was customary among the Jews. Mark 6:13. *In the name of the Lord;* Acts 3:6, 16.

15. *They shall be forgiven him;* on his being penitent, and exercising faith in Christ.

16. *One to another;* where you have injured one another. *Be healed;* that the calamities which your sins have occasioned may be removed. *Effectual;* sincere, earnest, believing. *Availeth much;* has great influence in procuring blessings from God.

17. *Elias;* Elijah. 1 Kings 17:1; 18:42–45. *Subject to like passions as we are;* as much as to say, Do not think of Elias as some superhuman being, whose prevalent intercession with God you are forbidden to imitate. He was a fellow-man with you, and a sharer with you of all the infirmities of human nature.

19. *Err from the truth;* depart from the faith and practice of the gospel. *Convert him;* turn him from his error to the belief and practice of truth and duty.

20. *Hide a multitude of sins;* cover them, by leading the person who has committed them to obtain, through repentance and faith in Christ, forgiveness of them. Compare Psa. 32:1: "Blessed is he whose transgression is forgiven, whose sin is covered."

INSTRUCTIONS.

3. Riches bring with them great responsibilities; and to hoard them, instead of using them in doing good, is a great sin, and one which draws down upon their possessor the judgments of heaven.

4. Persons who work for others have a righteous claim to full compensation; and the withholding of it from them is fraud, which will be visited with divine indignation.

8. The giving of directions by God

to his people, as to the manifestation of a Christian spirit under wrongs, was not designed to justify or excuse those who wronged them, but to show the excellence of the Christian religion, and to increase the graces and promote the happiness of believers.

12. Profaneness is a great sin, every form of which should be carefully avoided by all, and especially by professors of religion.

14. The appeal of popish priests to the directions here given for the healing of the sick, to justify them in anointing with oil those who are expected to die, or administering what they call extreme unction, is a gross perversion; and it is only by perverting the scriptures, that they can gain even a seeming support for their practice.

16. Interpreting this verse as if it said, Confess your sins to the priest, is another gross perversion of scripture, which, when the Bible shall be read by all, will be seen. It is not strange, therefore, that the pope warns his people against reading it and judging of its meaning; because when they do, they will see that it condemns him.

18. Prayer, humble, believing, earnest, and persevering, has great influence with God, and is the means of procuring unspeakable blessings for men. All should therefore pray for whatever they need in the name of Christ the one only Mediator; confessing their sins, not to the priest, but to God, who alone has power to forgive them, and thanking him for his mercies.

19. Brethren in Christ who turn aside from the path of truth and duty, must be brought into it again, or they will perish; and he who, from love to Christ and to them, is instrumental in doing this, and thus saving their souls from death and hiding a multitude of sins, will be hailed by them as an everlasting benefactor, and with them bless God for ever and ever.

THE

FIRST EPISTLE GENERAL OF PETER.

THE present epistle is addressed to the "elect sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia," all provinces of Asia Minor. The words "sojourners"—or "strangers," as rendered in our English version—and "dispersion" are both the appropriate terms for the Jews living in dispersion. That the apostle, in an introduction of this kind, would use the word "sojourners" in a wholly figurative sense, to describe Christians as "strangers and pilgrims on the earth," is very improbable. We must rather understand him as recognizing in the Christian churches scattered throughout the world the true "Israel of God," having for its framework the believing portion of the covenant people, into which the Gentiles had been engrafted by faith, and thus made the children of Abraham. Hence it comes to pass that, while he addresses them as God's ancient people, he yet includes in his exhortations the gentile Christians, as is manifest from various passages, especially from chap. 4:3.

The immediate occasion of the epistle seems to have been a "fiery trial" of persecution that was coming upon the Christians of the provinces named in the introductory address. Chap. 1:6, 7; 2:12, 19, 20; 3:14, 16, 17; 4:1, 12–19; 5:9, 10. But the exact date and character of this persecution cannot be determined. The majority of commentators assign it to the latter years of Nero's reign, which terminated A. D. 68. With regard to the place of writing, see note to chap. 5:13. The fervent spirit of the great apostle of the circumcision shines forth conspicuously in this and the fol-

lowing epistle. The two, taken together, contain a rich body of instruction, warning, and consolation, which has in all ages nurtured the piety of the Christian church, and guarded it against "the error of the wicked."

CHAPTER I.

1 He blesseth God for his manifold spiritual graces; 10 showing that the salvation in Christ is no news, but a thing prophesied of old; 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.

PETER, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,[a]
2 Elect according to the foreknowledge of God the Father,[b] through sanctification of the Spirit,[c] unto obedience[d] and sprinkling of the blood of Jesus Christ:[e] Grace unto you, and peace, be multiplied.[f]
3 Blessed *be* the God and Father of our Lord Jesus Christ,[g] which according to his abundant[*] mercy[h] hath begotten us again[i] unto a lively hope by the resur- A. D. 60. rection of Jesus Christ from the dead,[j]
4 To an inheritance incorruptible,[k] and undefiled, and that fadeth not away,[l] reserved in heaven for you,[†][m]
5 Who are kept by the power of God through faith[n] unto salvation[o] ready to be revealed in the last time.
6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:[p]
7 That the trial of your faith,[q] being much more precious than of gold that perisheth, though it be tried with fire,[r] might be found unto praise and honour and glory at the appearing of Jesus Christ:[†]

[a] Acts 8:4. [b] Rom. 8:29; Eph. 1:4. [c] 2 Thess. 2:13. [d] Rom. 16:26. [e] Heb. 12:24. [f] Jude 2. [g] 2 Cor. 1:3. [*] Gr. *much.* [h] Eph. 2:4. [i] John 3:3, 5. [j] 1 Cor. 15:20. [k] Heb. 9:15. [l] 1 Pet. 5:4.

[†] Or, *us.* [m] Col. 1:5. [n] Eph. 2:8. [o] Jude 1, 24. [p] Heb. 12:7-11. [q] Jas. 1:3, 12. [r] 1 Cor. 3:13. [s] Rom. 2:7, 10. [t] Rev. 1:7.

CHAPTER I.

1. *Strangers;* Jewish Christians, scattered throughout Pontus, Galatia, etc., provinces of Asia Minor.

2. *According to the foreknowledge—through sanctification—unto obedience and sprinkling;* the apostle states three particulars concerning their election: first, it is in accordance with God's foreknowledge; in other words, it is the carrying out in action of his eternal foreknowledge, which includes his purpose; secondly, it is through the sanctification of the Holy Spirit, as the agent; thirdly, it is unto obedience and the sprinkling of Christ's blood, as the end. All who are elected, then, are elected to be brought into a state of obedience and purification from sin, through the power of God's Spirit, and the efficacy of Christ's blood, called the blood of sprinkling, because it cleanses the conscience from the guilt and defilement of sin. Heb. 9:18–23.

3. *A lively hope:* more literally, a living hope. The Christian's hope is a living principle, and sustains his spiritual life. *By the resurrection of Jesus Christ from the dead:* this lies at the foundation of the regenerating power of the Spirit, with the living hope that accompanies it; for the Spirit works through the truth, verse 22; James 1:18.

5. *In the last time;* at the end of the world.

6. *If need be;* if it seem good to God that it be so for your spiritual profit. Compare Heb. 12:6–11.

7. *The trial of your faith;* that is, the result of its being tried; or, which amounts to the same thing, your faith itself after it has been so tried; for it is not the trial that is precious, but its product. *Than of gold;* more literally, than gold. *Though it be tried with fire;* judged

A. D. 60. 8 Whom having not seen,[a] ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:[b]

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have inquired and searched diligently,[c] who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify,[d] when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves,[e] but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven;[f] which things the angels desire to look into.[g]

13 Wherefore gird up the loins of your mind,[h] be sober,[i] and hope to the end[k] for the grace

[a] 1 John 4:20. [b] Jo. in 16:22. [c] Dan. 9:3. [d] 2 Pet. 1:21. [e] Heb. 11:39, 40. [f] Acts 2:4; 2 Cor. 1:22. [g] Eph. 3:10. [h] Luke 12:35.

worth such a trial, notwithstanding its perishable nature, while your faith is imperishable.

9. *Receiving—the salvation of your souls*; eternal life begins in the soul with the beginning of faith in Christ, which has this for its end; though the full possession of it is reserved for the life to come.

10. *The prophets have inquired*; they sought to know more fully the meaning of the prophecies which they uttered concerning Christ, and the blessings he would bestow on his people.

11. *What*; what time in respect to its distance from them. *What manner of time*; in respect to the character of the events belonging to it.

12. *That not unto themselves*; not unto themselves chiefly. Their revelations related to our times, and were given mainly for our benefit. *Did minister*; minister by way of prophetic announciation, the things which are now announced to you as facts. *Which things*; foretold by

that is to be brought unto you at the revelation of Jesus Christ;[j]

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:[k]

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.[l]

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:[m]

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:[n]

20 Who verily was foreordained before the foundation of the world,[o] but was manifest in these last times for you,

[i] Luke 21:34. [k] Or, *perfectly*. [j] Heb. 10:36. [k] Rom. 12:2. [l] Lev. 11:44. [m] Phil. 2:12. [n] John 1:29, 36; Rev. 7:14. [o] Rev. 13:8.

the prophets, and revealed in the gospel. *Angels desire to look*; the church on earth and its salvation are objects of study and admiration in heaven.

13. *Wherefore*; as the things revealed had engaged the attention of prophets, apostles, and angels. *Gird up the loins of your mind*; be awake, attentive, and steadfast in the faith and practice of the gospel. *The grace*; their salvation at the day of judgment.

14. *Ignorance*; their unconverted state.

15. *He*; God.

17. *If ye call on the Father*; or, If ye call upon him as Father. *In fear*; that fear of God which would lead them to obey him, and that fear of sin which would lead them to avoid it.

18. *Vain conversation*; vain life; their vain reliance on the ceremonies of the law and the traditions of the fathers.

20. *Foreordained*; as a Saviour.

21 Who by him do believe in God, that raised him up from the dead, and gave him glory; [a] that your faith and hope might be in God.

22 Seeing ye have purified your souls in obeying the truth [b] through the Spirit unto unfeigned love of the brethren, [c] *see that ye* love one another with a pure heart fervently:

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, [d] which liveth and abideth for ever.

24 For [e] all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But the word of the A. D. CO. Lord endureth for ever. [e] And this is the word which by the gospel is preached unto you. [f]

CHAPTER II.

1 He dissuadeth them from the breach of charity; 4 showing that Christ is the foundation whereupon they are built. 11 He beseecheth them also to abstain from fleshly lusts, 13 to be obedient to magistrates, 18 and teacheth servants how to obey their masters, 20 patiently suffering for well-doing, after the example of Christ.

WHEREFORE laying aside all malice, [g] and all guile, and hypocrisies, and envies, and all evil-speakings,

2 As new-born babes, [h] desire the sincere milk of the word, [i] that ye may grow thereby:

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[a] Matt. 28:18; Phil. 2:9. [b] John 17:17, 19. [c] 1 John 3:14, 18. [d] John 1:13; James 1:18. [e] Or, *For that.* [e] Isa. 40:6–8. [f] John 1:1, 14; 2 Pet. 1:19. [g] Eph. 4:22, 31. [h] Matt. 18:3. [i] 1 Cor. 3:2.

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21. *By him;* it is through Christ alone that we come to God as our heavenly Father, and exercise true faith in him. John 14:6. *Might be in God;* rest on what God, not man, has done.

22 *Unto unfeigned love;* having this for its proper result.

23. *Not of corruptible seed;* not as at first, of mortal parents, born to die. *The word of God, which liveth and abideth for ever;* and therefore communicates and nourishes life which will be eternal.

24. *For all flesh is as grass;* a contrast between the weakness and transitoriness of man and the power and eternal duration of God's word, taken from Isa. 40:6–8.

INSTRUCTIONS.

1. The people of God are scattered throughout various countries that they may show the nature of true religion, and thus lead others to embrace it and receive its benefits.

5. Those who believe on Christ must persevere in holiness in order to be saved; and the manner in which God keeps them affords the greatest encouragement to do this.

9. God never sends trials on his people, or allows snares to beset them, except when their good requires it. Their faith often needs to be tried, to show whether it is genuine; and when these tests prove that it is, and that its end will be salvation, this greatly increases their joy.

13. The fact that Christ and his salvation are the great subjects of Scripture, and have been regarded with the most intense interest by good men in all ages and even by the angels in heaven, should lead all on earth to give them their earnest, devout, active, and persevering devotion.

18. It may be the duty of persons to change their religion although it has come down to them from their ancestors, and is supported by ancient traditions; and in many cases, unless they do change it, they will lose their souls.

23. Truth is the means of regeneration and sanctification; and men by believing and obeying it are instrumental of their own eternal life.

25. As the gospel is the appointed means of saving the soul, all should be taught to read it. It should also be preached to all, and they should be allowed and disposed to hear it, especially on the Sabbath; and for this purpose to rest from worldly business, traveling, and amusement, and meet together unitedly to seek the blessings of grace.

CHAPTER II.

2. *The sincere milk of the word;* the pure spiritual truths of the gospel.

A. D. 60. 3 If so be ye have tasted that the Lord *is* gracious.[a]

4 To whom coming, *as unto* a living stone,[b] disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, are[*] built up a spiritual house,[c] a holy priesthood,[d] to offer up spiritual sacrifices,[e] acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.[f]

7 Unto you therefore which believe *he is* precious:[†] but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,[g]

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.[h]

9 But ye *are* a chosen generation, a royal priesthood, a holy nation, a peculiar[‡] people;[i] that ye should show forth the praises[§] of him who hath called you out of darkness into his marvellous light:[j]

10 Which in time past *were* not a people,[k] but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you* as strangers and pilgrims,[l] abstain from fleshly lusts,[m] which war against the soul;[n]

12 Having your conversation honest among the Gentiles: that, whereas they speak against you

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a Psa. 34:8. b Psa. 118:22. * Or, *be ye.* c Heb. 3:6. d Isa. 61:6; Rev. 1:6. e Mal. 1:11. f Isa. 28:16. † Or, *an honor.* g Matt. 21:42. h Jude 4. ‡ Or, *purchased.* i Deut. 4:20. § Or, *virtues.* j Acts 26:18. k Rom. 9:25. l Psa. 119:19. m Gal. 5:16-21. n Rom. 8:13; Jas. 4:1. ‖ Or, *wherein.*

Grow thereby; many of the best copies read, "grow thereby unto salvation;" that is, grow up, through the spiritual nourishment of the truth, into a state of salvation.

3. *Tasted;* learned by your own blessed experience. Psa. 34:8. *The Lord;* the Lord Jesus.

4. *A living stone;* Christ, the foundation of the church and of the hopes of his people. Psa. 118:22; Isa. 28:16; 53:5.

5. *Lively;* living. *A spiritual house;* the church of God, which is a spiritual temple consisting of living stones, built upon Jesus Christ, the living corner-stone. 1 Cor. 3:16; Eph. 2:20-22. *A holy priesthood;* why they are called a priesthood he immediately explains. It is because they offer to God, through Jesus Christ, not the outward sacrifices of the Levitical priesthood, but the *spiritual sacrifices* of a broken heart and a contrite spirit, mingled with the incense of thanksgiving and praise. Psa. 51:17; Hos. 14:2; Heb. 13:15; Rev. 1:6; 5:10.

6. *In the scripture;* Isa. 28:16.

7. *The stone;* Christ. *The builders;* Jewish rulers. Matt. 21:42; Acts 4:11.

8. *Stumble at the word;* are offended at the gospel and reject it. *Appointed;* by God, who will bring upon them the punishment they deserve.

9. *But ye are a chosen—priesthood—show forth the praises;* these expressions are a combination of Exod. 19:5, 6, and Isa. 43:20, 21, according to the Greek version. The idea is, that what God said of the literal Israel under the old economy, holds good of "the Israel of God" under the new, embracing all of every nation who believe in Christ. *The praises;* rather, as in the margin, the virtues; meaning the glorious attributes of God.

10. *Not a people—obtained mercy;* quoted from Hosea 1:9, 10; 2:1, upon the same principle as above.

11. *As strangers and pilgrims;* there seems to be a double allusion here: first, to their literal dispersion in foreign lands, chap. 1:1; secondly, to their being pilgrims and strangers upon earth, which their literal sojourn among foreigners well shadowed forth. 1 Chron. 29:15; Heb. 11:9, 10, compared with vers. 13-16.

12. *Conversation;* deportment, manner of life. *The day of visitation;* the time when the gospel is accompanied by the Holy Spirit.

as evil-doers, they may by *your* good works,[a] which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake:[b] whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.

15 For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men:[c]

16 As free,[d] and not using* *your* liberty for a cloak of maliciousness, but as the servants of God.

17 Honor† all *men*.[e] Love the brotherhood.[f] Fear God.[g] Honor the king.[h]

18 Servants, *be* subject to *your* masters with all fear;[i] not only to the good and gentle, but also to the froward.

19 For this *is* thank-worthy,‡ if a man for conscience toward God endure grief, suffering A. D. 60. wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this *is* acceptable§ with God.[j]

21 For even hereunto were ye called:[k] because Christ also suffered for us, leaving us an example, that ye should follow his steps:[l]

22 Who did no sin, neither was guile found in his mouth:[m]

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself*¶ to him that judgeth righteously:[n]

24 Who his own self bare our sins in his own body on* the tree,[o] that we, being dead to sins, should live unto righteousness:[p] by whose stripes ye were healed.[q]

25 For ye were as sheep going astray;[r] but are now returned unto the Shepherd and Bishop of your souls.[s]

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[a] Matt. 5:16. [b] Matt. 22:21; Rom. 13:1-7. [c] Titus 2:8. [d] Gal. 5:1, 13. * Or, *having*. † Or, *Esteem*. [e] Rom. 12:10; Phil. 2:3. [f] John 13:35. [g] Psa. 111:10. [h] Prov. 24:21. [i] Eph. 6:5, etc. ‡ Or, *thank*: Luke 6:32. § Or, *thank*. [j] Matt. 5:10-12. [k] Matt. 16:24; 1 Thess. 3:3, 4. ¶ Some read, *for you*. [l] 1 John 3:16; Rev. 12:11. [m] Isa. 53:9. ¶ Or, his cause. [n] Luke 23:46. * Or, *to*. [o] Isa. 53:4, etc. [p] Rom. 6:11. [q] Isa. 53:5, 6. [r] Psa. 119:176. [s] Ezek. 34:23; John 10:11-16.

13. *Every ordinance of man;* all human laws which are not in opposition to the law of God. *For the Lord's sake;* for the purpose of honoring him.

14. *The praise of them that do well;* their protection, security, and comfort.

15. *Put to silence;* a good life best confounds slanderers.

16. *As free;* free from the service of Satan, and from slavish bondage to human ordinances. Compare Gal. 5:13. *For a cloak of maliciousness;* not abusing your liberty by making it a cover for doing wrong to man.

17. *Honor all men;* by showing them proper respect. *The brotherhood;* Christians, who are all equally children of God. *Fear God;* in such a manner as shall lead you to obey him. *The king;* the one who is at the head of civil government.

18. *All fear;* all proper respect. *The froward;* wicked, peevish, morose.

21. *Hereunto were ye called;* to exercise a kind and forgiving spirit when injured, and thus honor Christ, who, when injured, manifested such a spirit. Isaiah 53:7-9; Acts 8:32.

23. *To him;* God, who although he commands his people to manifest a Christian spirit towards all, will nevertheless condemn and punish those who oppress or injure them. Matt. 25:40-46.

24. *Bare our sins;* expiated them by suffering in his own person the curse of them, and thus delivering us from it. John 1:29; Gal. 3:13. *The tree;* the cross. *Dead to sins;* freed from their guilt and power. *By whose stripes;* in consequence of whose sufferings. Isaiah 53:5. *Ye were healed;* delivered from sin in its condemnation and pollution.

25. *The Shepherd and Bishop;* Jesus Christ, the overseer and watchman of our souls. Isa. 40:11.

A. D. 60.

CHAPTER III.

1 He teacheth the duty of wives and husbands to each other; 8 exhorting all men to unity and love, 14 and to suffer persecution. 19 He declareth also the benefits of Christ toward the old world.

LIKEWISE, ye wives, *be in* subjection to your own husbands;[a] that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;[b]

4 But *let it be* the hidden man of the heart,[c] in that which is not corruptible, *even the ornament* of a meek and quiet spirit,[d] which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sarah obeyed Abraham, calling him lord:[e] whose daughters' ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to know-

[a] Eph. 5:22; Titus 2:4, 5. [b] 1 Tim. 2:9, 10. [c] Psalm 45:13; Rom. 2:29; 7:22; 2 Cor. 4:16.

[d] Psa. 73:9; 149:4; Matt. 5:5. [e] Gen. 18:12. * Or, *children.*

INSTRUCTIONS.

1. Men must cease to do evil if they would rightly understand and appreciate the truths of the gospel, or be savingly benefited in receiving them.

6. The Scriptures show that Jesus Christ is the only foundation of hope, and that those who build on any other foundation will in the end be disappointed.

9. The priests of the New Testament dispensation, spoken of in the Bible, are Christians; and the sacrifices which they offer are the sacrifices of love and devotion. These are acceptable to God through Jesus Christ, who by one offering of himself obtained eternal life for all who put their trust in him.

11. From all gratifications which injure the soul, or tend to hinder its salvation, the gospel requires total abstinence.

12. Honesty, uprightness, and a kind and courteous demeanor should be conscientiously observed by the followers of Christ, that they may manifest the excellence of religion, and as far as possible lead all men to embrace it.

17. True religion teaches us to conduct with propriety in all conditions and relations of life, and to exercise those feelings towards others which we ought to wish others to exercise towards us.

23. The commands of God to exercise right feelings when suffering under wrongs, were not designed to excuse the authors of those wrongs; and to quote these commands for such a purpose is a gross perversion of Scripture.

CHAPTER III.

1. *Be in subjection to your own husbands;* treat them as the rightful head of the family. *The word;* the Scriptures and the preaching of the gospel. *Be won;* led to embrace the gospel.

2. *Chaste conversation;* pure deportment. *Fear;* a reverential demeanor, such as becomes the wife. Compare verses 5, 6.

4. *Let it be the hidden man of the heart;* instead of outward adornments visible to man, let it consist in the inward spiritual state of the heart, invisible to sense, which alone God regards. 1 Sam. 16:7. *In;* consisting or lying in. *That which is not corruptible—quiet spirit;* or, the incorruptible ornament of a meek and quiet spirit, like that which Jesus manifested, and which those possess who imitate him. Matthew 11:29.

6. *Calling him lord;* thus acknowledging her subjection to him as her rightful head. Gen. 18:12; 1 Cor. 11:3. *Amazement;* such apprehension of danger as would prevent them from doing their duty.

7. *According to knowledge;* knowledge of the nature and duties of the marriage relation. *Giving hon-*

ledge, giving honor unto the wife,[a] as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind,[b] having compassion one of another; love as[*] brethren, *be* pitiful, *be* courteous:[c]

9 Not rendering evil for evil, or railing for railing: but contrariwise, blessing;[d] knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:[e]

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against[†] them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?[f]

14 But and if ye suffer for A. D. 60. righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;[g]

15 But sanctify the Lord God in your hearts: and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you,[h] with meekness and fear:[i]

16 Having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ.

17 For *it is* better, if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18 For Christ also hath once suffered for sins,[j] the just for the unjust,[j] that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:[k]

19 By which also he went and preached unto the spirits in prison;[l]

20 Which sometime were disobedient, when once the long suf-

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[a] Col. 3:19. [b] Rom. 12:16. [*] Or, *loving to the.* [c] 1 John 3:18. [d] Matt. 5:44; Eph. 4:32. [e] Psa. 34:12, etc. [†] Gr. *upon.* [f] Prov. 16:7; Rom. 8:28. [g] Isa. 8:12, 13; 51:12. [h] Psalm 119:46. [i] Or, *reverence.* [k] chap. 2:21. [j] 2 Cor. 5:21. [k] Rom. 4:25. [l] Isa. 42:7.

or; due respect, kind attention, and affectionate assistance; such as love guided by wisdom dictates. *Heirs together;* mutual partakers of divine grace, equally entitled to the blessings of the gospel.

10-12. Quoted from Psa. 34:12-16.

11. *Eschew;* avoid. *Ensue;* follow, practise.

12. *Over the righteous;* for their protection and benefit. *Against them;* he disapproves and will punish them.

13. *Will harm you;* the general effect of a righteous life is to deter men from harming us. Even should wicked men persecute us for righteousness' sake, God will overrule this for our good, as Peter immediately shows.

14. *Happy;* Matt. 5:10. *Of their terror;* of any evil which they threaten. This, and the first clause of the next verse, are taken from Isaiah 8:12, 13.

15. *Sanctify the Lord God;* treat him as God, trust in him to protect you and do for you what you need. *To give an answer;* state the reasons why you believe the gospel, and hope to be saved by it.

16. *A good conscience;* one that is enlightened, whose dictates you follow, and whose approbation you enjoy. *They;* the wicked. *Good conversation;* consistent life.

18. *In the flesh;* in his human nature. *Quickened;* made alive again; raised from the dead. *By the Spirit;* his own divine Spirit. John 10:17, 18.

19. *By which;* divine Spirit. *He went and preached;* by Noah. *Unto the spirits;* which, when Peter wrote, were confined in torment as in a prison. Matt. 5:25, 26.

20. *Which sometime were disobedient;* when they were alive on the earth, and Christ, by Noah, preached to them during the building of the ark. *Wherein;* in the ark. *Eight souls;* Noah and his wife, his three sons and their wives. Gen. 7:7. *Were*

A. D. 60. fering of God waited in the days of Noah,[a] while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21 The like figure whereunto, *even* baptism,[b] doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,[c]) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God;[d] angels and authorities and powers being made subject unto him.[e]

[a] Gen. ch. 6. [b] Eph. 5:26. [c] Acts 8:37; Rom. 10:10. [d] Rom. 8:34; Col. 3:1. [e] Eph. 1:21.

saved; through believing and obeying God preparing an ark and entering into it. *By water;* by the instrumentality of water. The water which destroyed the wicked bore up the ark and floated it in safety.

21. *The like figure whereunto, even baptism,* or, baptism, the antitype of which; that is, baptism which was in a certain way foreshadowed in the salvation of Noah and his family by water. *Not the putting away of the filth of the flesh;* it is not the use of water merely, or the purifying of the body, that saves us; *but the answer of a good conscience toward God;* the literal rendering is, the inquiry of a good conscience towards God. Some, as our English version, understand the word inquiry of the whole process of questioning and answering in connection with the baptism of a convert. The meaning will then be, the belief and sincere profession of the gospel, in which obedience to its commands is necessarily included. Others explain the words as meaning, the seeking of a good conscience after God. Taken either way, the idea is for substance the same. *By the resurrection of—Christ;* which was the proof that his atonement was accepted as a propitiation for the sins of men. 1 John 2:2.

22. *Gone into heaven;* as the forerunner and intercessor of his people, and head over all things to his church. Heb. 6:20; 7:25; Matt. 28:18.

INSTRUCTIONS.

2. The salvation of relatives should be earnestly sought, and a uniformly Christian deportment is one of the most powerful means of promoting it.

6. The most excellent, lovely, and

CHAPTER IV.

1 He exhorteth them to cease from sin by the example of Christ, and the consideration of the general end that now approacheth: 12 and comforteth them against persecution.

FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise

enduring ornaments of women are not those which are external, but those which are internal—purity of heart, meekness, contentment, and delight in doing good.

7. Daily family prayer is one of the most powerful means of grace; and husbands and wives should so live that uniting in it will be delightful, and a means of fitting them for the joys of earth and the bliss of heaven.

16. So great is human wickedness that men will often be called to suffer for doing right; but instead of being discouraged, they should, with greater steadfastness and fidelity, go forward in duty, trusting in God to enable them so to live as never to be called to suffer for any other cause.

20. The idea that the apostle Peter, or any other writer of the holy Scriptures, teaches that there is such a place or state as purgatory, is false and pernicious.

21. Faith and obedience in this life, in those who know the will of God, have ever been essential to salvation; and both his providences and his ordinances have been suited to impress this on their minds.

CHAPTER IV.

1. *Christ hath suffered for us in the flesh;* referring to what has been said before, chap. 3:18. *With the same mind;* the same readiness to suffer in the flesh that Christ manifested. *Hath suffered in the flesh;* after the example of Christ and from love towards him; for it is suffering for Christ's sake that the apostle has in view. Compare chap. 1:6, 7; 2:19–21; 3:14–17. *Hath ceased from sin;* hath died to sin spiritually in union with Christ, as the effect

with the same mind:[a] for he that hath suffered in the flesh hath ceased from sin;[b]

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.[c]

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles,[d] when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*:[e]

5 Who shall give account to him that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh,[f] but live according to God in the spirit.[g]

7 But the end of all things A. D. 60. is at hand:[h] be ye therefore sober, and watch unto prayer.[i]

8 And above all things have fervent charity among yourselves: for charity shall[*] cover the multitude of sins.[j]

9 Use hospitality one to another without grudging.[k]

10 As every man hath received the gift,[l] *even so* minister the same one to another, as good stewards of the manifold grace of God.[m]

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth: that God in all things may be glorified through Jesus Christ,[n] to whom be praise and dominion for ever and ever.[o] Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you,[p] as though some strange thing happened unto you:

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[a] Phil. 2:5. [b] Rom. 6:2, 7. [c] 2 Cor. 5:15. [d] 1 Cor. 6:11; Titus 3:3. [e] Acts 13:45. [f] Matt. 24:9. [g] Rev. 14:13. [h] Jas. 5:8, 9. [i] Luke 21:36. [*] Or, *will*. [j] 1 Cor. 13:7. [k] Heb. 13:2, 16. [l] Rom. 12:6-8. [m] Luke 12:42. [n] 1 Cor. 10:31. [o] Rev. 1:6. [p] 1 Cor. 3:13.

of his suffering. Compare the words of Paul, "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

2. *To the lusts of men;* controlled by sinful inclinations.

3. *Wrought the will of the Gentiles;* lived as do the heathen, for sensual gratifications. *Abominable idolatries;* of the gentile world. See the introduction to this epistle.

4. *They;* the wicked.

5. *Who;* these blasphemers. *The quick;* the living.

6. *Preached—to them that are dead;* preached to them when they were living. If, with many commentators, we understand these difficult words of those who have been persecuted, especially those who have suffered martyrdom for Christ's sake, the meaning will be, that they might, after the example of their Master, *be judged according to men*—suffer in accordance with the judgment of men—*in the flesh, but live according to God;* in accordance with God's will and divine power *in the spirit;* in their spiritual and immortal nature.

7. *The end of all things;* the end of the world, which the holy Scriptures would have us consider as ever near, and for which they exhort us to maintain a constant state of preparation. 2 Peter 2:10-12. Practically this end comes to each one of us at death, when our probation closes for ever; as it is written, "After this, the judgment." Heb. 9:27.

8. *Fervent charity;* ardent love to one another. *Shall cover the multitude of sins;* by leading him who exercises it to overlook and forgive the sins of his brethren. The words are quoted from Prov. 10:12.

10. *The gift;* the spiritual gift qualifying him to serve God in a particular way. Compare the very similar passage in Rom. 12:6-8. *The manifold grace of God;* manifesting itself in the bestowment of manifold gifts.

12. *Fiery trial;* the great sufferings which were coming upon them.

A. D. 60. 13 But rejoice,[a] inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed,[b] ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ,[c] happy *are ye;* for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God:[d] and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?[e]

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well-doing, as unto a faithful Creator.[f]

CHAPTER V.

1 He exhorteth the elders to feed their flocks, 5 the younger to obey, 8 and all to be sober, watchful, and constant in the faith; 9 to resist the cruel adversary the devil.

THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:[g]

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[a] Jas. 1:2. [b] 2 Tim. 2:12. [c] Matt. 5:11. [d] Isa. 10:12; Jer. 49:12; Ezek. 9:6. [e] Jer. 25:29; Luke 23:31. [f] Psa. 37:5. [g] Rom. 8:17, 18.

13. *Christ's sufferings;* see note to Col. 1:24.

14. *For the name of Christ;* literally, in the name of Christ; that is, as those who bear his name. See note to verse 10. *Resteth upon you;* to sustain you in your sufferings and make you victorious over them. *On their part;* by the wicked. *He;* Christ.

16. *On this behalf;* in this respect; for this evidence, namely, of likeness to Christ, and means of preparation for heaven. Acts 5:41; Phil. 3:10; Col. 1:24.

17. *At the house of God;* with the people of God.

18. *Scarcely be saved;* saved with difficulty, through many trials. *Where shall the ungodly—appear?* how certain and awful will be their destruction. The words are quoted from the Greek version of Proverbs 11:31, where see note.

19. *A faithful Creator;* able and willing to sustain, comfort, and bless them under all their trials, and in due time to save them with an everlasting salvation.

INSTRUCTIONS.

1. The possession of the spirit of Christ is the best preparation for trials, which work out for his people an exceeding and eternal weight of glory. 2 Cor. 4:17.

4. The change which the grace of God produces in the character and conduct of men, especially of the openly vicious, often appears to their former companions strange; and they are apt to impute it to bad motives, and to speak evil of it, because they are condemned by it.

7. The shortness of time and the nearness of eternity should lead all so to live as to be habitually prepared for a change of worlds.

11. The means and the measure of a man's duty is the ability which God gives him; and all that he requires is, that what he gives should be used according to his will.

17. Wicked men by persecuting Christians are instrumental in their purification and preparation for heaven; and when they put them to death, they put an end to all their sorrows, and open upon them everlasting joys; while in doing this they ripen themselves for endless woe.

CHAPTER V.

1. *The elders;* men commissioned to have the care of churches and to preach the gospel, but with a distinct allusion to the fact that they were also literally elders in respect to age. See verse 5. *Who am also*

2 Feed the flock of God which is among you,* [a] taking the oversight *thereof*, not by constraint, but willingly; [b] not for filthy lucre, [c] but of a ready mind;

3 Neither as being lords over† *God's* heritage, but being ensamples to the flock. [d]

4 And when the chief Shepherd shall appear, [e] ye shall receive a crown of glory that fadeth not away. [f]

5 Likewise, ye younger, submit yourselves unto the elder. Yea, all *of you* be subject one to another, [g] and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. [h]

6 Humble yourselves therefore under the mighty hand of God, [i] that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you. [j]

8 Be sober, be vigilant; because your adversary the devil, [k] as a roaring lion, walketh about, A. D. 60. seeking whom he may devour:

9 Whom resist, steadfast in the faith, [l] knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, [m] make you perfect, [n] establish, [o] strengthen, [p] settle *you*. [q]

11 To him *be* glory and dominion for ever and ever. [r] Amen.

12 By Silvanus, [s] a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand. [t]

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. [u] Peace *be* with you all that are in Christ Jesus. [v] Amen.

* Or, *as much as in you is.*

[a] John 21:15–17; Acts 20:28. [b] 1 Cor. 9:17. [c] 1 Tim. 3:3, 8. † Or, *overruling.* [d] 1 Tim. 4:12. [e] Heb. 13:20. [f] 2 Tim. 4:8. [g] Eph. 5:21. [h] Jas. 4:6. [i] Isa. 57:15. [j] Psa. 55:22. [k] Rev. 12:12. [l] Jas. 4:7. [m] 2 Cor. 4:16. [n] Heb. 13:21. [o] 2 Thess. 3:3. [p] Zech. 10:6, 12. [q] Psa. 138:7, *margin.* [r] ch. 4:11. [s] 2 Cor. 1:19. [t] 1 Cor. 15:1. [u] Rom. 16:16. [v] Eph. 6:23.

an elder; his higher office of apostle included the lower office of elder, which latter he here applies to himself, because he wishes to exhort as an equal, not to command as an apostle: compare Philem. 8, 9.

2. *Feed the flock;* as Christ told Peter, John 21:16. *Filthy lucre;* dishonorable gain. *Of a ready mind;* cheerfully, from love.

3. *Neither as being lords;* exercising undue authority. *God's heritage;* his people. Deut. 32:9. *Being ensamples;* examples of piety, meekness, humility, and beneficence.

4. *Chief Shepherd;* Jesus Christ.

5. *Be subject one to another;* pay all due regard to each other's feelings, and treat each other with kindness, courtesy, and respect. *Resisteth the proud;* Prov. 3:34; James 4:6.

6. *Under the mighty hand;* submit cheerfully to the dealings of his providence.

7. *All your care;* Psa. 55:22.

9. *Resist;* by refusing to comply with temptations to evil, and persevering in that which is good. *Your brethren;* other Christians are suffering in the same way with yourselves.

10. *Perfect;* complete in character. *Establish;* you in the hope and peace of the gospel. *Strengthen;* you to resist temptations and bear all trials with patience. *Settle you;* render you steadfast, immovable, always abounding in the work of the Lord.

13. *At Babylon;* no valid reason exists why we should not understand here the literal Babylon. *Marcus;* whether the same as John Mark the evangelist, or some other Mark, is unknown.

INSTRUCTIONS.

1. Those who have long, faithfully, and successfully preached the gospel, are best fitted to exhort others rightly to do it.

3. The pope, in claiming and exercising civil authority, and lording it over the faith and practice of those who are weak, wicked, or ignorant enough to submit to him, does precisely what Peter, under

the guidance of the Holy Ghost, directed ministers of Christ not to do; thus showing that he is anti-Peter, as well as anti-Christ. 2 Thess. 2:3-12, 1 Tim. 4:1-4.

6. Humility in all conditions is not only essential for the faithful discharge of duty, but the best preparation for receiving all needed favors.

7. A sure and effectual relief from oppressive cares is cheerful submission to the will of God; choosing to have him do as seemeth him good, because he does all things well.

9. Though the devil is subtle and powerful, has great experience, and is untiring in his efforts to destroy men, yet the weakest believer may effectually resist him, by watchfulness and prayer. Psa. 27:1; 28:8; 29:11; 46:1; 71:16; Rom. 16:20.

10. God will not continue the trials of his people longer than their good requires: when this end is secured, he will bring them forth as gold from the furnace, purer and better fitted for pure and eternal joys.

THE

SECOND EPISTLE GENERAL OF

PETER.

THAT the second epistle of Peter was written near the close of his life, we know from his own words, chap. 1:14. With this late date its contents entirely agree. It is an earnest warning against the gross errors in doctrine and morals, which, as we know from the unanimous testimony of the sacred writers, abounded in the Christian church near the close of the apostolic age. The second chapter, which is occupied with a description of the false teachers that had crept into the Christian community, is very peculiar in its character, and agrees in a remarkable manner with the epistle of Jude. It may be that either one apostle had in view the words of the other, or that both made use of a common source unknown to us. But however this was, the writers of the New Testament were as much under the guidance of the Holy Spirit when they made use of the words of others, as when they wrote independently of other men's writings. The most prominent idea of Peter's first epistle is, patience and steadfastness in the endurance of suffering for Christ's sake; that of this second epistle is, caution against "being led away with the error of the wicked." Thus each epistle fills an important place in the entire economy of revelation.

A. D. 66. **CHAPTER I.**

1 Confirming them in hope of the increase of God's graces, 5 he exhorteth them, by faith, and good works, to make their calling sure; 12 whereof he is careful to remember them, knowing that his death is at hand; 16 and warneth them to be constant in the faith of Christ, who is the true Son of God, by the eye-witness of the apostles beholding his majesty, and by the testimony of the Father, and the prophets.

SIMON* Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour† Jesus Christ:[a]

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,[b]

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness,[c] through the knowledge of him that hath called us to‡ glory and virtue:[d]

4 Whereby are given unto us ex-

* Or, *Symeon.* † Gr. *our God and Saviour.*
[a] Eph. 4:5. [b] Dan. 4:1; 6:25. [c] Psa. 84:11; 1 Tim. 4:8. ‡ Or, *by.* [d] 2 Tim. 1:9. [e] 2 Cor. 7:1. [f] Heb. 12:10. [g] chap. 2:18, 20. [h] Phil. 4:8. [i] Phil. 1:9. [j] 1 Cor. 9:25. [k] Jas. 1:4. [l] 1 Tim. 4:7. [m] John 13:34, 35. [n] 1 Cor. 13:1-3. § Gr. *idle.* [o] John 15:2-6. [p] 1 John 2:9-11.

CHAPTER I.

1. *Precious faith;* precious in its price, Christ's blood; in its trial by the fires of sharp affliction; and in its fruits as justifying, sanctifying, and saving the soul. *With us;* these words include the apostle and the circle of Christians in which he moved.

3. *Life and godliness;* the new life of faith in the soul, which has eternal life as its issue, and godliness as its form. *To glory and virtue;* rather, as in the margin, by glory and virtue; by his own glory and virtue, which here stand for the sum of his divine attributes. In common with all the other apostles, Peter ascribes our calling to the good pleasure of God. Eph. 1:5; James 1:18; 1 John 3:1; Jude 1.

4. *Whereby;* by which glory and virtue. *By these;* through the influence of these promises. *Be partakers of the divine nature;* be made like God in his moral nature. 1 John 3:3, 9, 24; 5:18.

5. *And besides this;* rather, And for this very reason; namely, because ye have been made, through the ceeding great and precious promises;[e] that by these ye might be partakers of the divine nature,[f] having escaped the corruption that is in the world through lust.[g]

5 And besides this, giving all diligence, add to your faith[h] virtue;[i] and to virtue, knowledge;[j]

6 And to knowledge, temperance;[k] and to temperance, patience;[l] and to patience, godliness;[l]

7 And to godliness, brotherly kindness;[m] and to brotherly kindness, charity.[n]

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren§ nor unfruitful in the knowledge of our Lord Jesus Christ.[o]

9 But he that lacketh these things is blind,[p] and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, breth-

gospel, partakers of the divine nature. *Faith;* in Christ, which lies at the foundation of the Christian character. *Virtue;* all Christian excellence, especially manliness and courage in the performance of duty. *Knowledge;* that enlarged experimental knowledge of the gospel which is connected with obedience to all its commands.

6 *Temperance;* in the wide sense; the just control of all our appetites and passions. *Patience;* the steadfast endurance of trials. *Godliness;* devout feelings towards God, and constant regard to his authority.

7. *Brotherly kindness;* towards our fellow-Christians. *Charity;* love in the widest sense towards God and men. This is the crowning grace which comprehends all the rest.

8. *Barren;* idle, slothful.

9. *Is blind;* has very imperfect views of the nature and requirements of true religion, and of his obligations and duties as a professing Christian. *His old sins;* those of his unconverted state.

10. *Make your calling and election sure;* by diligently obeying God,

ren, give diligence to make your calling and election sure:[a] for if ye do these things, ye shall never fall:[b]

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting *you* in remembrance;[c]

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath showed me.[d]

15 Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables,[e] when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.[f] A. D. 66.

17 For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place,[g] until the day dawn, and the day-star arise in your hearts:[h]

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old[*] time by the will of man:[i] but holy men of God spake *as they were* moved by the Holy Ghost.[j]

[a] Chap. 3:17. [b] 1 John 3:19; Rev. 22:14. [c] chap. 3:1. [d] John 21:18, 19. [e] 2 Cor. 4:2. [f] Matt. 17:1-5; John 1:14. [g] Psa. 119:105; Prov. 6:23. [h] Rev. 2:28; 22:16. [*] Or, *at any*. [i] Luke 1:70. [j] 2 Tim. 3:16.

obtain evidence that you are chosen and born of him. *Never fall;* from Christ and perish.

12. *The present truth;* the truth which has come to you, and ye now possess.

13. *As long as I am in this tabernacle;* this tabernacle of the body; as long as I sojourn on earth.

14. *Hath showed me;* John 21:18, 19.

15. *These things;* the truths and duties he had inculcated.

16. *Coming of our Lord;* his second coming in that divine majesty of which the apostle and his two companions had a glimpse on the mount of transfiguration.

18. *In the holy mount;* Matt. 17:1-5.

19. *More sure;* better fitted to carry universal conviction, because it is more comprehensive, resting not on a single revelation, but on a whole system of revelations. *Word of prophecy;* the prophecies of Scripture concerning the Messiah. *The day dawn;* the day of mature knowledge. *The day-star;* which is the forerunner of the perfect day.

20. *First;* as first in importance. *Is of any private interpretation;* that is, as the original seems to mean, comes of the prophet's own interpretation. He does not invent his prophecies. They are not his own private unfolding of God's counsels, but that which the Holy Ghost makes through him, as the apostle immediately proceeds to show, ver. 21.

INSTRUCTIONS.

1. All who have that faith in Christ which works by love to him and his people, and leads them to live holy and useful lives, are interested in the righteousness of God our Saviour, and are for his sake graciously accepted.

4. The promises of God heartily believed have a mighty influence in making men like God.

11. As obedience to God is proof of being chosen and born of him, all who hear the gospel are bound, by believing and obeying it, to prove that they are elected, and will through grace be saved.

15. One of the best ways of doing the greatest good for time and eternity, is to lead all people, as far as possible, rightly to understand and

A. D. 66. CHAPTER II.

1 He foretelleth them of false teachers, showing the impiety and punishment both of them and their followers; 7 from which the godly shall be delivered, as Lot was out of Sodom; 10 and more fully describeth the manners of those profane and blasphemous deceivers, whereby they may be the better known, and avoided.

BUT there were false prophets also among the people,[a] even as there shall be false teachers among you,[b] who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious* ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.[c]

4 For if God spared not the angels that sinned, but cast *them*

[a] Deut. 13:1, etc. [b] Matt. 24:5, 24; Acts 20:29, 30; 1 Tim. 4:1. * Or, *lascivious*, as some copies read. [c] Jude 4–7. [d] Gen. 7:1, etc.

permanently to remember the truths God has revealed; and thus keep before them the motives he presents to lead men to believe and obey him.

21. As the Holy Ghost is the author of scripture prophecies, they cannot be made to mean whatever men may choose, or any thing except what God intended, and what in his providence has been or will be exactly accomplished.

CHAPTER II.

1. *False prophets;* In allusion to the "more sure word of prophecy" spoken of in chap. 1:19; as much as to say, I have indeed commended to you the study of the prophets; but beware of false prophets, who will come, as in ancient times, under the guise of true prophets. *The people;* under the Old Testament dispensation. *Damnable;* destructive. *The Lord that bought them;* by dying as a propitiation for their sins. 1 John 2:2.

2. *The way of truth;* which the gospel reveals. *Shall be evil spoken of;* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;[d]

6 And turning the cities of Sodom and Gomorrah into ashes,[e] condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;[f]

7 And delivered just Lot,[g] vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9 The Lord knoweth how to deliver the godly out of temptations,[h] and to reserve the unjust unto the day of judgment to be punished:[i]

10 But chiefly them that walk after the flesh in the lust of un-

[e] Gen. 19:24, 25. [f] Deut. 29:23. [g] Gen. 19:16. [h] Psa. 34:15–16. [i] Jude 14, 15.

shall be brought into reproach and discredit by the ungodly lives of these false teachers and those who follow them.

3. *With feigned words;* covering over their base ends with a fair show of godliness. *Make merchandise;* should treat them not as immortal beings for whom Christ died, but in the way in which they thought they could gain the most money out of them. *Slumbereth not;* is certainly and speedily coming.

4. *For if God spared not the angels;* verses 4–8 are all connected with ver. 9, thus: "For if God spared not the angels—and spared not the old world—and turning the cities of Sodom and Gomorrah to ashes, condemned them—and delivered just Lot—[these examples show that] the Lord knoweth," etc.

5. *Saved Noah;* Gen. 7.

6–9. *Sodom and Gomorrah;* Gen. 19:16–25.

10. *But chiefly them;* that is, but especially those of the unjust men just spoken of. *Dignities;* such mag-

cleanness,[a] and despise government.* Presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities.[b]

11 Whereas angels, which are greater in power and might, bring not railing accusation against them† before the Lord.

12 But these, as natural brute beasts,[c] made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the daytime.[d] Spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you;

14 Having eyes full of adultery,‡ and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor,[e] who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass speaking with man's voice, forbade the madness of the prophet.

17 These are wells without water, clouds that are carried with a tempest;[f] to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity,[g] they allure through the lusts of the flesh, *through much* wantonness, those that were clean§ escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.[h]

20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.[i]

21 For it had been better for

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[a] Heb. 13:4. * Or, *dominion*. [b] Jude 8, 10. † Some read, *against themselves*. [c] Jer. 12:3. [d] Phil. 3:19; Jude 12, etc. ‡ Gr. *an adulteress*. [e] Num. 22:5, etc. [f] Eph. 4:14. [g] Psa. 73:8.

§ Or, *for a little while*, as some read. [h] John 8:34; Rom. 6:16. [i] Luke 11:26; Heb. 6:4, etc.; 10:26, 27.

istrates and persons in official or elevated stations as God requires should be treated with respect, and should be obeyed in all their lawful commands.

11. *Against them;* against the dignities that oppose them in the execution of God's commands. See Jude 9.

13. *Riot in the daytime;* openly and shamelessly, while common transgressors are content to riot in the night. Rom. 13:13; 1 Thess. 5:7.

14. *Cannot cease;* not for want of natural power, but of disposition.

15. *Bosor;* answering to the Hebrew Beor. Num 22:5. *Who loved the wages of unrighteousness;* he desired permission to curse Israel that he might receive from Balak the promised reward. Num. 22. So these false teachers have in view their own private gain, verse 3.

17. *These are wells without water;* an apt description of these boastful false teachers, who came under the guise of godly men, but who had no true goodness themselves, and could impart no profit to their followers. *Clouds;* empty and windy clouds, that promise rain only to disappoint the husbandmen. *The mist of darkness;* the gloom of thick darkness.

18. *Great swelling words of vanity:* making, after the fashion of such men, large professions of their own light and knowledge, and large promises of good to others. *Through the lusts of the flesh—wantonness;* by turning the true doctrine of Christian liberty into licentiousness, and teaching men that the gospel gives license to indulge in fleshly lusts. Gal. 5:13; 1 Peter 2:16; Jude 4. *Were clean escaped;* or, according to another reading, "were scarcely escaped;" and therefore could be easily drawn back again into the company of the wicked.

19. *Liberty;* false liberty, which gave license to fleshly lusts. See note to the preceding verse.

20. *The latter end is worse with them*

A. D. 66. them not to have known the way of righteousness,[a] than, after they have known *it*, to turn from the holy commandment delivered unto them.[b]

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit[c] again; and the sow that was washed to her wallowing in the mire.

CHAPTER III.

1 He assureth them of the certainty of Christ's coming to judgment, against those scorners who dispute against it; 8 warning the godly, for the long patience of God, to hasten their repentance. 10 He describeth also the manner how the world shall be destroyed; 11 exhorting them, from the expectation thereof, to all holiness of life; 15 and again, to think the patience of God to tend to their salvation, as Paul wrote to them in his epistles.

THIS second epistle, beloved, I now write unto you; in

[a] Prov. 12:28. [b] Matt. 11:23, 24; Luke 12:47, 48. [c] Prov. 26:11. [d] 1 Tim. 4:1; 2 Tim. 3:1. [e] Jude 17, 18. [f] Isa. 5:19. [g] Jer. 17:15; Ezek.

than the beginning; professors of religion who go back again into sin, become worse in character and condition than they were before.

INSTRUCTIONS.

1. False teachers have always abounded, who, by erroneous doctrines and unholy practices, have brought ruin upon themselves and others. All should therefore take hēed not only how they hear, but what they hear; should prove all things by the Bible, and hold fast that which is good.

3. When men are so pleased with error as liberally to pay for it, many will engage in its propagation.

8. When a professing Christian for worldly purposes becomes intimately connected with the wicked, he may expect them to be occasions of vexation and sorrow, if they do not prove the means of his ruin.

9. Facts as well as the declarations of the Bible testify to the justice of God, and to the certainty that, though he may bear long with the wicked, yet if they continue in sin they will not go unpunished.

11. Angels, and those who are in temper like them, will not rail even against the wicked; and those who do, show that they are wicked themselves.

both which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets,[d] and of the commandment of us the apostles of the Lord and Saviour:[e]

3 Knowing this first, that there shall come in the last days scoffers,[f] walking after their own lusts,

4 And saying, Where is the promise of his coming?[g] for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that by the word of God the heavens were of old,[h] and the earth standing out* of the water and in the water:[i]

6 Whereby the world that then was, being overflowed with water,[j] perished:

12:22-27; Matt. 24:48. [h] Gen. 1:6, 9. * Gr. *consisting.* [i] Psa. 24:2. [j] Gen. 7:11, etc.

14. Licentiousness and the love of money in professors of religion are decisive marks of hypocrisy, and show that those who live in these sins are heirs of destruction.

22. Men may break off outward sins and profess religion without becoming holy. But they will be extremely apt to go back again; and when they do, they prove that they never had true religion, or were made "partakers of the divine nature." They never had a change of heart, or were "born of God."

CHAPTER III.

3. *The last days;* see note to 1 Tim. 4:1.

4. *The promise of his coming;* fulfilment of the promise that Christ would come to judgment. *All things continue as they were;* this assertion of the scoffers was false, as the apostle proceeds to show.

5. *Standing out of the water and in the water;* rather, consisting out of water and by water. The reference is to the chaotic watery mass out of which the earth was formed, Gen. 1:2. At the command of God it rose out of this, and took its form of dry land; so that it consisted out of water, and by means of water.

6. *The world—perished;* and as it

7 But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.[a]

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.[b]

9 The Lord is not slack concerning his promise,[c] as some men count slackness; but is long-suffering to us-ward,[d] not willing that any should perish,[e] but that all should come to repentance.[f]

10 But the day of the Lord will come as a thief in the night;[g] in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.[h]

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

12 Looking for and hast- A. D. 66. ing unto the coming* of the day of God,[i] wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?[j]

13 Nevertheless we, according to his promise, look for new heavens and a new earth,[k] wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.[l]

15 And account *that* the long-suffering of our Lord *is* salvation;[m] even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

16 As also in all *his* epistles, speaking in them of these things;[n] in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

[a] Psa. 50:3; Zeph. 3:8; 2 Thess. 1:8. [b] Psa. 90:4. [c] Hab. 2:3. [d] Psa. 65:15; Isa. 30:18. [e] Ezek. 33:11. [f] 1 Tim. 2:4. [g] Matt. 24:42, 43; Rev. 16:15. [h] Psa. 102:26; Isa. 51:6; Rev. 20:11. * Or, *hasting the coming.* [i] Titus 2:13. [j] Isa. 34:4; Mic. 1:4. [k] Rev. 21:1, 27. [l] 1 Cor. 15:58; 1 Thess. 5:23. [m] Rom. 2:4. [n] Rom. 8:19; 1 Cor. 15:24; 1 Thess. ch. 4, 5; 2 Thess. 1:5–10.

had once been destroyed, it would be destroyed again; not as before with water, but with fire.

7. *The same word;* that command or power of God by which the world was created. Verse 5; Gen. 1:1–10.

8. *A thousand years as one day;* in comparison with eternity, and as to the certainty of what God has declared. What he has determined to accomplish a thousand years hence, is just as sure as if he had determined to accomplish it to-morrow. Compare the words of Moses: "A thousand years in thy sight are but as yesterday when it is past." Psa. 90:4.

9. *His promise;* of a future judgment, when he will save his people and destroy their enemies. *Count slackness;* impute slackness to him, because he waits so long before executing his threatened judgments. *Long-suffering;* by waiting so long before he brings destruction on the wicked, he shows his desire that they should repent and be saved.

10. *The day of the Lord;* when he will come to judgment. *As a thief;* suddenly, unexpectedly.

12. *Hasting unto;* preparing for and earnestly desiring the salvation which will be given to God's people.

13. *His promise;* Isa. 65:17; 66:22; Rev. 21:1.

15. *The long-suffering of our Lord is salvation;* his delay to come to judgment is designed not to show that he will never come, but to give men opportunity to secure their salvation. *Hath written unto you;* you believers. We need not understand any particular church, since this epistle is general. The writings of Paul contain abundant notices of the second coming of Christ, and exhortations to wait for it in patience. See especially 1 Thess. 4:13–18; 2 Thess. 1:5–10; Heb. 10:35–39.

16. *These things;* Christ's coming

A. D. 66. 17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.[a]

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ.[b] To him *be* glory both now and for ever.[c] Amen.

[a] Eph. 4:14; ch. 1:10, 11; 2:18. [b] Eph. 4:15; Col. 1:10; 1 Peter 2:2. [c] 2 Timothy 4:18.

to judgment, and the necessity of diligent preparation in order to meet him in peace. *Unlearned and unstable;* ignorant persons who have no settled principles, and do not love the truth, which reproves their sinful lives. *Wrest;* pervert, misunderstand and misapply.

18. *Grow in grace;* increase your knowledge of Christ, and your likeness to him.

INSTRUCTIONS.

2. Ministers of the gospel should labor not only to communicate a knowledge of its truths, but to lead all so to remember them as to act habitually under their influence.

4. Infidels and scoffers at religion are evidences of the truth of the Bible. It foretold that they would come and act out their wickedness, and by doing it they fulfil the Scriptures. Thus the wickedness of men illustrates the truth of God.

7. The same power of God which created the world keeps it in being, and will keep it till the time appointed for its dissolution.

9. By continuing men in life, offering them the gospel, and beseeching them to embrace it, God shows that he is unwilling they should perish, and would delight in their repentance and salvation.

11. As this world with all it contains is to be burnt up, none should place their hearts upon it, or seek it as their chief good; but all should place their affections on things above, and lay up their treasure in heaven.

14. The "new heavens and the new earth" promised by God, is that state of perfect holiness and bliss into which, after the Judgment, God will receive his people; and for which the highest holiness and bliss on earth are but a preparation and a foretaste.

16. As ignorance of the Scriptures greatly increases the danger of their perversion, and enables false teachers the more to delude and destroy the people, the Bible should be universally circulated, and all persons encouraged daily to read it—with earnest prayer for the teaching of the Holy Spirit, that they may rightly understand it, and by believing and obeying it be made wise to salvation.

18. The grand safeguard against the seductions of error, and the most powerful means of increase in holiness, is increasing knowledge of Jesus Christ; that experimental knowledge which is obtained under the teaching of the Holy Ghost by daily searching the Scriptures, and which prepares us to unite with saints on earth and in heaven, saying with the heart, "To Him be glory both now and for ever. Amen."

THE

FIRST EPISTLE GENERAL OF JOHN.

THE common opinion respecting the date of this epistle is, that it was written after the gospel, perhaps towards the close of the first century of the Christian era. With this supposition its style and contents well agree. It is the affectionate counsel of an aged apostle to his younger brethren, whom he addresses by the endeared appellation of "children." He writes in "the last time," when, according to the prediction of our Lord and his apostles, many antichrists and false prophets have gone out into the world. Chap. 2:18; 4:1–3. Occasionally he refers to specific forms of error, as the denial that Jesus Christ is come in the flesh, chap. 4:2, 3. But his general method is to fortify the minds of believers against the seductions of false teachers, by setting forth the whole truth as it is in Jesus. He dwells with especial fulness on the evidences of discipleship as manifested in the spirit and life. There is, perhaps, no portion of God's word so directly available to the anxious inquirer who wishes to know what true religion is, and whether he possesses it. He who, in humble reliance on the illumination of the divine Spirit, applies to himself this touchstone of Christian character, will know whether he is of God, or of the world which lies in wickedness. The remarkable agreement in style and general turn of thought between this epistle and the gospel of John, must strike every reader. This alone would be sufficient to establish the identity of authorship, even were it not, as it is, abundantly established by the unanimous testimony of the ancient Christian fathers.

After A. D. 90.

CHAPTER I.

He describeth the person of Christ, in whom we have eternal life, by a communion with God: 5 to which we must adjoin holiness of life, to testify the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christ's death.

THAT which was from the beginning,[a] which we have heard, which we have seen with our eyes,[b] which we have looked upon, and our hands have handled,[c] of the Word of life;

2 For the life was manifested,[d] and we have seen *it*, and bear witness, and show unto you that eternal life,[e] which was with the Father, and was manifested unto us;

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.[f]

4 And these things write we unto you, that your joy may be full.[g]

5 This then is the message which we have heard of him, and declare unto you, that God is light,[h] and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth;

7 But if we walk in the light,[i] as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.[j]

8 If we say that we have no sin,[k] we deceive ourselves, and the truth is not in us.

9 If we confess our sins,[l] he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.[m]

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a John 1:1, etc. b John 1:14; 2 Pet. 1:16; ch. 4:14. c Luke 24:39; John 20:27. d John 1:4; 11:25; 14:6; Rom. 16:26; 1 Tim. 3:16. e John 17:3. f John 17:21. g John 15:11. h John 1:4, 9; 1 Tim. 6:16. i John 12:35. j Eph. 1:7; Heb. 9:14; 1 Pet. 1:19; Rev. 1:5. k 1 Kings 8:46; Job 25:4; Eccl. 7:20; Jas. 3:2, 1 Job 33:27, 28; Psa. 32:5; Prov. 28:13. m Psa. 51:2; 1 Cor. 6:11.

CHAPTER I.

1. *That which was from the beginning;* that which was in the beginning, and therefore existed from the beginning. He means the Son of God in his eternal nature, John 1:1. *Which we have heard;* when made flesh and dwelling among us. John 1:14. *Our hands have handled;* Luke 24:39; John 20:27. *The Word of life;* the Word is here used, as in John 1:1, 14, for Christ's divine and eternal person; and he is called "the Word of life," because he has life in himself, and is the author of life natural and spiritual. John 1:4.

2. *The life was manifested;* by becoming flesh. John 1:14. *Was with the Father;* dwelt with him from eternity. John 1:1, 18; 10:28; 17:5, 24.

3. *Have fellowship with us;* in our union and communion, through faith, with the Father and the Son.

4. *That your joy may be full;* by your being thus brought into full fellowship with God and Christ.

5. *God is light;* his nature is light. He is perfect knowledge and purity. *No darkness;* the opposite of light: no ignorance or impurity.

6. *If we say;* the apostle deduces from what he has just said of God's nature a most weighty inference. Since He is light, we must walk in the light, or we cannot have fellowship with Him. *Walk in darkness;* live in error and sin. *Do not the truth;* do not obey it, or act in accordance with it.

7. *Walk in the light;* know and obey the truth. *Fellowship one with another;* joyful communion with each other and with God. *Cleanseth us from all sin;* expiates the guilt of all our sin, and cleanses our souls from all its pollution. This cleansing, so far as it is a work of sanctification, is not a momentary act, but a process which God carries forward till it ends in our perfect and everlasting holiness. It is given to those who walk in the light as God is in the light, seeking daily to know and do all God's will.

8. *Say that we have no sin;* that we are without sin, and need no forgiveness.

9. *Confess our sins;* to God, and forsake them. Prov. 28:13. *Faithful;* to his promises of forgiveness to the penitent. Prov. 28:13. *Just,*

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

CHAPTER II.

1 He comforteth them against the sins of infirmity. 3 Rightly to know God is to keep his commandments. 9 to love our brethren, 15 and not to love the world. 18 We must beware of seducers; 20 from whose deceits the godly are safe, preserved by perseverance in faith, and holiness of life.

MY little children, these things write I unto you, that ye sin not. And if any man sin, we

a Rom. 8:34; 1 Tim. 2:5; Heb. 7:25; 9:24.

to himself and all the great interests of his kingdom. *Cleanse us;* from the guilt and the defilement of sin, so as at last to present us spotless before the throne of his glory with exceeding joy. Jude 24.

10. *We make him a liar;* treat him as a liar, for he says all have sinned; and the facts that all die, and that all who are saved must be saved through the death of Christ, prove this. Rom. 3:23; 5:12; 2 Cor. 5:14.

INSTRUCTIONS.

2. The evidence that He who was in the beginning with God became a man, not in appearance only, but in reality—that he took upon him human nature, and died, the just for the unjust, to bring men to God, is abundant and perfectly conclusive. All therefore who act rationally will believe these truths, and trust in Christ for salvation.

4. The religion of Christ is benevolent, leading all who enjoy its benefits to desire that others should enjoy them, and labor to extend them to all people.

5. God is in all respects perfect; and all that he does is perfectly holy, wise, just, and good.

6. Those who think they love God and yet live in sin are deceived.

7. The atonement of Christ is the ground, faith in him the means, and the Holy Ghost the author of sanctification; and all who truly believe, confess and forsake their sins, will, at the close of their probation, become completely and unchangeably perfect.

8. Men who think they are now sinless are deceived; and those who

have an advocate with the Father, Jesus Christ the righteous: a (After A. D. 90.)

2 And he is the propitiation for our sins: b and not for ours only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments. c

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word,

b Romans 3:25. c Luke 6:46; John 14:15, 23.

say they have not sinned, commit aggravated sin by treating God as a liar.

CHAPTER II.

1. *My little children;* believers; an endearing appellation from an aged apostle. *These things;* what he has just said of God's readiness to forgive the sins of those who confess them. Chap. 1:7, 9. *That ye sin not;* the offer of forgiveness is made to us that we may be encouraged to forsake sin and return to God. Psa. 130:4. *An advocate;* in the original the word is the same that is rendered "Comforter," John 14:16–26; 15:26; 16:7, where it is applied to the Holy Spirit. Under the general idea of Helper, or Counsellor, it includes both these special meanings of Advocate and Comforter.

2. *Propitiation for our sins—also for the sins of the whole world;* by making propitiation for the sins of the whole world, he has opened a way in which all who believe in him shall be saved.

3. *That we know him;* to know God, in the scriptural sense of the words, is to have experimental acquaintance and communion with him as our Father and Friend. Such knowledge and fellowship are always connected with sincere obedience. Where this is wanting the profession of knowing God is vain and false. Chap. 1:6; 3:6–24; Matthew 7:23; John 14:15–21, 23.

5. *Love—perfected;* by bringing forth its proper fruits, and thus showing that it is genuine and saving. *Hereby;* by keeping his commandments.

After A. D. 90. in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him,[a] ought himself also so to walk, even as he walked.[b]

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you,[c] which thing is true in him and in you: because the darkness is past, and the true light now shineth.[d]

9 He that saith he is in the light, and hateth his brother, is in darkness even till now.[e]

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling* in him.

11 But he that hateth his brother is in darkness, and walketh in darkness,[f] and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.[g]

13 I write unto you, fathers, because ye have known him *that*

[a] John 15:4, 5. [b] John 13:15. [c] John 13:34. [d] Rom. 13:12. [e] 2 Pet. 1:9. [f] Prov. 4:25; John 12:35. [g] Psa. 25:11; Luke 24:47; Acts 10:43.

* Gr. *scandal.*

6. *He that saith he abideth in him;* he who professes to be in union with Christ, must show the reality of his profession by walking as Christ walked. Union with Christ is the good tree, and this is known by its fruits.

7. *No new commandment;* no commandment now revealed to you by me for the first time. *From the beginning;* from the time when the gospel was first preached to you. The apostle has special reference to the commandment of love, which is "the fulfilling of the law." This they had from the beginning, chap. 3:11; John 13:34, 35; 15:12, 17, and in this sense it was an old commandment. Compare 2 John 5.

8. *Again, a new commandment;* as much as to say, I have called it an old commandment; but there is a sense in which it is new. *Which thing is true;* it is true that it is a new commandment. *In him and in you;* in the case of Christ who has given it, and in the case of you who have received it. *Because the darkness is past;* more literally, is passing away; he means the darkness that existed before the light of Christ's gospel was revealed. *The true light;* which Christ has brought into the world. John 8:12; 9:5; 12:35, 36. This light is all summed up in the great commandment of love, which Christ has given and his disciples have received as a new commandment, because it is exemplified by himself in a new way and enforced upon them by new motives. Compare, besides the texts quoted above from John, chap. 3:16; 4:9–11; Eph. 4:32; 5:2, 25; Phil. 2:5–8.

9. *Is in darkness;* having neither understood nor received this new commandment.

10. *None occasion of stumbling in him;* his soul is illuminated with the light of love: he sees the right way, and walks safely in it without danger of stumbling.

11. *Is in darkness;* being blinded by hatred, he walks on in darkness, and stumbles into perdition.

12–14. For the right understanding of these verses it is important to observe, first, that in them the apostle represents himself as appealing to Christians on the ground of the experience and knowledge which they already possess; compare ver. 21; secondly, that the repetitions of the words, "I write," "I have written," are for the sake of emphasis. both forms referring to the present epistle; thirdly, that the term "little children" is referred by some to all Christians, who are then distributed into "fathers" and "young men;" while others suppose that Christians of three different ages are addressed.

12. *Your sins are forgiven;* very appropriate to children upon either of the above interpretations, as forgiveness of sin lies at the foundation of the Christian life. *His name's sake;* on account of what Christ has done.

13. *Him that is from the beginning:* Christ, who is from the beginning

is from the beginning.[a] I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.[b]

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong,[c] and the word of God abideth in you,[d] and ye have overcome the wicked one.[e]

15 Love not the world,[f] neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.[g]

16 For all that *is* in the world, the lust of the flesh,[h] and the lust of the eyes,[i] and the pride of life,[j] is not of the Father, but is of the world. After A. D. 90.

17 And the world passeth away,[k] and the lust thereof: but he that doeth the will of God abideth for ever.

18 Little children, it is the last time:[l] and as ye have heard that antichrist shall come,[m] even now are there many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.[n]

20 But ye have an unction from

[a] Chap. 1:1. [b] John 14:7, 9. [c] Eph. 6:10. [d] John 15:7. [e] Rev. 2:7, etc. [f] Rom 12:2. [g] Matt. 6:24; Gal. 1:10; Jas. 4:4. [h] 2 Peter 2:10. [i] Psa. 119:37. [j] Psa. 73:6. [k] Psa. 39:6; 1 Cor. 7:31. [l] Heb. 1:2. [m] Matt. 24:24; 1 Tim. 4:1. [n] 2 Tim. 2:19. [o] 2 Tim. 3:9.

A mature knowledge of Christ in his divine character is appropriate to fathers. *Young men;* to whom strength is especially becoming, verse 14. *Little children—known the Father;* known God the Father as your father, and thus come into the relation of sons to him. This also is appropriate to childen, according to either of the above named interpretations.

14. *Are strong—abideth in you;* the apostle mentions not simply their strength, but the means also by which it is maintained—by God's word abiding in them. *The wicked one;* the devil.

15. *Love not the world:* to love the world, and the things that are in the world, is to make them our treasure, and put our trust in them, instead of in God. Compare Matt. 6:19-21.

16. *Is not of the Father;* does not come from him, and is not on his side, but stands in opposition to him. He created the world and gave it to men to be used in his service, not to be abused as the minister of fleshly lust. *Is of the world;* comes from the world as the nourisher of earthly lust, and is opposed to God and his service.

17. *Passeth away;* and should not therefore be made the object of our love. *That doeth the will of God;* in opposition to loving the world and its lusts. *Abideth for ever;* in blessed union with God, who is an imperishable portion.

18. *The last time:* the same last time as that spoken of in 1 Tim. 4:1; 2 Tim. 3:1; 2 Peter 3:3. It agrees with the time foretold by our Lord when iniquity should abound, and false Christs and false prophets should arise. Matt. 24:10-12; Mark 13:22; Luke 21:8. It had a fulfilment in the last days of the apostolic age, but a higher fulfilment is reserved for the last days connected with Christ's second coming. *Antichrist;* the opposer of Christ and his cause. *Whereby we know;* because it had been predicted that in the last times such persons will arise. See the references above given.

19. *They went out:* apostatized. *From us;* from the church or company of Christians. *Not of us;* not real Christians. *That they were not all of us;* or, that all are not of us; that some who belong to our body are not really of us, but Christians only in name.

20. *Ye;* real Christians. *An unction;* anointing, or the enlightening and sanctifying influences of the Holy Spirit. *All things:* all things essential to your preservation from fatal error, and your perseverance in the faith and practice of the gospel.

After A. D. 90. the Holy One,[a] and ye know all things.[b]

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Jesus is the Christ?[c] He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father:[d] *but he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning.[e] If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.[f]

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things,[g] and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.[*]

28 And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know[†] that every one that doeth righteousness is born of him.[h]

[a] 2 Cor. 1:21. [b] 1 Cor. 2:15. [c] chap. 4:3. [d] John 15:23. [e] 2 John 6. [f] John 17:3. [g] John 14:26. [*] Or, it. [†] Or, *know ye.* [h] Jer. 13:23; Matt. 7:16-18.

21. *No lie;* error or false doctrine. 22. *A liar;* an asserter of false doctrines. *Denieth the Father and the Son;* that is, denies the Father in denying the Son, as he goes on to state in the next verse.

23. *Hath not the Father;* not right views of him, no supreme regard to him, and no interest in his favor.

24. *If that—remain;* if you continue to believe and obey the truths you first embraced. *In the Son, and in the Father;* in holy union and fellowship with them, the foundation of which is the true knowledge of them joined with love.

27. *The anointing;* see notes to verse 20. This anointing teaches us not without, but through the revealed word of God; and whoever lays claim to it must be tried by this word. *Shall abide in him;* being kept from the seductions of the wicked.

28. *When he shall appear;* when Christ shall appear in glory to judge the world.

29. *Every one that doeth righteousness is born of him;* as much as to say, He that doeth righteousness, and no other; since they who are born of God must be like God in character.

INSTRUCTIONS.

1. The gospel of Jesus Christ is the true antidote both to presumption and despair.

2. One great object of all true ministers of the gospel is to keep Christians from the commission of sin; and the most efficacious way of doing this is to preach Christ to them as the propitiation for sin.

6. Obedience to God is sure evidence of a saving knowledge of him.

7. Love to men was inculcated in the Old Testament. Christ not only taught it more clearly, but perfectly exemplified it, and thus presented to men new motives, and laid them under new obligations habitually to exercise it.

14. The gospel is suited to persons at every period and in all relations of life. None who can understand are too young to embrace it, and experience its saving power; none are too vigorous and active, or too full of business, to be governed by its spirit and perform its duties; and none too old to inculcate its principles and exemplify its precepts.

17. That love of worldly enjoyment which leads men supremely to seek it, is inconsistent with the love of God; and however much of it any may obtain, it will be unsatisfying and temporary; while that love of God which leads them to

CHAPTER III.

1 He declareth the singular love of God towards us, in making us his sons; 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.

BEHOLD what manner of love the Father hath bestowed upon us,[a] that we should be called the sons of God:[b] therefore the world knoweth us not, because it knew him not.[c]

2 Beloved, now are we the sons of God;[d] and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him;[e] for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins;[f] and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.[g]

[a] Eph. 2:4, 5. [b] John 1:12; Rev. 21:7. [c] John 17:25. [d] Rom. 8:14, 18. [e] 1 Cor. 15:49; Phil. 3:21; 2 Pet. 1:4. [f] Job 19:26; Psalm 17:15; Matthew 5:8; 1 Cor. 13:12. [g] Heb. 9:26, 28; 1 John 3:5, 6.

find their chief enjoyment in learning and doing his will, will be satisfying and eternal.

19. When professors of religion apostatize, embrace error, and live in sin, they show to all that they are not the children of God. Job 17:9; John 4:14.

23. Such is the union between the Father and the Son, that men who reject and oppose the Son, reject and oppose the Father; while all who love and obey the Son, love and obey the Father also.

27. The reason why real Christians persevere in holiness to the end is, that the Holy Ghost continues to teach them the good and the right way, and to incline them to walk in it. When they deviate from it, he leads them to think on their ways, and turn their feet unto God's testimonies. Thus he works in them to will and to do, while they work out their salvation with fear and trembling, and so keeps them by his mighty power, through faith and obedience, unto eternal life.

CHAPTER III.

1. *Upon us;* who have received Christ through faith. Compare John 1:12. *Knew him not;* did not understand his true character.

2. *Not yet appear;* the fulness of their future excellence and bliss could not here be known. *Appear;* in glory.

3. *This hope;* the hope of being like Christ and seeing him as he is. *Purifieth himself, even as he is pure;* he strives now to be pure as Christ is pure. The apostle here gives the distinguishing mark of a true hope, as contrasted with every false hope.

4. *Transgresseth also the law;* the essence of all sin is the transgression of God's law; in other words, sin is contrariety to the revealed will of God, which must for ever be the rule of our action.

5. *Was manifested to take away our sins—in him is no sin;* two reasons why God's children cannot allow themselves in sin. It is contrary to both the work of Christ, and his character. Christ takes away our sin by expiating it, and cleansing our hearts from its pollution.

6–10. In these verses the apostle is combating the error of those who sought to separate fellowship with God from a life of holiness; or who at least did not consider the inseparable connection of the two, and boasted that they had fellowship with God, while their lives were devoted to sinful lusts. Chapter 1:6; 2:4, 9. To sin then, or commit sin, must mean, in this connection, to lead a life of sin, to sin allowedly and habitually. This no true believer does. To be righteous as Christ is righteous is the aim of his life. His daily effort is to keep the whole law of God; and wherein he fails through the remaining corruption of his fallen nature, he confesses to God his guilt, asks His forgiveness, and addresses himself anew to the work of keeping His commandments, not in the letter only, but "in spirit and in truth."

6. *Abideth in him;* is united to him

After A. D. 90. 7 Little children, let no man deceive you: he that doeth righteousness is righteous,[a] even as he is righteous.

8 He that committeth sin is of the devil;[b] for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.[c]

9 Whosoever is born of God doth not commit sin;[d] for his seed remaineth in him:[e] and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message[*] that ye heard from the beginning, that we should love one another.[f]

12 Not as Cain, *who* was of that wicked one, and slew his brother.[g] And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.[h]

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother, abideth in death.[i]

15 Whosoever hateth his brother is a murderer:[j] and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us:[k] and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him,[l] how dwelleth the love of God in him?[m]

18 My little children, let us not

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a Ezek. 18:5-9; Rom. 2:13. b John 8:44. c Heb. 2:14. d ch. 5:18. e 1 Pet. 1:23. * Or, commandment. f John 15:12. g Gen. 4:4-8. h John 15:18, 19. i ch. 2:9, 11. j Matt. 5:21, 22. k John 15:13; Rom. 5:8. l Deut. 15:7. m ch. 4:20.

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by faith, and lives in fellowship with him.

7. *Doeth righteousness;* in his life. *Is righteous;* in his character. The tree — a righteous character — is known by its fruit—doing righteousness.

8. *Is of the devil;* is a child of the devil and like him in character. *Might destroy the works of the devil;* it follows that Christ's disciples cannot do these works.

9. *His seed;* God's seed; that is, the new moral nature which he has received from God, and which is maintained in his heart by the indwelling of the Holy Ghost. *He cannot sin;* not for want of power, but disposition; he does not desire or consent to live in sin. The reason is, he loves those things which please God, and hates those which displease him.

10. *Are manifest;* by the different courses which they pursue. One class work righteousness and love Christians, the other do not.

12. *That wicked one;* the devil, the father of all murderers.

13. *Marvel not—if the world hate you;* because you are not of the world, and the world knows you not. Verse 1; John 15:17-21.

14. *From death unto life;* spiritually. *Because we love the brethren;* for true love towards them is inseparable from love towards God, and love is the essence of the new divine life. To dwell in love, is to have in our souls the beginning of eternal life. Chap. 4:7. *In death;* spiritual death; in an unholy state and under condemnation.

15. *Is a murderer;* in heart; he cherishes the feelings from which the outward act of murder proceeds.

16. *Hereby perceive we the love of God;* the words "of God" are not in the original. The literal rendering is, "Herein"—by the example that follows—"we know love," we see and understand its true nature. *He;* Christ. *To lay down our lives;* to have that love which makes us ready to die for our brethren, and actually to do so when God calls us. Such a love is constantly active in doing good, as the apostle proceeds to show.

love in word, neither in tongue; but in deed and in truth.[a]

19 And hereby we know that we are of the truth,[b] and shall assure[c] our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not,[c] *then* have we confidence toward God.[d]

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.[e] After A. D. 30.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ,[f] and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him.[g] And hereby we know that he abideth in us, by the Spirit which he hath given us.[h]

[a] Ezek. 33:31; Rom. 12:9; James 2:15, 16; 1 Pet. 1:22. [b] John 18:37. [c] Gr. *persuade.* [d] Job 27:6; Psa. 101:2. [e] Heb. 10:22. [f] Psa. 145:18, 19; Prov. 15:29; Mark 11:24. [g] Deut. 18:15-19; John 14:1. [h] John 14:23; 15:10. [i] Rom. 8:9, 14.

19. *Hereby;* by loving the brethren in reality, and being disposed, as we have opportunity, to do them good. *Are of the truth;* belong to the side of the truth, believe and love it. *Assure our hearts;* quiet their fears by the assurance of his gracious acceptance.

20. *Our heart condemn us;* as wanting in love, and for this reason withholding aid from the destitute when we ought to bestow it. *God is greater;* more perfectly acquainted with our sins, and will more certainly condemn us.

22. *Whatsoever we ask;* in this state of filial confidence, which comes from the consciousness of keeping God's commandments; that is, as the context shows, of being led by love to obey God. *We receive of him;* we always receive of God an answer to our sincere and believing petitions, though not always in the particular form in which we present them, because God sees that another form is better for us.

24. *Hereby;* namely, by what follows. *By the Spirit which he hath given us;* the Holy Spirit bears witness with our spirits that we are the children of God, and that, as such, we dwell in God and God in us.

INSTRUCTIONS.

1. In making guilty, polluted rebels and heirs of endless perdition holy—not merely servants but children, heirs of God, and partakers of endless life and glory—the grace of God surpasses all finite conception, and will be a theme of adoring praises from multitudes that no man can number, for ever and ever.

2. Every man who has the hope of the gospel, by the habitual contemplation of Christ, and earnest, prayerful, persevering efforts to imitate his example, becomes, through the grace of God, more and more like him.

6. Men who live in the love and practice of known sin, secret or open, of omission or commission, of heart or of life, have no interest in Christ, and have never experienced his salvation.

10. Those who live in sin take an active part against Christ and his cause, and in favor of the cause of the devil; and if they continue this course, they will be treated as the servants of Satan, and be made for ever partakers of his plagues.

15. Love to real Christians on account of their religion, is evidence of love to Christ and acceptance with him; while hatred of them is Satan-like, and tends to envy, slander, persecution, and murder.

16. We may be called on to sacrifice life, but never to give up our salvation, for the good of others.

17. The possession of property involves high responsibilities, increases obligation, and multiplies duties. By the manner in which men use it they show their character.

20. The approbation of an enlightened, healthy conscience is needful to a well-grounded hope of the approbation of God; and the condemnation of an enlightened conscience is evidence of the condemnation of God.

24. The possession of the spirit of Christ, and its manifestation in the fruits of the Spirit, prove that one is born of God and an heir of heaven

CHAPTER IV.

Aller. A. D. 90.

1 He warneth them not to believe all teachers, who boast of the Spirit, but to try them by the rules of the catholic faith: 7 and by many reasons exhorteth to brotherly love.

BELOVED, believe not every spirit,[a] but try the spirits whether they are of God:[b] because many false prophets are gone out into the world.[c]

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God:[d]

3 And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them:[e] because greater is he that is in you, than he that is in the world.

5 They are of the world:[f] therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.[g]

7 Beloved, let us love one another:[h] for love is of God; and every one that loveth is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.[i]

9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world,[j] that we might live through him.[k]

[a] Jer. 29:8; Matt. 24:4. [b] 1 Thess. 5:21; Rev. 2:2. [c] 2 Pet. 2:1. [d] 1 Cor. 12:3. [e] Rom. 8:37. [f] John 3:31. [g] Isa. 8:20. [h] ch. 3:11, 23. [i] 2 Cor. 13:11; ver. 16. [j] John 3:16. [k] John 6:51.

CHAPTER IV.

1. *Every spirit;* speaking to you through one who claims to be a prophet. *Try the spirits;* the "discerning of spirits" was one of the special and temporary spiritual gifts, 1 Cor. 12:10; but here the apostle proposes such tests as all might employ, verses 2, 3.

2. *Confesseth that Jesus Christ is come in the flesh;* or confesseth Jesus Christ as having come in the flesh. Many think that the apostle refers to a very ancient form of error which denied our Lord's humanity by maintaining that his body was a delusive show, existing only in vision; whence it would follow that his expiation for sin on the cross with his own blood was not real, but a vain show also. In all such passages as the present, the confession is to be understood as sincere, and as accompanied by a corresponding obedient reception of Christ in his proper character as he is revealed in the gospel.

3. *Is that spirit of antichrist;* it is one of the forms in which the spirit of antichrist is manifested.

4. *Overcome them;* the false prophets, through whom the spirit of antichrist works, seeking to seduce you from the truth. *He that is in you;* God, who dwells in you by the Holy Spirit, enlightening, sanctifying, and strengthening you, and thus preserving you from the wiles of these false teachers.

5. *They;* the false teachers. *Are of the world;* belong in their spirit to the world, and are governed by its principles. *Speak they of the world—the world heareth them;* their doctrine proceeds from a worldly spirit and is worldly in its character. For this reason it is agreeable to worldly men.

6. *We are of God;* the apostles and those who taught like them had the Spirit of God and proclaimed the truth of God. This they proved by their works. God working with them by miracles and gifts of the Holy Ghost. Mark 16:20; John 21:24. *He that knoweth God;* the true Christian. *Hereby;* by their believing and obeying the truths taught by the apostles, or disbelieving and rejecting them.

7. *Love is of God;* he is its author, and those who exercise it are his children, spiritually born of him.

8. *Knoweth not God;* has no true acquaintance and fellowship with him. *God is love;* this is the sum of his moral nature. To have communion with God we must be like him in love.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.[a]

11 Beloved, if God so loved us, we ought also to love one another.[b]

12 No man hath seen God at any time.[c] If we love one another, God dwelleth in us, and his love is perfected in us.[d]

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.[e]

14 And we have seen and do testify, that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.[f]

16 And we have known and believed the love that God hath to us. God is love;[g] and he that dwelleth in love dwelleth in God, and God in him.

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17 Herein is our love[*] made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

19 We love him, because he first loved us.[h]

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?[i]

21 And this commandment have we from him, That he who loveth God love his brother also.[j]

[a] Chap. 2:2. [b] Matt. 18:33; John 15:12, 13. [c] 1 Tim. 6:16. [d] 1 Cor. 13:13. [e] John 14:20; ch. 3:24. [f] Rom. 10:9. [g] ver. 8. [*] Gr. *love with us.* [h] John 15:16. [i] ch. 3:17. [j] John 13:34.

12. *Is perfected;* by producing in us its proper fruits, and is thus shown to be genuine, complete.

13. *Because he hath given us of his Spirit;* see note to chap. 3:24.

14. *We have seen;* John 1:14.

15. *Confess that Jesus is the Son of God;* truly, sincerely, heartily; receiving him as the Son of God.

17. *Herein;* according to some, this word refers backward to the preceding verse. The meaning will then be, that by our dwelling in love, and thus in God and he in us, our love is made perfect; and the words following, "that we may have boldness," etc., will express the end towards which that love is directed. According to others, the reference is forward, precisely as in John 15:8, "Herein is my Father glorified, that ye bear much fruit." The meaning will then be, that the perfection of our love consists in its giving us boldness in the day of judgment; and consequently now, in anticipation of that day. *Because;* the ground of this boldness. *As he is;* as Christ is, in respect to love. He does not say, as Christ was, because Christ's love is not changed by his removal to heaven. *So are we in this world;* we manifest in the world the same love which Christ manifested on earth, and now has in heaven.

18. *Fear hath torment;* literally, fear hath punishment. It is this towards which fear looks, and the dread of it fills the soul with misery.

19. *Because he first loved us;* his love to us opened the way for and was the procuring cause of our love to him.

INSTRUCTIONS.

1. The doctrines and practice of all religious teachers should be tried by the word of God. If they agree with this they should be received, and if not should be rejected. Hence the right and the duty of all men to be acquainted with the word of God, that they may rightly judge and act in this matter.

3. Religious teachers who do not confess that Christ took upon him human nature, and became the propitiation for the sins of men, are not of God. 1 John 2:2.

6. False teachers proclaim doctrines which are more agreeable to worldly men than the doctrines of the Bible, and flatter them with hopes of heaven though they live in sin. For this reason those who love their sins follow them, while those who hate their sins embrace the

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CHAPTER V.

1 He that loveth God loveth his children, and keepeth his commandments; 3 which to the faithful are light, and not grievous. 9 Jesus is the Son of God, able to save us, 14 and to hear our prayers, which we make for ourselves, and for others.

WHOSOEVER believeth that Jesus is the Christ, is born of God;[a] and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God and keep his commandments.

3 For this is the love of God, that we keep his commandments:[b] and his commandments are not grievous.[c]

4 For whatsoever is born of God overcometh the world:[d] and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ;[e] not by water only, but by water and blood. And it is the Spirit that beareth witness,[f] because the Spirit is truth.

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a John 1:12, 13. b John 14:15, 21; 15:10; 2 John 6. c Psa. 119:45; Matt. 11:30. d 1 Cor. 15:57. e John 19:34. f John 14:17; 15:26; 16:13; 1 Tim. 3:16.

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doctrines and follow the precepts of the Bible.

11. The most wondrous exhibition of the love of God was the gift of his Son, to be the propitiation for the sins of the world; and the right apprehension and cordial reception of this truth is the most powerful means of leading men to love God, and to manifest it in love to men.

16. Loving God and good men unites the soul to him in a most intimate, endearing, elevated, ennobling, and blissful union; the joy of which, even in its foretaste on earth, is often unspeakable and full of glory. 1 Peter 1:8.

19. The gift of the Saviour and the way of life which he has opened, the gift of the Holy Spirit, the preaching of the gospel and all the means of grace, the regeneration of men, their sanctification and hope of glory, their perseverance in holiness, and their eternal life, are all the fruit and manifestation of the infinite and eternal love of God, and will call forth from all the redeemed the most exalted praises to God and the Lamb for ever. Rev. 5:8-14.

CHAPTER V.

1. *Believeth that Jesus is the Christ;* heartily, so as to trust in him for salvation. *Him that begat—him that is begotten;* the spiritual child bears the image of God his Father. Hence the love of the Father implies the love of all his children.

2. *By this we know;* obedience is the test of love towards God; and the love of God includes in itself the love of the brethren, chap. 3:17; 4:20, 21.

3. *Not grievous;* not burdensome and oppressive. Compare Matthew 11:30.

4. *For whatsoever is born of God overcometh the world;* a proof of the assertion just made, that God's commands are not grievous. Nothing is opposed to the fulfilment of them but the love of the world; and this is overcome by all who are born of God. *This is the victory—our faith;* for through faith we see Jesus the Son of God as our Saviour, and with him the unseen and eternal realities of heaven, 2 Cor. 4:18; 1 Peter 1:8; and thus we overcome the fear of man and the love of things seen and temporal.

6. *By water;* in his baptism, when he was by the testimony of the Father solemnly proclaimed as the Messiah. *And blood;* in his bloody death on the cross, when he made expiation for the sins of the world, which was the great work of his earthly mission. *Not by water only, but by water and blood;* thus testifying that his work of redemption includes atonement for sin as well as spiritual cleansing—that without the shedding of his blood there could be no remission of sins, any more than there could be communion with God and the enjoyment of his love without the inward sanctification of the Holy Ghost. That

7 For there are three that bear record in heaven, the Father,[a] the Word,[b] and the Holy Ghost: [c] and these three are one.

8 And there are three that bear witness in earth, the spirit,[d] and the water,[e] and the blood: [f] and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: [g] he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.[h]

12 He that hath the Son, hath life; [i] *and* he that hath not the Son of God, hath not life.

13 These things have I written unto you that believe on the name of the Son of God; After A. D. 90. that ye may know that ye have eternal life,[j] and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in[*] him, that if we ask any thing according to his will, he heareth us:

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.[k]

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death.[l] There is a sin unto death: [m] I do not say that he shall pray for it.[n]

17 All unrighteousness is sin: [o] and there is a sin not unto death.[p]

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself,[q] and that wicked one toucheth him not.

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a John 8:18. b Heb. 4:12, 13; Rev. 19:13. c John 10:30. d John 15:26; Acts 2:2-4; 2 Cor. 1:22. e 1 Peter 3:21. f Heb. 13:12. g Romans 8:16. h John 1:4. i John 5:24. j John 20:31; chap. 1:1, 2. * Or, *concerning.*

k Prov. 15:29; Jer. 29:12, 13. l Job 42:8; Jas. 5:14, 15. m Matt. 12:31, 32; Mark 3:29; Luke 12:10; Heb. 6:4, 6; 10:26. n Jer. 7:16. o ch. 3:4. p Rom. 5:20, 21. q Jas. 1:27.

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bareth witness; not only to the Messiahship of Jesus, but also to the nature of his work as the Messiah. The apostle has in view the testimony of the Holy Ghost not only in his miraculous gifts, but also, and especially, in his inward witness in the hearts of believers. Compare verse 10; John 16:14.

8. *Agree in one;* they unite in one and the same testimony concerning the character and office of Jesus as the Messiah.

9. *Greater;* more certainly true and worthy of belief. *This;* the testimony above referred to.

10. *Hath the witness in himself;* evidence of the truth of God's testimony by the effects which the Holy Ghost produces on him in his believing it. *Made him a liar;* acts towards him as if he were one. *The record that God gave;* in the ways above mentioned.

11. *Given to us eternal life;* made known to us the way of life, and given it to all who take that way. *This life is in his Son;* he is the author of it, and it is obtained by faith in him.

12. *That hath the Son;* as his Saviour, by believing on him.

13. *And that ye may believe;* believe with more steadfastness.

15. *We have the petitions;* our prayers are accepted, and will be answered in that way and time which will be for the glory of God and our own highest good. See note to chap. 3:22.

16. *Give him life;* by leading him to repent of his sins and believe in Christ. *A sin unto death;* one which will not be repented of nor forgiven. Matt. 12:31, 32.

17. *A sin not unto death;* one that may be repented of and forgiven.

18. *Sinneth not;* wilfully, deliberately, perseveringly; but if he sin, he repents, has an Advocate with the Father, and will be forgiven. See note to chap. 3:6–10. *That wicked one;* the devil. *Toucheth him not;* assails him not in such a way as to

A.ter A. D. 90. 19 *And* we know that we are of God, and the whole world lieth in wickedness.

20 And we know that the Son of God is come, and hath given us an understanding,[a] that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God,[b] and eternal life.

21 Little children, keep yourselves from idols.[c] Amen.

[a] Luke 24:45. [b] Isa. 9:6; Rom. 9:5; 1 Tim. 3:16; Titus 2:13; Heb. 1:8. [c] 1 Cor. 10:14.

overcome and destroy him. Luke 22:31, 32.

19. *Lieth in wickedness;* under the influences of the wicked one.

20. *May know him that is true;* the Father whom the Son has revealed to us. *And we are in him—Jesus Christ;* the literal rendering of these words is, And we are in him that is true, in his Son Jesus Christ. The meaning seems to be, that we are in the true God by being in his Son Jesus Christ; or, which comes to the same thing, that being in the Son is being in the Father. Compare John 17:21, "that they may be one in us."

21. *From idols;* from idolatry literal and spiritual; from worshipping or regarding supremely any created thing.

INSTRUCTIONS.

8. The necessity and efficacy of the atonement of Christ, of faith in him, and of the purifying influences of the Holy Spirit, in order to salvation, are taught by the word, the Spirit, the ordinances, and the works of God; and without believing them, we shall never gain the victory over the world, the flesh, and the devil, or come off conquerors through him that loved us and gave himself for us.

10. Disbelief of the testimony of God is a great and aggravated crime.

15. Prayers offered according to the will of God are always accepted of him; and in the bestowment of those blessings which are most for his glory, for the good of the offerer and of the universe, they are in the highest and best sense answered.

20. As Jesus Christ is the true God, the author of eternal life, and has promised to give it to all who believe on him, all have the best reasons and strongest motives to trust in him, and to continue steadfast in their adherence to truth and duty, till faith shall be swallowed up in vision and hope in endless joy.

THE SECOND EPISTLE OF

JOHN.

CONCERNING the date of this and the following epistle, we know nothing. The object of the present brief letter seems to have been to set before the lady to whom it was addressed the importance of a discriminating love; which distinguishes between truth and falsehood, and does not allow itself to aid and abet error by misplaced kindness towards its teachers.

1 He exhorteth a certain honorable matron, with her children, to persevere in Christian love and belief, 8 lest they lose the reward of their former profession; 10 and to have nothing to do with those seducers that bring not the true doctrine of Christ Jesus.

THE elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. After A. D. 90.

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.[a]

6 And this is love, that we walk after his commandments.[b] This is the commandment, That as ye have heard from the beginning, ye should walk in it.

[a] John 13:34; 15:12; 1 Pet. 4:8; 1 John 3:23.

[b] John 14:15, 21; 15:10; 1 John 2:5.

II JOHN.

1. *The elder;* John, the writer of this epistle. Compare 1 Peter 5:1. *Elect lady;* one chosen of God and distinguished as a Christian.

2. *For the truth's sake;* this lady's family were beloved on account of their love of the gospel and their practice of its duties.

4. *That I found of thy children;* when I found some of thy children The apostle had learned with joy that this was true of some of them.

5. *Not as though I wrote a new commandment;* compare 1 John 2:7.

6. *This is love—his commandments;* the proper expression and evidence of love to God and men, is the keeping of his commandments. Compare 1 John 5:2, 3. *This is the commandment;* what the apostle has just declared; that love, namely, which consists in obedience to God's commandments.

After A. D. 90. 7 For many deceivers are entered into the world,[a] who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves,[b] that we lose not those things which we have wrought,*[c] but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrine of Christ,[d] hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine,[e] receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed, is partaker of his evil deeds.[f]

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face,† that our‡ joy may be full.[g]

13 The children of thy elect sister greet thee. Amen.

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a 1 John 4:1. b Mark 13:9. * Or, *gained*; some copies read, *which ye have gained, but that ye*, etc. c Phil. 3:16; Rev. 3:11. d John 15:6.

e Gal. 1:8, 9. f 1 Tim. 5:22. † Gr. *mouth to mouth*. ‡ Or, *your*. g 1 John 1:4.

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7. *That Jesus Christ is come in the flesh*; see note to 1 John 4:2.

8. *That we lose not*; through the seductions of these deceivers leading you to depart from the truth, any portion of the blessings we have obtained, or which the gospel offers.

9. *Doctrine of Christ*: that taught by him and his apostles, especially his having come in the flesh and made an atonement for the sin of the world. *Hath not God*; not a right knowledge of him, nor an interest in his favor.

10. *This doctrine*; of Christ, as taught by him and his apostles. *Receive him not into your house*; do nothing to aid or encourage him in his propagation of error.

11. *Biddeth him God speed*; if one aid or encourage another in sinning, he becomes partaker of his guilt.

INSTRUCTIONS.

4. Friends of the truth are friends of each other, and earnestly desire each other's highest good; and when they hear that the children of their friends have embraced the gospel, and are walking in the love and practice of it, they rejoice with great joy.

7. Those who pretend to be religious teachers, and yet do not believe that Jesus Christ has come into the world and redeemed us unto God by his blood, are deceivers. Whatever love they may profess towards God or men, they are opposers of Christ and the great interests of his kingdom.

11. Those teachers who reject the great truths taught by Christ and his apostles, of his divinity, incarnation, and atonement; of justification by faith in him, regeneration by the Spirit of God, and the necessity of perseverance in holiness in order to salvation, are not of God, and not to be received: no such attention should be paid to them as will aid or encourage them in the propagation of their errors.

THE THIRD EPISTLE OF

JOHN.

THE apostle writes to Gaius commending to his hospitality certain brethren who were strangers in the place where he lived. It would seem that the object of these brethren was to preach the gospel to the Gentiles without charge; that he had, in a former letter, commended them to the church where Gaius resided; but that Diotrephes had hindered their reception, and persecuted those who favored them.

He commendeth Gaius for his piety, 5 and hospitality; 7 to true preachers; 9 complaining of the unkind dealing of ambitious Diotrephes on the contrary side, 11 whose evil example is not to be followed: 12 and giveth special testimony to the good report of Demetrius.

THE elder unto the well-beloved Gaius, whom I love in the truth.[a]

2 Beloved, I wish[†] above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.[b] A. D. 90.

4 I have no greater joy than to hear that my children[c] walk in truth.[d]

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;[e]

6 Which have borne witness of thy charity before the church: whom if thou bring forward on their journey after a godly sort,[f] thou shalt do well:[f]

7 Because that for his name's

[a] Or, *truly.* [a] 2 John 1. [†] Or *pray.* [b] 2 John 4. [c] 1 Cor. 4:15; Phil. 10. [d] Prov. 23:24. [e] 1 Peter 4:10. [f] Gr. *worthy of God.* [f] Acts 15:3; Rom. 15:24; 1 Cor. 16:6, 11.

III JOHN.

1. *Gaius;* a Christian whose piety and beneficence had greatly endeared him to the apostle.

2. *As thy soul prospereth;* that he might be as much favored in his health and outward condition as he was in his piety and beneficence.

4. *My children;* Christians, especially those who had been converted through his instrumentality.

5. *The brethren;* Christians who were in want. *Strangers;* those who were driven from home by persecution, or who had left it in the service of Christ.

6. *After a godly sort;* with that kind of assistance which becomes disciples of Christ towards his ministers who go to preach the gospel and supply the destitute.

7. *His name's sake;* from love to Christ. *Went forth;* to preach the

After A. D. 90. sake they went forth, taking nothing of the Gentiles.[a]

8 We therefore ought to receive such,[b] that we might be fellowhelpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the preëminence among them,[c] receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words:[d] and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.[e]

11 Beloved, follow not that which is evil, but that which is good.[f] He that doeth good is of God: but he that doeth evil, hath not seen God.[g]

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak face to face.[h] Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

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[a] 1 Cor. 9:15, 18. [b] Matt. 10:40. [c] Matt. 23:4-8; 1 Tim. 6:3, 4. [d] Prov. 10:8, 10. [e] Isa. 66:5. [f] Psa. 37:27. [g] 1 John 3:6-9. [h] Gr. *mouth to mouth.*

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gospel to the heathen. *Taking nothing;* of their hearers for their support, but were supported by Christian friends and their own efforts.

8. *Be fellow-helpers;* assist them in spreading the gospel.

9. *I wrote unto the church;* requesting them to assist the brethren in their benevolent efforts. *Diotrephes;* who opposed the apostle, and influenced the church not to comply with his request.

10. *The brethren;* whom the apostle had recommended to their hospitality and aid.

11. *That which is evil;* as exemplified by Diotrephes. *He that doeth good;* to the friends of Christ, from love to him. *Is of God;* belongs to God, as one of his children who is like him, and has communion with him. *Hath not seen God;* has wrong views of him, and is opposed to him.

12. *Hath good report;* is well spoken of, justly, as a good man, whose works attest his piety and benevolence.

INSTRUCTIONS.

2. It is desirable that good men should not only be eminent in piety and good works, but also have health and be in unembarrassed outward circumstances. They should therefore conscientiously and diligently use all suitable means to secure these important blessings.

6. It is the duty of ministers from love to Christ not only to preach the gospel at home, but to go to the heathen and preach it, where Christ has never been known; and when they do this, it cannot be expected that the heathen, at first, should support them. It is not wise to ask it; and it is in such cases a duty, and should be esteemed a privilege, for Christians at home to support them.

10. Those who love power and seek to have preëminence in the church, are very apt to be haters of good men and of what they do for Christ—to be opposed to the right of private judgment, and to persecute those who exercise it. But all such deeds are evil, let who will perform them, and they will be remembered and treated as evil in the day when God shall render to every one according to his works.

14. Kind salutations of friends are profitable, both to those who give and those who receive them; and real kindness habitually and kindly expressed, is the essence of true politeness, the ornament of dignified refinement, and the source of pure, elevated, and purifying joy.

THE GENERAL EPISTLE OF

JUDE.

JUDE styles himself "the brother of James," by whom we are undoubtedly to understand that distinguished James who held so conspicuous a place in the church at Jerusalem, and was the author of the epistle which bears his name. See concerning him the introduction to the epistle of James. The design of Jude is stated in the third verse. It is to guard believers against the seductions of false teachers, and urge them to contend earnestly for the true faith. On the remarkable agreement between the present brief epistle and the second chapter of Peter's second epistle, see the introduction to that epistle.

He exhorteth them to be constant in the profession of the faith. 4 False teachers are crept in to seduce them; for whose damnable doctrine and manners horrible punishment is prepared: 20 whereas the godly, by the assistance of the Holy Spirit, and prayers to God, may persevere and grow in grace, and keep themselves and recover others out of the snares of those deceivers.

JUDE, the servant of Jesus Christ, and brother of James,[a] to them that are sanctified by God the Father,[b] and preserved in Jesus Christ,[c] *and* called:[d]

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation,[e] it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.[f] A. D. about 66.

4 For there are certain men crept in unawares,[g] who were before of old ordained to this condemnation,[h] ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.[i]

[a] Luke 6:16; Acts 1:13. [b] Acts 20:32. [c] 1 Pet. 1:5. [d] Rom. 8:30. [e] Titus 1:4. [f] Gal. 2:5. [g] 2 Pet. 2:1. [h] Rom. 9:22. [i] Titus 1:15, 16; 2 Pet. 2:1; 1 John 2:22.

JUDE.

3. *Needful;* on account of their danger from false teachers. *The faith;* the truths taught by Christ and his apostles.

4. *Unawares;* by stealth. *Of old ordained;* whose coming, character, and punishment have been foretold by ancient prophets and by Christ and his apostles. *Turning the grace of our God into lasciviousness;* so perverting the doctrine of divine grace as to make it an excuse for living in the indulgence of fleshly lusts, and teaching others to do the same

A. D. about 66. 5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.[a]

6 And the angels which kept not their first estate,* [b] but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.[c]

7 Even as Sodom and Gomorrah,[d] and the cities about them, in like manner giving themselves over to fornication, and going after strange† flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.[e]

9 Yet Michael the archangel,[f] when contending with the devil he disputed about the body of Moses,[g] durst not bring against him a railing accusation,[h] but said, The Lord rebuke thee.[i]

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain,[j] and ran greedily after the error of Balaam for reward,[k] and perished in the gainsaying of Core.[l]

12 These are spots in your feasts of charity,[m] when they feast with you, feeding themselves without fear: [n] clouds *they are* without

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a Num. 14:29, 37; 1 Cor. 10:5–12; Heb. 3:16–19. * Or, *principality.* b John 8:44. c 2 Pet. 2:4; Rev. 20:10. d Gen. 19:24. † Gr. *other.* e 2 Pet. 2:10, 11. f Dan. 12:1. g Deut. 34:6.

b Exodus 22:28. i Zech. 3:2. j Gen. 4:5. k Num. 22:7, 21. l Num. 16:1, etc. m 2 Pet. 2:13. n Phil. 3:19.

Denying the only Lord God, and our Lord Jesus Christ; in doctrine by rejecting the truths revealed by God through Christ, and in practice by trampling under foot Christ's commands.

6. *Their first estate;* or, as in the margin, their principality; which seems to denote the rank and office assigned to them by their Creator among the heavenly hosts. *Left their own habitation;* became discontented with their condition, and refused to do the will of God, in the place assigned to them. 2 Peter 2:4. We know nothing further concerning their fall than the brief hints of Scripture, and all speculation on the subject is vain.

7. *Suffering the vengeance of eternal fire;* they were cast into endless perdition with the devil and his angels. Matthew 25:41. Of this the flames which consumed their cities and made them desolate for ever were a solemn symbol. Gen. 19:24, 25.

8. *Dreamers;* the false teachers referred to. *Despise dominion;* spurn obedience to law, human and divine. *Of dignities;* persons called by God to stations of authority or honor. 2 Peter 2:10.

9. *Michael;* see note to Dan. 10:13. *The archangel;* the word archangel means a chief angel, or ruler of angels. The inspired writers of the New Testament occasionally refer, as is done here and in verse 14, to events not recorded in the Old Testament, but handed down in tradition. Compare 2 Tim. 3:8. We know nothing more of the event here referred to than what Jude has given us. *Durst not;* not because he feared the devil, but because he feared God, and feared to commit sin by using reproachful language. *Rebuke thee;* restrain thy rage, control, and punish thee.

10. *These;* false, wicked teachers. *Know not;* do not rightly understand. *Know naturally;* by instinct, such as the indulgence of animal appetites and passions.

11. *The way of Cain;* relying on their own wisdom and goodness, and not on the wisdom and grace of God; envying, hating, and destroying those who were better and more highly favored than themselves. Gen. 4:4–8. *The error of Balaam;* loving and coveting money. Num. 22:7–21; 2 Peter 2:15. *Core;* Korah. Num. 16:1–33.

12, 13. *Spots;* rather, sunken rocks, exposing to destruction the voyager

water,[a] carried about of winds;[b] trees whose fruit withereth,[c] without fruit, twice dead,[d] plucked up by the roots;[e]

13 Raging waves of the sea,[f] foaming out their own shame; wandering stars,[g] to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,[h]

15 To execute judgment upon all,[i] and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.[j]

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which A. D. about 65. were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.[k]

19 These be they who separate themselves,[l] sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith,[m] praying in the Holy Ghost,[n]

21 Keep yourselves in the love of God,[o] looking for the mercy of our Lord Jesus Christ unto eternal life.[p]

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire;[q] hating even the garment spotted by the flesh.[r]

24 Now unto him that is able to keep you from falling,[s] and to

[a] Prov. 25:14. [b] Eph. 4:14. [c] John 15:4-6. [d] Heb. 6:4-6. [e] Matt. 15:13. [f] Isaiah 57:20. [g] Rev. 8:10, 11. [h] Zech. 14:5. [i] Rev. 20:13. [j] Psalm 73:9. [k] 1 Tim. 4:1. [l] Heb. 10:25. [m] Col. 2:7. [n] Eph. 6:18. [o] John 15:4, 10. [p] Titus 2:13. [q] Zech. 3:2-5. [r] Rev. 3:4, 18. [s] Rom. 16:25-27; 2 Tim. 4:18.

that comes upon them. *Feasts of charity;* among the brethren, where purity and temperance ought to have prevailed. *Clouds—trees—raging waves—wandering stars;* those false teachers were in many respects like these things; disappointing all just expectations, corrupting and exposing to destruction all who came under their influence, and themselves doomed to destruction.

16. *Having men's persons in admiration;* paying court to the corrupt, the rich, and the great, to further their own selfish designs.

19. *Separate themselves;* by withdrawing themselves and leading off their followers from the faithful, who adhere to the doctrines and duties of the gospel. *Sensual;* wickedly indulging their appetites and passions. *Having not the Spirit:* not under his guidance, nor partakers of his salvation.

20. *Building up yourselves;* by increasing in the knowledge and love of God, of his truth and will, and in devotion of body and soul to his service. *In the Holy Ghost;* according to his directions, under his influence, and by his aid.

21. *Keep yourselves in the love of God;* by hearkening diligently to his voice in the Scriptures, believing heartily his declarations, and cheerfully, steadfastly, and perseveringly obeying his commands. *Looking for the mercy;* desiring and expecting salvation only through rich grace in Christ.

22. *Of some;* who have been bewildered as to truth and duty, seduced into error and sin. *Making a difference;* according to their character, condition, and wants: treating them gently and kindly, and thus alluring them back to truth and duty.

23. *Others save with fear:* present alarming considerations to arouse them, as you would were they asleep in a house on fire. *Hating even the garment;* abhorring and avoiding every thing connected with these transgressions, or tending to defile you.

21. *Falling;* from truth and duty into error and sin.

A. D. about 66. present *you* faultless before the presence of his glory with exceeding joy,[a]
25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever.[b] Amen.

[a] Col. 1:22.

[b] 1 Tim. 1:17.

INSTRUCTIONS.

3. Ministers in addressing their people should select such subjects as are pertinent to their circumstances; especially should they warn their hearers against prevailing errors which tend to draw them from the faith and practice of the gospel.

7. The destruction of the Israelites, of the inhabitants of Sodom, and of the angels that sinned, is recorded for the warning of sinners in all ages, and to show that however great the blessings men may enjoy, if they reject the gospel, or continue in sin, they will inevitably and awfully perish.

9. Holy beings will not use reproachful epithets even towards the devil, much less towards men, especially magistrates, and those whom God requires us to honor. Those who delight in such language show themselves to be servants of the evil one.

16. Pride, covetousness, and sensuality have ever been besetting sins with false teachers of religion: and they have flattered the wicked, the rich, and the great, to obtain means for their own selfish gratification. Holy men have always opposed them, pointed out their errors, and foretold their certain destruction if they continue in sin.

17–21. A thorough acquaintance with the declarations of Scripture is a great safeguard against the seductions of error, and one of the chief means of preservation from sin. It is one by which the Holy Ghost, who dwells in believers, operates in enlightening their minds and purifying their hearts; guiding them in duty, shielding them from danger, keeping them in the fear and love of God, in the patient waiting for Jesus Christ, and in habitual preparation for his coming and kingdom.

23. In our efforts to reclaim and save men, great wisdom is needful, to adapt the means used to their various cases. Some must be allured by kindness, and efforts for them should be gentle, as those of a nurse with her children. Others must be aroused by terrors, and urged by the thunders of coming wrath. 1 Thess. 2:7; 2 Cor. 5:11.

24. In all efforts for our own good and that of others we should depend for success wholly upon the grace of God, who is able to save us from sin, to keep us from falling into it, and to present us faultless before the presence of his glory, with exceeding and eternal joy. To him belongs the glory of all the good which is done or enjoyed, and to him should be given all the praise for ever. Amen.



THE REVELATION

OF JOHN THE DIVINE.

1. *The author* of this book is named John, chap. 1:1, 4, 9; 22:8. He writes to the seven churches of Asia—that is, Proconsular Asia, see note to chap. 1:4—as one well known among them. When he received the revelation here recorded he was in exile in the isle of Patmos, "for the word of God, and for the testimony of Jesus Christ." Chap. 1:9. With these inspired notices the current of ancient tradition perfectly agrees, ascribing the Apocalypse to the apostle John, and representing that he spent the latter portion of his life in Ephesus, and was banished to the isle of Patmos under the emperor Domitian. The tradition which places his banishment under Nero is later and less probable. There were in the early ages of the church some who doubted the apostolic authorship of this book; but the result of careful investigation was its universal reception as the work of the beloved disciple. Its peculiarities of style and diction are best explained from the extraordinary nature of its contents, and from the ecstatic state of the apostle when he received these wonderful revelations.

2. *The date* of the Apocalypse has been a matter of much discussion, the great question being whether it was written before or after the destruction of Jerusalem by the Romans. The external testimony strongly preponderates on the side of a late date, for this, as we have seen, ascribes the banishment of the apostle to Domitian who succeeded Titus and reigned from A. D. 81 to A. D. 96. This supposition agrees also

with the fact that it is the seven churches of Proconsular Asia, among whom, according to the unanimous testimony of the primitive church, the apostle spent the latter years of his life, that are the recipients of the seven messages of our Lord, chaps. 2, 3. The hypothesis of an earlier date is but feebly supported by external testimony. It rests mainly on the alleged reference of the writer to the overthrow of Jerusalem as an event yet future, and the main subject of the prophecies contained in the book. But this reference has never been clearly established, and the supposition that the overthrow of Jerusalem is the main subject of the Apocalypse is contradicted by the general analogy of prophecy, by the contents of the book, and by its manifest relation to the prophecies of Daniel. A few only of the brief prophetic books, as those of Jonah and Nahum, confine themselves to one particular event lying in the near future. All the more extended among them, and many of the shorter, look forward undeniably to the distant future. That the book of Daniel does this, has been shown in the notes accompanying it; and with the great scheme of prophecy there set forth, the Revelation of John has the closest connection, as will appear in the progress of this commentary. Finally, all attempts to refer the numerous prophecies of this book to the brief period connected with the overthrow of Jerusalem and the Jewish nation by the Romans have signally failed.

3. For *the interpretation* of this book many and very discordant plans have been proposed. Setting aside at the outset all those schemes of interpretation which do not find in the Apocalypse a view of the conflicts of Christ's people to the end of time and their final victory over all their enemies, there remain two general principles of exposition. The first of these may be called the generic principle. Those who adopt it inquire only after the general import of the prophetic symbols employed, without attempting any particular application of them to the history of the church and of the world. Thus, the white horse of the first seal, chap. 6:2, denotes in general the conquests of Christ through his gospel; the red horse of the second seal, chap. 6:4, war and

carnage as accompanying the progress of the truth: and so on through the other symbols of the book. But when we come to the most important prophecies of the book, those concerning the two beasts, chap. 13, and that concerning the woman riding the scarlet-colored beast, chap. 17, this principle utterly fails. It cannot be that so many specific and very peculiar marks mean only persecuting powers in general. They point, with wonderful clearness and precision, to that combination of the civil with the ecclesiastical power of which papal Rome is the grand representative.

We come, then, for the true key to the Apocalypse, to the other principle, which may be called the historic. This seeks in the history of the church and of the world for the great events foretold in this book. It is no valid objection to this principle, that in the attempt to apply it interpreters find great, and in many cases insuperable difficulties. The mystery of God is not yet finished. It may be that the mighty events of the future can alone throw a clear light on the entire plan of the book. Meanwhile we must wait in reverential expectation, having in the plain fulfilment of that remarkable part of its prophecies which describes the rise and character of the persecuting papal power, a certain pledge that all the rest will be accomplished in its season. Expositors are agreed that the predictions of the book do not run on in chronological order from their beginning to their close. Most find in chaps. 6:1 to 11:18—with an episode, chaps. 10:1 to 11:13—one series relating more to the outward history of the world in its relations to God's people; while in chap. 12 the writer returns to the primitive days of Christianity, and gives a more interior and spiritual view of the conflicts and final triumph of God's people, adding at the close various supplementary views of the same mighty struggle and victory. For other subordinate points relating to the plan of the book the reader may consult the notes, in which the general view of the great body of English commentators has been followed.

4. On *the symbolic import of the numbers* in the Apocalypse, a few words may be added. Seven is the well-known symbol

of completeness, and this is the most prominent number in this book. Thus we have the seven churches of Asia represented by the seven golden candlesticks, and their seven angels represented by seven stars, chap. 1:4, 12, 16, 20; the seven lamps of fire, which are the seven spirits of God, chap. 4:5; the seven seals, chap. 5:1; the seven trumpets, chap. 8:2; the seven thunders, chap. 10:4; the seven last plagues, chap. 15:1; to which may be added the seven ascriptions of praise, chaps. 5:12; 7:12. Lastly, we have the seven heads of the persecuting beast in all its various forms, chaps. 12:3; 13:1; 17:3. So far as the number seven has its fulfilment in the history of the world, we are at liberty to suppose that this is accomplished, in part at least, by the manner in which the wisdom of God has been pleased to group together the events of prophecy—a grouping which is always appropriate, but might have been different had the plan of representation so required. The final judgments which precede the millennium, for example, which in chaps. 15 and 16 are set forth under the figure of seven vials full of the wrath of God, might have been, by another mode of distribution, represented under the number two. Many think that they are thus represented, chap. 14:14–20. Another prophetic number, occurring in Daniel and the Apocalypse, always as a designation of time, is the half of seven. Thus we have "a time, and times, and half a time," that is three years and a half, chap. 12:14, or, as elsewhere given, "forty and two months," chaps. 11:2; 13:5, and "a thousand two hundred and threescore days," chaps. 11:3; 12:6. Compare Daniel 7:25. Again, corresponding to these three years and a half, we have the three days and a half during which the two witnesses lie dead, chap. 11:9, 11. The number six, moreover, from its peculiar relation to seven, has a deep significance. Standing as it does immediately before seven, it represents those mighty judgments of God which prepare the way for the consummation of the mystery of God. Hence the sixth seal, chap. 6:12–17, the sixth trumpet, chap. 9:14–21, and the sixth vial, chap. 16:12–16, are each preëminent in the series to which they belong. They usher in

the most terrible plagues, which destroy multitudes of the wicked, but do not bring them to repentance. Here we have, perhaps, the key to the symbolic import of the number 666. While it represents arithmetically the number of a man—see note to chap. 13:18—it seems to indicate that upon him fall all the judgments of the sixth seal, the sixth trumpet, and the sixth vial.

Four is the natural symbol for universality. Thus we have the four living creatures round about the throne, on the significance of which see notes to chap. 4:6; the four angels standing on the four corners of the earth and holding the four winds, chap. 7:1; and the four angels bound in the Euphrates, chap. 9:14. A third and a fourth part, on the contrary, are symbols of what is partial. Chaps. 6:8; 8:7–12; 9:18.

Twelve is the well-known signature of God's people. Compare the twelve tribes of the Old Testament and the twelve apostles of the New; the woman with a crown of twelve stars, chap. 12:1; the twelve gates, twelve angels, twelve foundations of the new Jerusalem, the twelve times twelve cubits of its wall, and its tree of life that yields twelve harvests a year. Chaps. 21:12, 14; 22:2. We also have the same number combined with a thousand, the general symbol for multitude. From each of the twelve tribes of Israel are sealed twelve thousand, chap. 7:4–8, making the twelve times twelve thousand, or hundred forty and four thousand of the redeemed, chap. 14:1, 3; and the walls of the new Jerusalem are in every direction twelve thousand furlongs.

Ten is possibly only a symbol of diversity, as in the case of the ten horns of the beast, chaps. 12:3; 13:1; 17:3; though some take a different view of it. In respect to this and the other numbers occurring in the Apocalypse, see further in the notes.

A. D. 96. CHAPTER 1.

4 John writeth his revelation to the seven churches of Asia, signified by the seven golden candlesticks. 7 The coming of Christ. 14 His glorious power and majesty.

THE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass: and he sent and signified *it* by his angel unto his servant John:

2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: [a] for the time *is* at hand. [b]

4 JOHN to the seven churches which are in Asia: [c] Grace *be* unto you, and peace, from him which is, and which was, and which is to come; [d] and from the seven spirits which are before his throne; [e]

5 And from Jesus Christ, *who is* the faithful Witness, [f] *and* the First-begotten of the dead, [g] and

[a] Luke 11:28. [b] James 5:8, 9; 1 Pet. 4:7. [c] ver. 11. [d] ver. 8. [e] Zech. 4:10; chap. 3:1; 4:5. [f] John 8:14; 1 Tim. 6:13; chap. 3:14. [g] 1 Cor. 15:20; Col. 1:18.

CHAPTER 1.

1. *The Revelation of Jesus Christ;* that made by Jesus Christ. *Which God gave unto him;* here, as uniformly in the New Testament, Christ is represented as acting according to the commission which he has received from God the Father. Compare John 3:34; 5:20; 7:16; 10:32; 12:49. *Must shortly come to pass;* these words may be understood as meaning that the series of events here foretold must soon begin to be accomplished. But this limitation is not necessary, since the constant representation of Scripture is, that with the Lord a thousand years are but as one day, and that the coming of Christ and the end of all things is always at hand, chapter 22:20; 1 Peter 4:7; 2 Peter 3:8, 12; and especially Luke 18:8. *He sent;* whether we understand Jesus Christ, as in chap. 22:16, or God, as in chap. 22:6, is unimportant, since in the matter of this revelation the Father and the Son are one. *By his angel;* making use of his ministry, chapter 22:6, 8, 16. *John;* the apostle John. See the introductory remarks.

2. *The word of God;* the word revealed by God. *The testimony of Jesus Christ;* the testimony borne to the truth by Jesus Christ, "the faithful and true Witness," chap. 3:14.

3. *Keep those things;* remember the truths herein taught, and do the duties required. *The time is at hand;* see note to verse 1.

4. *To the seven churches which are in Asia;* we are to understand here the Roman province of Proconsular Asia, embracing the provinces of Mysia, Lydia, Caria, and as it would seem, the western part of Phrygia also, in which Laodicea was situated. From the naming of these seven it does not follow that there were not other churches in Asia. The number seven, which is the symbol of completeness, prevails throughout this book, and is designedly chosen here. *Which is, and which was, and which is to come;* that is, the self-existent and eternal God, who has life in himself. The words seem to be an exposition of the meaning of the Hebrew word Jehovah. See note to Exod. 6:3. *The seven spirits which are before his throne;* the same as the "seven lamps of fire burning before the throne," chap. 4:5. As this and the following verse contain a benediction from the Father and the Son, we must suppose that it is the Holy Spirit who is joined with them, as elsewhere, and not any created spirits. In accordance with the emblematical character of this book, he is described under the number seven, to denote his manifold and perfect divine operations. Compare the seven "eyes of the Lord which run to and fro through the whole earth," Zech. 4:10; and the seven eyes of the Lamb, "which are the seven spirits of God sent forth into all the earth," chap. 5:6; both which represent one and the same Holy Spirit proceeding from the Father and the Son.

5. *The First-begotten of the dead;* the first who rose to die no more, and the leader and head of all who shall be by his divine power raised from

the Prince of the kings of the earth. Unto him that loved us,[a] and washed us from our sins in his own blood,[b]

6 And hath made us kings and priests unto God and his Father;[c] to him *be* glory and dominion for ever and ever.[d] Amen.

7 Behold, he cometh with clouds;[e] and every eye shall see him, and they *also* which pierced him:[f] and all kindreds of the earth shall wail because of him.[g] Even so,[h] Amen.

8 I am Alpha and Omega, the beginning and the ending,[i] saith the Lord, which is, and which was, and which is to come, the Almighty.[j]

9 I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit[k] on the Lord's day,[l] and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia: unto Ephesus,[m] and unto Smyrna,[n] and unto Pergamos,[o] and unto Thyatira,[p] and unto Sardis,[q] and unto Philadelphia,[r] and unto Laodicea.[s]

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;[t]

13 And in the midst of the seven

a John 13:1. b Heb. 9:14. c Exod. 19:6; 1 Pet. 2:5-9. d Heb. 13:21. e Dan. 7:13; Matt. 26:64. f Zech. 12:10. g Matt. 24:30. h chap. 22:20. i Isa. 41:4. j Isa. 9:6. k 2 Cor. 12:2.

l John 20:26; Acts 20:7; 1 Cor. 16:2. m ch. 2:1. n ch. 2:8. o ch. 2:12. p ch. 2:18. q ch. 3:1. r ch. 3:7. s ch. 3:14. t Exod. 25:37; Zech. 4:2.

the dead to eternal life. *Him;* Jesus Christ.

6. *Kings and priests;* to reign with him in glory, chap. 22:5, and to offer to God through him spiritual sacrifices, 1 Peter 2:5.

7. *He cometh;* for the deliverance of his friends and the ruin of his enemies. *They also which pierced him—all kindreds of the earth shall wail;* there is here an allusion to Zech. 12:10–14, but with a different application of the words. In Zechariah it is a penitential mourning; but here, as in Matt. 24:30, where the same words are used, it is a mourning of terror in view of Christ's coming to take vengeance on the wicked. Compare 2 Thess. 1:8.

8. *Alpha and Omega;* these are the first and last letters of the Greek alphabet, and by thus applying them to himself, Christ shows that he is the cause and end of all things. Compare Isaiah 44:6. *Is—was—is to come;* a description of Christ as Jehovah, self-existent, unchangeable, and eternal. See note to verse 4.

9. *Brother—companion;* a fellow-Christian, who, with others, was suffering persecution on account of his religion. *Patmos;* a desolate island in the Ægean sea. *For the word of God;* on account of my fidelity in preaching it. He had been banished to Patmos by the persecutors of Christianity.

10. *In the Spirit;* under his miraculous and prophetical influence. *The Lord's day;* the first day of the week, commemorating the Lord's resurrection, and observed as a day of divine worship, the Christian Sabbath. *A great voice;* that of Jesus Christ. Verse 13.

11. *Ephesus;* the capital city of Proconsular Asia, lying near the Mediterranean sea. *Smyrna;* a seaport of the Mediterranean about forty miles north of Ephesus. *Pergamos;* on the river Caicus, about twenty miles from the sea, and sixty miles north of Smyrna. *Thyatira;* a city in the province of Lydia north-east of Smyrna. *Sardis;* a city east of Smyrna, and about thirty miles south-east of Thyatira. *Philadelphia;* about seventy miles east of Smyrna. *Laodicea;* a city in the west of Phrygia, about a hundred miles east of Ephesus.

12. *Seven golden candlesticks;* these represented the seven churches in the places above mentioned. Verse 20.

13. *One like unto the Son of man;* compare Dan. 7:13, where "one like the Son of man came with the

A. D. 96. candlesticks *one* like unto the Son of man,[a] clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;[b]

15 And his feet like unto fine brass,[c] as if they burned in a furnace; and his voice as the sound of many waters.[d]

16 And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword:[e] and his countenance *was* as the sun shineth in his strength.[f]

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead;[g] and behold, I am alive for evermore, Amen; and have the keys of hell and of death.[h]

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand,[i] and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.[j]

[a] Ezek. 1:26-28; Dan. 7:9, 13; 10:5, 6. [b] ch. 2:18; 19:12. [c] Ezek. 1:7. [d] Ezek. 43:2. [e] Isa. 49:2; Heb. 4:12. [f] Acts 26:13; chap. 10:1. [g] Rom. 6:9. [h] Psa. 68:20; ch. 20:1, 2. [i] ver. 16. [j] Matt. 5:15, 16.

clouds of heaven, and came to the Ancient of days." In both cases it is Christ, who, when on earth, called himself "the Son of man." In the description of his person that follows, the writer combines what is said of "the Ancient of days," that is, God, Dan. 7:9, and of the "man clothed in linen," Daniel 10:5, 6. Thus he ascribes to Christ the characters of deity.

15. *Fine brass:* the word used in the original is generally thought to denote a mixed metal composed of gold and silver, and distinguished for its brilliancy. *As if they burned in a furnace;* shining with inteuse brightness.

16. *Seven stars;* representing the angels of the seven churches, verse 20. *A sharp two-edged sword;* with which he smites the nations, chap. 19:15; compare Isaiah 11:4; 49:2, which are also prophecies of the Messiah. The symbol denotes the efficacy of his doctrine, and of the judgments uttered by him against the wicked.

17. *As dead;* being overcome by the divine majesty and glory of the Redeemer. *The first and the last;* a direct ascription to himself of the attributes of deity. See Isa. 43:10; 44:6.

18. *The keys of hell and of death;* supreme power over hell and death. Hell, in the original Hades, is here the place of the dead.

19. *The things which thou hast seen;* in the vision just described. *Which are;* the present state of the seven churches, chaps. 2, 3. *Which shall be;* the revelations of future events which he is about to receive.

20. *The seven stars are the angels of the seven churches;* probably their spiritual leaders. *Are the seven churches;* represent them.

INSTRUCTIONS.

1. The Lord reveals as many things as it is needful for his people in this life to know; and many things which are now dark and mysterious will hereafter be made plain. John 13:7.

6. The source of grace, mercy, and peace, is the self-existent, eternal, unchangeable Jehovah; and for the manifestation of himself as the Father, the Son, and the Holy Ghost, in redeeming and sanctifying men, he is worthy of, and will receive the highest glory for ever.

10. The fact that the first day of the week was regarded by the apostles and first Christians as, in a special sense, the Lord's day, and that it was known and kept as such, devoted to divine worship and acts of beneficence throughout the churches, indicates the will of God that it should be observed in all coming ages as the Christian Sabbath. 1 Cor. 16:2.

17. A full view of the Saviour's glory would be more than any man

CHAPTER II.

What is commanded to be written to the angels, that is, the ministers of the churches of 1 Ephesus, 8 Smyrna, 12 Pergamos, 18 Thyatira; and what is commended, or found wanting in them.

UNTO the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;[a]

2 I know thy works,[b] and thy labor, and thy patience, and how thou canst not bear them A. D. 96. which are evil: and thou hast tried them which say they are apostles,[c] and are not,[d] and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.[e]

4 Nevertheless, I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from

[a] Chap. 1:13, 16, 20. [b] Psalm 1:6; verses 9, 13, 19; chap. 3:1, 8, 15. [c] 1 John 4:1. [d] 2 Cor. 11:13, 2 Peter 2:1. [e] Galatians 6:9; Hebrews 12:3, 5.

in this life could bear; and in the future life, while it will be unfolding to the admiring eye of his people with greater and greater clearness for ever, all that they will see will only enlarge their conceptions of the infinitude of what remains unseen.

20. The fact that Jesus Christ said, "The seven candlesticks are the seven churches," does not require us to believe that a candlestick is literally a church; nor do his words, "This is my body," Matt. 26:26, require us to believe that bread is literally flesh. What he meant in each case is, that one is an emblem of the other; and it is his meaning, not the mere sound of the words, by which we should be governed.

CHAPTER II.

The seven epistles to the seven churches of Asia have a remarkable agreement in their structure. They all begin with the same form of address, with which is connected one or more of the attributes of the Son of God, as given in the first chapter. Then follow the words, "I know thy works," with reproofs, commendations, warnings, and encouragements adapted to the case of each church. They all close with the solemn call: "He that hath an ear, let him hear what the Spirit saith unto the churches;" and with a promise "to him that overcometh," which varies with each church. In the case of the first three churches, the call to hear precedes the promise; in that of the other four, the reverse is true. We are to understand each address as sustained by all the attributes of the Son of God named in the other addresses, and each promise as including all the good contained in the other promises. From the seven different conditions of the seven churches addressed, arises such a manifoldness and completeness of instruction as adapts these epistles to the spiritual wants of all Christ's churches in all ages. They are expressed with wonderful vividness and power, and should be earnestly studied by all—teachers and taught—who hope to find, at the last day, their names not blotted out of the Lamb's book of life, but confessed by him before his Father, and before his angels, chap. 3:5.

1. *Holdeth the seven stars in his right hand;* these words express Christ's supreme power and authority over all the rulers and teachers of his churches. From him they receive their office, with strength to fulfil it; and to him they must render their account at the last day. *Walketh in the midst—candlesticks:* words which represent Christ's constant presence with his churches.

2. *Evil;* corrupt in doctrine and practice. *Which say they are apostles:* false teachers who claimed for themselves the authority of apostles, such as are described by Paul in his second epistle to the Corinthians, chap. 11:13, etc., and foretold in his address to the elders of Ephesus, Acts 20:29, 30.

4. *Left thy first love;* for the abatement of which no steadfastness in outward services can be a compensation, since it is the heart that Christ desires.

5. *Do the first works:* devote thyself as earnestly and heartily to my ser

A. D. 96. whence thou art fallen, and repent, and do the first works;[a] or else I will come unto thee quickly, and will remove thy candlestick out of his place,[b] except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes,[c] which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches:[d] To him that overcometh will I give to eat of the tree of life,[e] which is in the midst of the paradise of God.

8 And unto the angel of the church in Smyrna write: These things saith the first and the last,[f] which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, but thou art rich;[g] and *I know* the blasphemy of them which say they are Jews,[h] and are not, but *are* the synagogue of Satan.[i]

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death,[j] and I will give thee a crown of life.[k]

11 He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death.[l]

12 And to the angel of the church in Pergamos write: These things saith he which hath the sharp sword with two edges;[m]

13 I know thy works,[n] and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith,[o] even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel,[p] to eat things sac-

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a Jer. 2:2, 3. b Matt. 21:41, 43. c ver. 15. d Matt. 11:15; ver. 11, 17, 29. e Gen. 2:9; ch. 22:2, 14. f chap. 1:8, 17. g 1 Tim. 6:18.

h Rom. 2:28, 29. i chap. 3:9. j Matt. 16:22. k Jas. 1:12. l ch. 20:14. m ch. 1:16. n ver. 9. o 2 Tim. 2:12. p Num. 31:16.

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vice as at the beginning. *Remove thy candlestick;* extinguish the light of thy church—an awful warning which Christ fulfilled long ago to the church in Ephesus, that has been for centuries extinct, and which he has fulfilled to many unfaithful churches since.

6. *Nicolaitanes;* a corrupt sect, who seem to have turned Christian liberty into licentiousness.

7. *Overcometh;* in the conflict with sin. Compare Matt. 21:13; Eph. 6:13. *The tree of life;* compare chap. 22:2. To eat of the tree of life is to enjoy eternal life in heaven. Of this the tree of life in the earthly paradise was to our first parents the token. By sin they lost the right to eat of it, and fell under the sentence of death. But Christ restores what was lost in Adam in a higher and nobler form.

9. *But thou art rich;* spiritually rich, notwithstanding thy deep poverty in temporal things. Here, as in all the epistles, the angel of the church represents the church itself, and what is said to him is said to the church also. *Say they are Jews;* a corrupt sect of Judaizers seems to be referred to. They boasted of their Jewish origin, and magnified the institutions of Judaism, but lacked the spirit of true Jews, Rom. 2:28, 29, and had, instead of it, the spirit of Satan.

10. *The devil shall cast some of you into prison:* you shall be cast by his instigation. *Ten days;* a symbolical designation for a short time.

11. *The second death,* the punishment of the wicked in the future world.

12. *The sharp sword with two edges;* see note to chap. 1:16.

13. *Satan's seat;* the place in which and from which he exerts great influence.

14. *Hold the doctrine of Balaam;* imitate Balaam in their spirit and teachings. When Balaam could not obtain permission to curse Israel, he counselled Balak to seduce the Israelites to fornication and idolatry through the agency of the women of Moab. Numbers 25:1-9;

rificed unto idols,[a] and to commit fornication.[b]

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.[c]

17 He that hath an ear, let him hear what the Spirit saith unto the churches:[d] To him that overcometh will I give to eat of the hidden manna,[e] and will give him a white stone, and in the stone a new name written,[f] which no man knoweth,[g] saving he that receiveth *it*.

18 And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;[h]

19 I know thy works,[i] and charity, and service, and faith, and thy patience, and thy works; and the last *to be* more than the first.

20 Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel,[j] which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.[k] A. D. ∞

21 And I gave her space to repent of her fornication;[l] and she repented not.[m]

22 Behold, I will cast her into a bed,[n] and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death;[o] and all the churches shall know that I am he which searcheth the reins and hearts:[p] and I will give unto every one of you according to your works.[q]

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan,[r] as they speak; I will put upon you none other burden:

25 But that which ye have *already*, hold fast till I come.[s]

[a] Acts 15:29. [b] 1 Cor. 6:13, 18. [c] Isa. 11:4. [d] ver. 7; ch. 3:6, 13, 22. [e] Psa. 23:14. [f] Isa. 56:4, 5; 65:15; ch. 3:12; 19:12, 13. [g] 1 Cor. 2:14. [h] chap. 1:14, 15. [i] ver. 2. [j] 1 Kings 16:31. [k] Exod. 34:15; 1 Cor. 10:20, 28. [l] Rom. 2:4; 2 Pet. 3:9. [m] ch. 9:20. [n] Ezek. 16:37; 23:29. [o] ch. 6:8. [p] 1 Chr. 28:9; 2 Chr. 6:30; Psa. 7:9; Jer. 17:10; Zeph. 1:12. [q] Psa. 62:12. [r] 2 Thess. 2:9–12. [s] ch. 3:11.

31:16; 2 Peter 2:15, 16; Jude 11, 12. The false teachers here referred to seem to have taught that Christians might frequent the idolatrous feasts held in idol temples, with which fornication was always connected.

17. *The hidden manna;* the true spiritual manna laid up in heaven for Christ's faithful servants; alluding to the literal manna that was laid up before the Lord in the holy of holies. Exod. 16:32–34. *A white stone;* there is a reference here to the practice in common use among the ancients of making inscriptions on small stones for various purposes. White is the color of victory. *A new name written;* expressive of the new character and new privileges bestowed upon the bearer. *No man knoweth, saving he that receiveth it;* an intimation that the love of God shed abroad in the hearts of his children here, and the heavenly inheritance of which it is the foretaste and earnest, can be known only by possession; perhaps, also, that each child of God has his own individual experience, which he alone can understand.

19. *Last—more than the first;* instead of declining, they had increased in good works.

20. *Jezebel;* a wicked woman like the wife of king Ahab; pretending to be a religious teacher, yet seducing the people into error and sin. The doctrine that she taught was the same as "the doctrine of Balaam," chap. 2:14.

22. *I will cast her into a bed;* a bed of sickness, instead of the bed of fornication which she encourages. Thus Christ will punish her and her followers with great judgments.

23. *Her children;* her followers.

24. *The depths of Satan, as they speak;* this Jezebel and her followers were in the habit of speaking of the depths of knowledge which they possessed:

A. D. 96. 26 And he that overcometh,[a] and keepeth my works unto the end,[b] to him will I give power over the nations:

27 And he shall rule them with a rod of iron;[c] as the vessels of a potter shall they be broken to shivers: even as I received of my Father.[d]

28 And I will give him the morning-star.[e]

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

CHAPTER III.

2 The angel of the church of Sardis is reproved, 3 exhorted to repent, and threatened if he do not repent. 8 The angel of the church of Philadelphia 10 is approved for his diligence and patience. 15 The angel of Laodicea rebuked, for being neither hot nor cold, 19 and admonished to be more zealous. 20 Christ standeth at the door and knocketh.

AND unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God,[f] and the seven stars; I know thy works,[g] that thou hast a name that thou livest, and art dead.[h]

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.[i]

3 Remember therefore how thou hast received and heard, and hold fast,[k] and repent.[l] If therefore thou shalt not watch, I will come on thee as a thief,[m] and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life,[o] but I will

[a] Ver. 7, 11, 17; ch. 3:5, 12, 21; 21:7. [b] John 6:39; Jas. 2:20. [c] Psa. 42:14; 149:5-9. [d] Psa. 2:9. [e] ch. 22:16. [f] ch. 5:6. [g] ch. 2:2, etc.

[h] 1 Tim. 5:6. [i] ch. 2:5. [j] Dan. 5:27. [k] Heb. 2:1. [l] ver. 19. [m] ch. 16:15. [n] ch. 7:9; 19:8. [o] ch. 17:8.

but the apostle calls them the depths of Satan.

20. *Over the nations;* they shall not prevail against him, but he shall prevail over them.

27. *He shall rule them;* reign with Christ over all his foes. *As I received of my Father;* Psa. 2:8, 9.

28. *Give him the morning-star;* to shine in glory with Christ the true Morning-star. Chap. 22:16.

INSTRUCTIONS.

1. For their qualifications for usefulness, and for their fidelity and success, ministers and Christians are dependent upon Jesus Christ. He sees their thoughts and feelings as well as their outward conduct, and he requires that they be not only sincerely, but earnestly devoted to his service.

9. To true believers, Christ is a faithful, ever-present, all-sufficient friend; making them rich in the deepest poverty, honorable in the greatest abasement, and blessed in the heaviest trials. 2 Cor. 4:17, 18.

10. The persecution of Christians on account of their religion is instigated by Satan; and those who engage in it are his servants, doing his work, and ripening for the place prepared for him and his angels. Matt. 25:41.

17. The blessedness of true religion is great beyond description, and known only to those who enjoy it.

23. The discrimination of character which Christ will make as to each individual, will show his complete knowledge of the heart, and that nothing has ever been thought, said, or done, with which he was not perfectly acquainted.

CHAPTER III.

1. *A name;* the merely outward profession and form of religion.

2. *Things which remain;* their remaining attachment to truth and duty.

3. *Received and heard;* the blessings bestowed, and the truths inculcated upon them. *As a thief;* suddenly and unexpectedly.

4. *Not defiled their garments;* not embraced error or indulged in sin. *In white;* a state of purity and blessedness.

5. *I will not blot out his name*—*I will*

confess his name before my Father, and before his angels.[a]

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia write: These things saith he that is holy,[b] he that is true,[c] he that hath the key of David,[d] he that openeth, and no man shutteth; and shutteth, and no man openeth;[e]

8 I know thy works: behold, I have set before thee an open door,[f] and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; [g] behold, I will make them to come and worship before thy feet,[h] and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation,[i] which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: [j] hold that fast which thou hast,[k] that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem,[l] which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church of the Laodiceans* write: These things saith the Amen,[m]

A. D. 96.

a Luke 12:8. b Acts 3:14. c 1 John 5:20. d Isaiah 22:22. e Job 12:14. f 1 Cor. 16:9. g ch. 2:9. h Isa. 60:14. i 2 Pet. 2:9. j Zeph. 1:14. k ver. 3. l ch. 21:2, 10. * Or, in *Laodicea.* m Isa. 65:16.

confess his name before my Father, and before his angels; Matthew 10:32, 33; 25:31–40.

7. *The key of David;* that is, the key of the house of David. Compare Isaiah 22:22, from which passage the language is borrowed, but with a far higher application. To have the key of David's house, is to exercise supreme dominion there, which is expressed by the acts of opening and shutting at will; in other words, it is to be supreme on David's throne. Compare Luke 1:32, 33: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever;" where the "house of Jacob" is the true spiritual Israel, embracing all who have through faith become "Abraham's seed, and heirs according to the promise," Gal. 3:29.

8. *An open door;* in allusion to the declaration of the preceding verse: "he that openeth, and no man shutteth." The words seem to mean full liberty in professing and preaching the gospel. Compare 1 Cor. 16:9; 2 Cor. 2:12; Col. 4:3.

9. *Synagogue of Satan—say they are Jews;* see note to chap. 2:9. *Worship before thy feet;* humble themselves before thee.

10. *The hour of temptation;* a season of fiery trial, apparently in the shape of severe persecution.

11. *Thy crown;* the crown of life which Christ will bestow upon all who continue faithful to him.

12. *A pillar in the temple of my God;* give him a permanent place in God's spiritual temple. Compare Ephes. 2:20–22; 1 Peter 2:5. *The name of my God—the name of the city of my God—my new name;* thus marking him as belonging for ever to God, to the city of God, and to Christ, who has redeemed him by his own blood. The new name of Christ is that which belongs to him in his glorified state as the conqueror of death and all the powers of darkness. It therefore marks its possessor as admitted to share Christ's glory with him. Compare verse 21; John 17:24.

14. *The Amen;* he who will cause all his words to be accomplished. *The beginning of the creation;* its Author and Lord. See notes to Col. 1:15–17.

A. D. 96. the faithful and true Witness, the beginning of the creation of God;

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.[a]

16 So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.

17 Because thou sayest, I am rich,[b] and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to buy of me gold tried in the fire,[c] that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear;[d] and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love, I rebuke and chasten:[e] be zealous, therefore, and repent.

20 Behold, I stand at the door, and knock:[f] if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.[g]

21 To him that overcometh,[h] will I grant to sit with me in my throne,[i] even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.[k]

[a] 1 Kings 18:21. [b] Hos. 12:8. [c] Isa. 55:1. [d] ch. 16:15. [e] Heb. 12:5, 6. [f] Song 5:2; Luke 12:36. [g] John 14:23. [h] 1 John 5:4, 5; chap. 12:11. [i] Luke 22:30. [j] John 16:33. [k] ch. 2:7.

15. *Neither cold nor hot;* lukewarm, indifferent in religion. *Thou wert cold or hot;* madest no pretension to my service, or else wert zealous in it.

16. *Spew thee out;* reject with abhorrence.

17. *I am rich;* have knowledge and religion enough. *Wretched;* on account of their ignorance of their wants and their indifference to religion.

18. *Gold—white raiment—eye-salve;* representing the rich spiritual blessings which Christ will give to those who look to him. Isa. 45:22.

19. *I rebuke and chasten;* to deliver them from sin, and prepare them for heaven.

20. *I stand at the door;* representing his readiness and desire to bestow all needed good upon all who serve him. *Sup with him, and he with me;* which would be to their rich mutual joy.

21. *To sit with me;* in a state of high and eternal exaltation and blessedness.

INSTRUCTIONS.

1. Persons may be regular in the outward form of religion, and yet destitute of its spirit. Without an effectual change, such cannot escape the judgments of God.

CHAPTER IV.

2 John seeth the throne of God in heaven. 4 The four and twenty elders. 6 The four beasts full of eyes before and behind. 10 The elders lay down their crowns, and worship him that sat on the throne.

AFTER this I looked, and behold, a door *was* opened in heaven: and the first voice which

5. Character is personal; and amid great and abounding iniquity individuals may faithfully serve God and be ripening for glory.

9. God can at any time humble the most bitter persecutors of his people, and make them their cordial friends, or utterly destroy them.

16. God abhors indifference in religion no less really than he does open infidelity or open immorality.

18. The more cold and formal men are in religion, the more self-confident they are—the less they feel their need of Christ and his salvation; and without a great change, they will never obtain the blessings of his favor.

20. Christ is ready to save men; but in order to be saved by him, they must receive him in faith and love as their Redeemer, and devote life to his service. If they are lost, it will be on account of their opposition to him, and their refusal to accept of his salvation.

CHAPTER IV.

1. *And the first voice—talking with me;* or, And the first voice which I heard as of a trumpet talking with

I heard *was* as it were of a trumpet talking with me;[a] which said, Come up hither,[b] and I will show thee things which must be hereafter.

2 And immediately I was in the Spirit:[c] and behold, a throne was set in heaven,[d] and *one* sat on the throne.[e]

3 And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats:[f] and upon the seats I saw four and twenty elders sitting, clothed in white raiment;[g] and they had on their heads crowns of gold.[h] A. D. 96.

5 And out of the throne proceeded lightnings, and thunderings, and voices:[i] and *there were* seven lamps of fire burning before the throne,[j] which are the seven spirits of God.[k]

6 And before the throne *there was* a sea of glass like unto crystal:[l] and in the midst of the throne, and round about the throne, *were* four beasts full of eyes before and behind.[m]

a Ch. 1:10. b ch. 11:12. c Ezek. 3:12, 14; ch. 17:3; 21:10. d Isa. 6:1; Jer. 17:12; Ezek. 1:26, 28. e Dan. 7:9; Heb. 8:1. f ch. 11:16.

g chap. 3:4, 5. h ver. 10. i chap. 8:5; 16:18. j Gen. 15:17; Exod. 37:23; Zech. 4:2. k ch. 1:4. l ch. 15:2. m Ezek. 1:5, etc.; 10:14.

me; the voice, namely, mentioned in chap. 1:10.

2. *I was in the Spirit;* rapt in prophetic vision. With the command, "Come up hither," he was immediately carried in vision through the open door into heaven.

3. *A jasper;* a precious stone of various colors, as purple, blue, green. In chap. 21:11, the light of the new Jerusalem is compared with it for brilliancy. *A sardine stone;* a precious stone of a bright red color. Compare Ezek. 1:27, where he who sits on the throne has "the appearance of fire." *An emerald;* a gem of a soft green color.

4. *Four and twenty elders;* the representatives of God's people under the Old and New Testament dispensations, twelve for each, answering to the twelve tribes of Israel, and the twelve apostles of Christ.

5. *Out of the throne proceeded lightnings, and thunderings, and voices;* representing the awful majesty, holiness, and power of God. *Seven lamps of fire burning before the throne;* see note to chap. 1:4.

6. *A sea of glass like unto crystal;* chap. 15:2; an expanse of crystalline clearness and splendor. It answers to the "paved work of a sapphire stone, and as it were the body of heaven in its clearness," Exod. 24:10; and to the firmament "as the color of the terrible crystal" on which the throne of God rested, Ezek. 1:22, 26. *Four beasts;* rather, four living creatures. The word in the original is different from that applied to the persecuting beasts in chapter 11:7; 13:1, 11, etc. The agreement between these four living creatures and the cherubim of Ezekiel's vision, chaps. 1, 10, is so remarkable, that we must suppose that in both cases the same thing is represented. In both places they appear as the immediate attendants upon God's throne, of which in Ezekiel they are the bearers; in both places they have the same four faces, only that in Ezekiel each has all the four, while here they are distributed one to each; in both places, moreover, their bodies are full of eyes. In their six wings, and in their ceaseless cry, "Holy, holy, holy," they agree with the seraphim of Isaiah. They seem to represent all the created powers and agencies by which God administers his providential government over the world; which are all pervaded by his omniscient Spirit, and stand ever ready to do his bidding; which all show forth his praises, and execute with unerring certainty his high purposes. *Full of eyes;* representing their ever wakeful vigilance and discernment of God's will. In Ezekiel they and the wheels by them are all pervaded by the one Spirit of God: "Whithersoever the Spirit was to go they went; thither was their spirit to go," chap. 1:20. None of God's creatures are omniscient, but his omniscience directs all their movements.

A. D. 96. 7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him;*[a] and *they were* full of eyes within: and they rest not[*] day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever,[b]

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne,[c] saying,

11 Thou art worthy,[d] O Lord, to receive glory and honor and power:[e] for thou hast created all things,[f] and for thy pleasure they are and were created.

[a] Isa. 6:2, etc. [*] Gr. *have no rest.* [b] chap. 5:14. [c] verse 4. [d] chap. 5:12. [e] Col. 1:16.

7. *Like a lion;* representing power, majesty, and dominion. *A calf;* a young bullock or ox, an emblem of laborious and patient endurance. *Face as a man;* indicative of reason, intelligence, and kindness. *A flying eagle;* denoting swiftness, keen-sightedness, and elevation. Another view of these four faces is, that they represent the heads of the four divisions into which the Hebrews distributed the living creation—man, cattle, beasts, birds—uniting in themselves the powers and attributes of all; in other words, that all which is great and excellent in creation ministers to God's will.

8. *Six wings;* expressive of swiftness in executing the purposes of God.

INSTRUCTIONS.

3. Created objects can but very imperfectly represent the divine majesty and glory of the Lord Jesus Christ.

> The whole creation can afford
> But some faint shadows of my Lord;
> Nature, to make his beauties known,
> Must mingle colors not her own."

10 The glory and blessedness of saints in heaven, the clearness with which they discern the will of God,

CHAPTER V.

1 The book sealed with seven seals; 6 which only the Lamb that was slain is worthy to open. 12 Therefore the elders praise him, 9 and confess that he redeemed them with his blood.

AND I saw in the right hand of him that sat on the throne a book written within and on the backside,[g] sealed with seven seals.[h]

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much, because no

[f] Gen. 1:1; Acts 17:24; Eph. 3:9; Col. 1:16. [g] Ezek. 2:9, 10. [h] Isa. 29:11.

and the alacrity, delight, and perfection with which they obey it, no human language can fully describe, and no man on earth adequately conceive.

11. That good pleasure of God which gave birth to creation, and constantly upholds it, awakens the liveliest gratitude in the hearts of his people, and will draw forth to him the most ardent ascriptions of glory and honor, thanksgiving and praise, for ever and ever.

CHAPTER V.

1. *A book;* a scroll, written on both sides to denote the fulness of its contents, rolled up and sealed with seven seals. Compare Ezek. 2:9, 10. The successive opening of the seals represents the gradual unfolding of the counsels of God in the history of this world. This represented the purposes of God with regard to events which were future, and which no one could know except God, and those to whom he should reveal them.

2. *Loose the seals;* so as to read the book, and make known the events described in it.

4. *Look therein;* so as to learn what it contained.

man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda,[a] the Root of David,[b] hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain,[c] having seven horns and seven eyes,[d] which are the seven spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb,[e] having every one of them harps,[f] and golden vials full of odors,[g] which are the prayers of saints.[g]

A. D. 96.

9 And they sung a new song,[h] saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood[i] out of every kindred, and tongue, and people, and nation;[j]

10 And hast made us unto our God kings and priests:[k] and we shall reign on the earth.[l]

11 And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;[m]

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength,

[a] Genesis 49:9, 10; Num. 24:9; Heb. 7:14. [b] Isa. 11:1, 10; ch. 22:16. [c] Isa. 53:7; John 1:29, 36. [d] Zech. 4:10. [e] ch. 4:4, 8, 10. [f] ch. 15:2. [g] Or, incense. [h] Psa. 144:9. [i] chap. 14:3. [j] Acts 20:28; Eph. 1:7; Heb. 9:12; 1 Pet. 1:18, 19. [k] ch. 1:6. [l] ch. 22:5. [m] Dan. 7:10; Heb. 12:22.

5. *The Lion of the tribe of Juda;* Christ, who sprung from the tribe of Judah, and unites in himself the attributes of the lion and the lamb. *The Root of David;* see note to chapter 22:16. *Hath prevailed;* literally, hath conquered. He has conquered death and hell, been exalted to the right hand of God, and received all power in heaven and earth, in which is included the right to unseal the book of God's decrees.

6. *Seven horns;* the symbol of perfect power. *Seven eyes;* the symbol of perfect knowledge. They are immediately explained to mean *the seven spirits of God;* that is, the Holy Spirit in his fulness of wisdom, sent forth by the Father and the Son. John 14:16, 26; 15:26; 16:7; Acts 2:33.

8. *The four beasts and four and twenty elders;* here, as in verse 14, and in chapter 4:9, 10, the four living ones begin the adoration of God, and then the four and twenty elders follow. *Golden vials;* rather, golden bowls or goblets. The harps, the bowls, and the new song seem to belong to the elders, and not to the four living creatures. Compare verse 14, where the worship of the four living creatures is distinguished from that of the four and twenty elders. *Which are the prayers;* showing the acceptableness to God of humble, believing, affectionate, and fervent prayer.

9. *A new song;* the song of redeeming love, through the atonement and righteousness of Christ.

10. *Kings and priests;* see note to chap. 1:6. *On the earth;* ultimately over all the earth, and for ever in heaven.

11. *Many angels;* they are distinct from the four living creatures, though in a certain sense included in them as a part of God's universal creation, just as the multitudes of the redeemed in chap. 7:9; 14:1; 15:2; 19:6, are included in the four and twenty elders, who represent the entire church of God in all ages.

12. *Power—blessing;* let the reader notice the seven ascriptions—power, riches, wisdom, strength, honor, glory, blessing—which represent the fulness of adoration given to the Lamb, because in him dwells the fulness of the godhead.

A. D. 96. and honor, and glory, and blessing.[a]

13 And every creature which is in heaven, and on the earth, and under the earth,[b] and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto him that sitteth upon the throne,[c] and unto the Lamb, for ever and ever.

14 And the four beasts said, Amen.[d] And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

[a] Chap. 4:11. [b] Phil. 2:10. [c] 1 Chr. 29:11; 1 Tim. 6:15; 1 Pet. 4:11. [d] ch. 19:4. [e] ch. 5:5.

13. *Every creature;* the song of adoration that began with the living creatures and elders, and was then taken up by the angels, now spreads itself through the whole created universe; and as the echo of it comes back to the throne of God, the living creatures say, Amen, and the elders fall down and worship.

INSTRUCTIONS.

3. No one can understand the designs of infinite love, except so far as Christ shall reveal them. All should therefore look to him as their prophet, as well as their priest and king; that by his word they may be made wise to salvation, and be furnished thoroughly for every good work.

6. Exceedingly diverse as well as infinite glories unite in the Son of God: the lion and the lamb; power and meekness; riches and poverty; authority and subjection; majesty and love; dignity and condescension; justice and mercy; holiness and grace.

13. In paying divine honors to Christ, Christians on earth imitate saints and angels in heaven, and prepare to mingle in their society, join in their employments, and partake of their joys for ever.

CHAPTER VI.

Here begin the proper prophecies of the book, extending onward from the writer's day to the end of the world. For the general plan of the series and the principles on which its several parts are to be interpreted, see the Introductory remarks. In the present chapter every thing depends on the interpretation of the sixth seal. There are those who suppose that the seven seals and

CHAPTER VI.

1 The opening of the seals in order, and what followed thereupon, containing a prophecy to the end of the world.

AND I saw when the Lamb opened one of the seals,[e] and I heard, as it were the noise

the seven trumpets run, either wholly or in part, parallel with each other in time, each carrying the history of the church and the world down to the era of millennial glory. Such of course apply the sixth seal to the mighty revolutions, commotions, and overturnings that immediately precede the millennial reign of Christ. But it seems impossible to reconcile this view with the plain words of the apostle in chap. 8:1, 2, which represent the seven trumpets as included under the seventh seal, and therefore following the sixth. Taking then this latter as the true view, we may inquire to what great event in past history the sixth seal applies. They who suppose that the Apocalypse was written before the destruction of Jerusalem very naturally refer the sixth seal to that awful catastrophe, and they find an interpretation of the five preceding seals in our Saviour's words which describe the signs preceding that event, Matt. 24:6–14, where the triumphant progress of the gospel amidst wars, famines, earthquakes, pestilences, and bitter persecutions, is set forth, and the great catastrophe itself is described, verse 29, in imagery remarkably agreeing with that of the opening of the sixth seal. The objections to this early date of the Apocalypse have been considered in the introductory remarks. If, according to the more usual supposition, this book was written after the destruction of Jerusalem by the Romans, A. D. 70, there are but two events to which the sixth seal can, with any degree of probability, be referred—the overthrow of paganism by Christianity in the first half of the fourth century, or the dissolution of the old Roman empire by

of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold, a white horse: [a] and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.[b]

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand. A. D. 96.

6 And I heard a voice in the midst of the four beasts say, A measure* of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.[c]

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse: and his name that sat on him was Death, and hell followed with him. And power was given unto them† over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.[d]

[a] Zech. 6:3, etc. [b] Psa. 45:3, 5. * The word *chenix* signifieth a measure containing one wine quart, and the twelfth part of a quart. [c] ch. 9:4. † Or, *to him.* [d] Ezek. 14:21.

the invasion of the northern barbarians. The imagery employed seems more appropriate to the latter event than to the former. If we apply the sixth seal to that mighty revolution by which the face of the civilized world was permanently changed, it will be best to understand it as representing the dissolution of the old Roman empire, not in its successive stages, but in its entireness; in other words, the breaking up of that great central power which had, for so many centuries, kept the world in subordination, thus preparing the way for the series of desolating invasions from the north which had their origin in the decay of the Roman state, and which completed the work of its destruction.

1. *One of the four beasts;* according to the interpretation of the four living creatures that has been given, that they represent the sum of the created powers and agencies by which God administers his providential government over the world, the call to "come and see" proceeding from them will signify that the events predicted are of a providential character.

2. *A white horse;* here, as in Zech. 1:8; 6:1–8, the horses denote dispensations, the character of which is indicated by their color and the other emblems employed. A white horse is the symbol of victory. The rider plainly represents Christ. It is therefore a symbol of victory and under his guidance, and redounding to the enlargement of his church.

4. *Red;* an emblem of war and bloodshed.

5. *Black;* a symbol of devastation, mourning, and woe. *Balances;* indicating that food would be but scantily supplied.

6. *A measure:* about enough to sustain a man for a day. *A penny,* the price of a day's labor. *Hurt not the oil and the wine;* these would be needed to keep men from starving, so great would be the scarcity of food.

8. *A pale horse;* the original denotes the ghastly paleness of a corpse. By this awful symbol destruction in multiplied forms is indicated. *Hell;* that is, Hades, the abode of the dead. Hades follows death to swallow in its abyss those whom death has slain. *The fourth part of the earth;* see note to chapter 6:7. *With sword—hunger—death, and with the beasts of the earth;* four destroying agents to slay the fourth part of men. Compare Ezek. 14:21, from which the imagery is taken; also Jer. 15:3, where also four destroyers are named.

A. D. 96. 9 And when he had opened the fifth seal, I saw under the altar[a] the souls of them that were slain for the word of God,[b] and for the testimony which they held:[c]

10 And they cried with a loud voice, saying, How long,[d] O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?[e]

11 And white robes were given unto every one of them;[f] and it was said unto them, that they should rest yet for a little season,[g] until their fellow-servants also and their brethren, that should be killed as they *were*, should be fulfilled.[h]

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake;[i] and the sun became black as sackcloth of hair, and the moon became as blood;[j]

13 And the stars of heaven fell unto the earth,[k] even as a fig-tree casteth her untimely[*] figs, when she is shaken of a mighty wind.

14 And the heaven departed as a scroll when it is rolled together;[l] and every mountain and island were moved out of their places.[m]

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;[n]

16 And said to the mountains and rocks, Fall on us, and hide us

a Chap. 8:3. b ch. 20:4. c ch. 1:9; 12:17. d Zech. 1:12. e Deut. 32:41-43; chap. 11:18. f chap. 7:9, 14. g chap. 14:13. h Heb. 11:40. i ch. 16:18. j Joel 2:10, 31; 3:15; Matt. 24:29.

k ch. 8:10. * Or, *green*. l Psa. 102:26; Isa. 34:4. m Jer. 4:23, 24; Hab. 3:6, 10; ch. 16:20. n Isa. 2:19.

9. *The souls of them that were slain;* the souls of the martyrs in Christ's cause represent a period of severe persecution. These are seen under the altar, which may mean either the altar of burnt-offering in the court before the temple, or the altar of incense in the outer sanctuary. If, as seems probable, the altar of burnt offering is meant, the idea will be that they have been sacrificed on God's altar as victims in his cause, and their blood poured out beneath it. Those who understand the altar of incense, which was the symbol of intercessory prayer, explain their position from their words as recorded in verse 10.

11. *White robes;* expressive of victory and blessedness. *Should rest yet for a little season;* an intimation that the full time for avenging their blood has not yet come, but that more must first be added to their numbers.

12. *When he had opened the sixth seal;* according to either of the interpretations of this seal above given, the course of events indicated in the preceding five seals had a remarkable fulfillment in history. For an account of the events preceding the overthrow of paganism by Christianity, and of the old Roman empire by the northern invaders, the history of the decline and fall of the Roman empire should be studied, with the fuller commentaries on the Apocalypse, in which the interpretation of these prophetic symbols is discussed at large.

12–14. *Earthquake—the sun became black—moon became as blood—stars of heaven fell—the heaven departed—every mountain and island were moved;* here, as often elsewhere, symbols of great commotions, dissolutions of civil governments, fall of illustrious men, and multitudes overwhelmed in ruin. Compare Isaiah 13:10; 24:19, 20, 23; 34:4; Jer. 4:23–25; Ezekiel 32:7, 8; Joel 2:12; 3:15, 16; Amos 8:9; Matt. 24:29; with the notes on those passages.

15. *Hid themselves;* under the judgments of God, fled, and attempted by concealment to elude the search of their destroyers.

16. *Fall on us, and hide us;* representing their great consternation when Christ should appear, in answer to the prayers of the martyrs, to deliver his people and take vengeance on their foes. Compare Hos. 10:8.

INSTRUCTIONS.

4. Men left without restraint to the indulgence of their lusts and

from the face of him that sitteth on the throne, and from the wrath of the Lamb:[a]

17 For the great day of his wrath is come;[b] and who shall be able to stand?[c]

CHAPTER VII.

1 An angel sealeth the servants of God in their foreheads. 4 The number of them that were sealed; of the tribes of Israel a certain number. 9 Of all other nations an innumerable multitude, which stand before the throne, clad in white robes, and palms in their hands. 14 Their robes were washed in the blood of the Lamb.

AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth,[d] that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God:[e] and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees,[f] till we have sealed the servants of our God in their foreheads.[g]

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4 And I heard the number *of* them which were sealed: *and there were* sealed a hundred *and* forty *and* four thousand of all the tribes of the children of Israel.[h]

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nepthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

[a] Hos. 10:8; Luke 23:30; chap. 9:6. [b] Isa. 13:6, etc.; Zeph. 1:14, etc.; ch. 16:14. [c] Psa. 76:7. [d] Dan. 7:2. [e] 2 Tim. 2:19. [f] ch. 6:6. [g] Ezek. 9:4; ch. 22:4. [h] ch. 14:1.

passions, become the tormentors and destroyers of one another.

6. Men are dependent on God for the blessings of this life, as well as the life to come. Without his aid, the earth will not yield her increase, and men cannot obtain the necessary means of subsistence.

8. Not only famine, but pestilence and all destructive judgments are under divine control; and whenever God pleases, he can desolate cities, sweep off nations, and consign their inhabitants to utter ruin.

11. Persecutors, by putting Christians to death, do not annihilate them or their influence.

16. When Christ comes to take vengeance on his foes, they can neither elude nor withstand him. No dens nor caverns, rocks nor mountains, can hide them; nor can any created power screen them from the indignation of him who sitteth upon the throne, and from the wrath of the Lamb.

CHAPTER VII.

1. *After these things;* after the events of the sixth seal. *The four corners;* east, west, north, and south. *Holding the four winds;* restraining the fury of human passions, and producing a period of calmness and quiet.

2. *Ascending from the east;* perhaps as the sent of the rising sun. *Having the seal;* to mark the servants of God, that they might be distinguished from others.

3. *Hurt not;* let not the troubles come till we have placed God's seal or mark upon his people.

4. *A hundred and forty and four thousand;* a definite is here put for an indefinite, but very large number, who had embraced the gospel and were made partakers of divine grace, and thus were sealed by the Holy Spirit to the day of redemption. *Of all the tribes of the children of Israel;* Israel is here "the Israel of

A. D. 96. 9 After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues,[a] stood before the throne, and before the Lamb, clothed with white robes,[b] and palms in their hands;[c]

10 And cried with a loud voice,[d] saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.[e]

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, *be* unto our God for ever and ever. Amen.[f]

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation,[g] and have washed their robes,[h] and made them white in the blood of the Lamb.[i]

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.[j]

16 They shall hunger no more, neither thirst any more;[k] neither shall the sun light on them, nor any heat.[l]

17 For the Lamb which is in the midst of the throne shall feed them,[m] and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.[n]

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[a] Rom. 11:25; ch. 5:9. [b] ch. 6:11. [c] Lev. 23:40. [d] Zech. 4:7. [e] Isa. 43:11; chap. 19:1. [f] Jude 25; ch. 5:13, 14. [g] John 16:33; chap. 6:9. [h] 1 Cor. 6:11; Heb. 9:14. [i] 1 John 1:7; ch. 1:5. [j] ch. 21:3, 4. [k] Isa. 49:10. [l] Psa. 121:6; Isa. 4:6. [m] Psa. 23:1, 2, 5; 36:8; Isa. 40:11. [n] Isa. 25:8.

God," including all, whether Jews or Gentiles, who are Abraham's children in a spiritual sense. In the enumeration of the twelve tribes that follows, Dan is omitted, and Joseph is reckoned once in Manasses and again for Ephraim.

9. *Stood before the throne;* saved through the preaching of the gospel, not from among the Jews only, but from all nations; showing the spiritual progress of the gospel during the events that have been symbolically set forth. *Palms;* in token of their victory over sin, sorrow, and death.

11. *Worshipped God;* in view of the wondrous manifestation of himself in the salvation of his people.

12. *Blessing—and might;* notice again the number seven, as in chap. 5:12.

13. *What;* who. *These;* the redeemed sinners whom John saw in heaven.

14. *Great tribulation;* distressing trials which they endured on account of their religion. *Made them white in the blood of the Lamb;* cleansed from sin and made righteous, through faith in the atoning blood and perfect righteousness of Jesus Christ.

15. *Therefore;* on account of their union by faith to Jesus Christ, and its effects in purifying their hearts and preparing them for heaven.

16. *Hunger no more;* endure no more evils of any kind.

17. *Wipe away all tears;* remove all sorrows, and fill them with perfect joy for ever.

INSTRUCTIONS.

3. Desolating judgments are often delayed for a season, to give opportunity for the spread of the gospel, and for the gathering in of such as embrace it to the church of Christ.

4. None are secure from coming wrath, except those who are born of God, who manifest the fruits of his Spirit, and are thus distinguished as belonging to him.

10. Saints in heaven take a deep interest in the concerns, and greatly rejoice in the triumphs of saints on earth, and with them unite in ascribing the glory of their salvation to God and to the Lamb.

15. The ground of human salvation is the atonement of Christ, and faith in him is the means of obtaining it. This is acknowledged by saints on earth and in heaven.

CHAPTER VIII.

1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.

AND when he had opened the seventh seal,[a] there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God;[b] and to them were given seven trumpets.[c]

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with* the prayers of all saints[d] upon the golden altar which was before the throne.[e]

4 And the smoke of the incense,[f] *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into† the earth: and there were voices, and thunderings, and lightnings,[g] and an earthquake.[h]

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood,[i] and they were cast upon the earth: and the third part of trees was burnt up,[j] and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain burning with fire[k] was cast into the sea:[l] and the third part of the sea became blood;[m]

9 And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

a Ch. 5:1. b Luke 1:19. c 2 Chr. 29:25-28. * Or, *add it to.* d ch. 5:8. e ch. 6:9. f Exod. 30:1. † Or, *upon.* g chap. 16:18. h 2 Sam. 22:8. i Ezek. 38:22. j Isaiah 2:13. k Jer 51:25. l Amos 7:4. m Exod. 7:19-21; chap. 16:3, etc.

CHAPTER VIII.

1. *Silence in heaven—half an hour;* indicating quiet for a short time, eager expectation of what was to follow, and solemn aspirations to God.

2. *Seven angels;* messengers prepared to do the will of God. *Seven trumpets;* instruments of alarm, and indications of approaching wars and desolations.

3. *Another angel;* supposed by many to be the Messenger of the covenant, the High-priest of our profession, Jesus Christ, offering the petitions of his people, and making intercession for them. Heb. 7:25. These petitions manifestly have reference to the impending judgments that are about to fall on the earth, and so long as they are continued the judgments are delayed, verse 1. The object of the petitions we may understand to be, as in chapter 6:10, the avenging of the blood of the saints. *Censer;* a pan, or small vessel, in which incense was burnt, and from which arose a smoke of fragrant odor.

4. *Ascended up before God;* in token of the acceptance of their prayers.

5. *The censer;* with which he had offered incense. *Filled it with fire;* a symbol of the divine wrath about to be inflicted on the wicked. *Cast it into the earth;* as the place where the divine judgments were to be executed. *Voices—earthquake;* all symbols and precursors of the coming judgments, and the commotions and overturnings connected with them.

6. *The seven trumpets;* in accordance with the view that has been given above, the four trumpets of the present chapter are commonly understood as emblematic of the successive invasions by which the destruction of the western empire was completed; while the two woe-trumpets that follow in the next chapter relate to the overthrow of the eastern empire by the Saracens and Turks.

7. *Hail—fire—blood;* symbols of slaughter and ruin. *The third part;* a definite part to denote a large part. Compare Ezek. 5:2, 12.

9. *The third part—died; and the third part of the ships were destroyed;* showing that great numbers would perish, business be suspended, and vast amounts of property be destroyed.

A. D. 96. 10 And the third angel sounded, and there fell a great star from heaven,[a] burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters;

11 And the name of the star is called Wormwood:[b] and the third part of the waters became wormwood;[c] and many men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars;[d] so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven,[e] saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

1 At the sounding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth locusts like scorpions. 12 The first woe past. 13 The sixth trumpet soundeth. 14 Four angels are let loose, that were bound.

AND the fifth angel sounded, and I saw a star fall from heaven unto the earth:[f] and to him was given the key of the bottomless pit.[g]

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.[h]

[a] Isa. 14:12; ch. 9:1. [b] Deut. 29:18; Amos 5:7; Heb. 12:15. [c] Exod. 15:23; Jer. 9:15; 23:15. [d] Isa. 13:10; Jer. 4:23; Ezek. 32:7, 8; Joel 2:10; Amos 8:9. [e] chap. 14:6. [f] Luke 10:18; ch. 8:10. [g] chap. 17:8; 20:1. [h] Joel 2:2.

11. *Wormwood;* indicating the bitter and fatal distresses which the presence of this star would produce upon the wicked, especially the persecutors of God's people.

12. *Third part of the sun—moon—stars;* for the darkening of the heavenly bodies as the symbol of the overthrow of nations, see above note to chap. 6:12-14.

13. *By reason of the other voices;* because the calamities which they would indicate would be exceedingly great and destructive. Interpreters generally apply the preceding four trumpets to the four principal invasions of the barbarians—of the Goths under Alaric, of the Vandals under Genseric, of the Huns under Attila, and of the Herull under Odoacer, extending from about A. D. 410 to A. D. 476. The details must be sought in the history of these times, and in the more extended commentaries on the Apocalypse.

INSTRUCTIONS.

4. The prayers of saints being presented by the great interceding Angel, and perfumed with his merits, ascend with acceptance before God, and will be answered in rich and lasting blessings on his friends, and in the ruin of his foes.

11. Continuance in sin inevitably leads to misery; and the greatness of the numbers, wealth, and power of persevering transgressors will do nothing towards diminishing the certainty, the greatness, or the perpetuity of their torment.

13. However great or long continued the calamities of the wicked in this world, they are only warnings and foretastes of greater and more lasting calamities which, if they continue in sin, they will suffer in the world to come.

CHAPTER IX.

2. *A smoke out of the pit;* the smoke arising out of the bottomless pit and darkening the sun and the air may be taken as an apt emblem of the Mohammedan delusion. Out of this smoke come the swarms of locusts which well represent the hosts of the Saracens; for these fierce invaders had their origin in this satanic delusion, and were thoroughly animated by its spirit. The *star* fallen from heaven that opens the bottomless pit will then be Mohammod, the introducer of this pestilent

3 And there came out of the smoke locusts upon the earth: [a] and unto them was given power, as the scorpions of the earth have power.[b]

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; [c] but only those men which have not the seal of God in their foreheads.[d]

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it; [e] and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses prepared unto battle; [f] and on their A. D. 96. heads *were* as it were crowns like gold, [g] and their faces *were* as the faces of men.[h]

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.[i]

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.[j]

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.[k]

11 And they had a king over them, *which is* the angel of the bottomless pit,[l] whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.*

12 One woe is past; [m] *and* behold,

[a] Exod. 10:4, etc. [b] ver. 10. [c] chap. 6:6. [d] Exod. 12:23; Job 2:6; Ezek. 9:4; chap. 7:3. [e] Job 3:21; Jer. 8:3. [f] Joel 2:4. [g] Nah. 3:17.

[h] Dan. 7:4, 8. [i] Psa. 57:4; Joel 1:6. [j] Nah. 2:4. [k] verse 5. [l] Eph. 2:2. * That is, *a destroyer.* [m] ch. 8:13.

superstition, with all who aided and abetted him in it. The description of the star as fallen from heaven, is thought by many to symbolize the fact that Mohammedism had its occasion in the decay corruption of Christianity that preceded it.

3. *As the scorpions of the earth have power;* see notes to verses 5, 10.

4. *Not hurt the grass—any tree;* contrary to the nature of natural locusts, showing that these locusts represent cruel enemies sent by God to scourge *those men which have not the seal of God;* such as are not true Christians, and have rejected divine truth.

5. *Five months;* the period of the duration of natural locusts. It here denotes a time appointed and limited by God; according to some, 150 years—a day being taken for a year—which was about the period during which the Saracens extended their conquests, though their empire lasted much longer. *As the torment of a scorpion;* compare verse 10. The Saracens were cruel and bigoted conquerors, compelling all to receive their pestilent superstition under the penalty of death or tribute. This seems to be especially the torment of their stings. Wherever they went they left behind them the poison of their false religion.

6. *Seek death;* as a relief from the calamities brought upon them by these cruel invaders.

7–9. *Like unto horses—hair—teeth—breastplates—wings;* compare the description of locusts in Joel 2:4, 5. The Arabs wore their hair long, with turbans of gay colors, which seems to be enigmatically set forth by their having "crowns like gold," and "hair as the hair of women." That a part of the characters given should be intended to identify them from their personal appearance, while another part represents their qualities as warriors, is not unnatural in such a symbolic description as the present.

11. *A king over them;* representing the succession of their caliphs. *Abaddon—Apollyon;* that is, Destroyer, as both names signify.

12. *One woe is past;* one of the three woes foretold in chapter 8:13. *Two woes more hereafter;* an intimation of their separation from each other by noticeable intervals of time, while the woes of the first four trumpets came in immediate succession, and were partly blended with each other.

A. D. 96. there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.[a]

15 And the four angels were loosed, which were prepared for[*] an hour, and a day, and a month, and a year, for to slay the third part of men.[b]

16 And the number of the army of the horsemen[c] *were* two hundred thousand thousand:[d] and I heard the number of them.[e]

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions;[f] and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents,[g] and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues yet repented not of the works of their hands,[h] that they should not worship devils,[i] and idols of gold, and silver, and brass, and stone, and of wood:[j] which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.[k]

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[a] Gen. 2:14; Jer. 51:63; ch. 16:12. [*] Or, *at.* [b] ch. 8:7-9. [c] Ezek. 38:4; Dan. 11:40. [d] Psa. 68:17. [e] ch. 7:4. [f] 1 Chr. 12:8; Isa. 5:28, 29. [g] Isa. 9:15; Eph. 4:14. [h] Jer. 5:3; 8:6. [i] Lev. 17:7; 1 Cor. 10:20. [j] Psa. 135:15; Isa. 40:19, 20. [k] ch. 22:15.

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13. *The golden altar;* the altar of incense, which stood in the outer sanctuary immediately before the ark of the covenant where God dwelt between the cherubim, and from which it was separated by the inner veil.

14. *Loose the four angels;* representing desolating powers which in the course of providence had been restrained, but were to be suffered for a time to scourge, desolate, and destroy a great portion of the earth. The number four may be here, as in chap. 7:1, a symbol of universality. *In the great river Euphrates;* a symbol of the region whence these four angels should come. The Turks or Othmans, to whom this woe-trumpet seems to refer, came from the vicinity of the Euphrates.

15. *An hour—a day—a month—a year:* that is, 391 days, and the twelfth part of a day—interpreted by many of so many prophetic years during which they should extend their conquests, which ended with the fall of Constantinople, A. D. 1453.

16. *Two hundred thousand thousand;* a definite, for a very large indefinite number.

17. *Fire—jacinth, and brimstone;* of red, purple, and yellow color. Supposed by many to be an enigmatical description of the Othman cavalry, with whom these were favorite colors.

18. *Fire—smoke—brimstone;* symbols of their awfully destructive powers.

19. *In their tails;* like the locusts that preceded them they do injury with their tails, taking up and propagating by force the same pestilent superstition.

20. *The rest of the men;* men in the countries which were overrun by those destroyers who were not killed. *Repented not;* this and the preceding judgment had no influence to bring them to repent of their worship of demons and idols.

21. *Murders—sorceries—fornication—thefts;* by continuing to commit these various crimes, they were ripening for still further manifestations of divine wrath.

INSTRUCTIONS.

3. Infernal spirits are ever ready, when permitted, to increase the ignorance, wickedness, cruelty, and wretchedness of men. But they are

CHAPTER X.

1 A mighty strong angel appeareth with a book open in his hand. 5 He sweareth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.

AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow *was* upon his head,[a] and his face *was* as it were the sun,[b] and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.[c]

4 And when the seven thunders had uttered their voices, I was about to write: and I heard A. D. 96. a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.[d]

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,[e]

6 And sware by him that liveth for ever and ever,[f] who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:[g]

7 But in the days of the voice of the seventh angel,[h] when he shall begin to sound, the mystery of God should be finished,[i] as he

[a] Ezek. 1:28. [b] Matt. 17:2; chap. 1:15, 16. [c] ch. 8:5; 14:2. [d] Dan. 8:26; 12:4, 9. [e] Exod. 6:8; Deut. 32:40. [f] Neh. 9:6; ch. 14:7. [g] Dan. 12:7. [h] ch. 11:15. [i] Rom. 11:25; Eph. 3:3–5.

under divine control, and can proceed no further than God, for wise and good reasons, sees fit to suffer them.

6. When wicked men here suffer a part only of the evils which their sins deserve, life itself often becomes a burden, and they seek for death to relieve them. But there is effectual and permanent relief only in forsaking their sins and turning heartily to the Lord, who will then abundantly pardon.

11. In corrupting and ruining men, the wicked on earth and in hell unite under one great leader; showing that they belong to the same company, are engaged in the same work, and are preparing for the same torment.

16. God's messengers of vengeance are often for a season restrained; but when restraint is removed, they commence their work of desolation.

21. No judgments of heaven which men endure will, without the grace of God, lead them to repentance, make them holy, or fit them for heaven.

CHAPTER X.

The tenth and eleventh chapters of the Apocalypse may be regarded as an episode, referring to the history and sufferings of Christ's church during the time of the preceding woe-trumpets, and until the sounding of the seventh trumpet.

1. *Angel;* this angel seems to be the Son of God, or an emblematical representation of his glory. Compare chap. 1:13–16; 14:14. *Clothed with a cloud;* chap. 1:7; 14:14; Matt. 24:30; Acts 1:9; 1 Thess. 4:17.

2. *A little book open;* containing the revelations of this and the following chapter to verse 15, the seventh trumpet. *Upon the sea, and—on the earth;* in token of supreme dominion over both.

3. *Seven thunders uttered their voices;* each thunder containing, like each of the preceding trumpets, a revelation of some coming event.

4. *Write them not;* we cannot therefore know their contents, unless, as some suppose, they are coincident with the seven last plagues.

6. *That there should be time no longer;* or, that there should be delay no longer; that is, as immediately explained, no longer after the sounding of the seventh angel. No one of the preceding trumpets has brought a fulfilment of the mystery of God, but the seventh trumpet shall finish it.

7. *The mystery of God;* his glorious plan for overthrowing the kingdom of Satan, and establishing the kingdom of Christ, which is the great theme of the Apocalypse.

A. D. 96. hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again,[a] and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.[b]

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

CHAPTER XI.

3 The two witnesses prophesy. 6 They have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them. 8 They lie unburied, 11 and after three days and a half rise again. 14 The second woe is past. 15 The seventh trumpet soundeth.

AND there was given me a reed like unto a rod:[c] and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.[d]

2 But the court which is without the temple leave out,[*] and meas-

[a] Ver. 4. [b] Ezek. 3:1-3, 14. [c] Zech. 2:1; ch. 21:15. [d] Ezek. ch. 40-48. [*] Gr. *cast out.*

9. *Eat it up;* a symbol for attentively reading, thoroughly understanding, and diligently considering what it foretold.

10. *Sweet as honey—bitter;* the reception of the revelation was pleasant, but its contents filled him with distress, for they related to the afflictions of God's people. Compare, for this whole symbol of eating the book, Ezekiel's eating the roll, Ezek. 3:1-3.

11. *Before many peoples;* concerning them, and what should in future befall them. John in his writings was to reach many and remote lands that he himself never visited.

INSTRUCTIONS.

4. Christ graciously communicates to his people, or gives them the means of learning, all that it is here best they should know; and the knowledge which would only injure them he wisely withholds.

7. Though many things which God has promised by his prophets are for a time delayed, yet in due season they will all be perfectly accomplished. Till then his people should labor, and if need be suffer, with patience and in hope.

10. Joys and sorrows will be intermingled in coming events. They should be met as they occur, with submission and gratitude; and if rightly improved, they will both conspire to work out an exceeding and eternal weight of glory.

CHAPTER XI.

The present chapter gives the contents of the little book expressed in two striking emblems, the measuring of God's temple, and the prophesying of the two witnesses.

1. *A reed like unto a rod—measure the temple—and them that worship;* compare Ezek. 40:3, etc. The holy city, Jerusalem, with its temple and court, represents the body of those who profess Christianity: measuring denotes God's act of acknowledgment and approval; leaving unmeasured, his act of rejection. The temple and altar therefore, with their attendant worshippers, represent "the Israel of God," whom he owns as his true people; while the outer court of the temple and the city thronged with Gentiles, represent the multitude of both church officers and people who are Christian only in name. The whole symbol represents a period during which there would be some spiritual worshippers among the professed followers of Christ, while multitudes would be given up to spiritual darkness, idolatry, and death.

2. *Forty and two months;* the period of the duration of the beast that rises out of the sea, chapter 13:5, where see the notes. The time of the trampling under foot of the holy city, and that of the prophesying of the two witnesses, both agree

ure it not;[a] for it is given unto the Gentiles:[b] and the holy city shall they tread under foot forty *and* two months.[c]

3 And I will give *power* unto my two witnesses,[d] and they shall prophesy[*] a thousand two hundred *and* threescore days,[e] clothed in sackcloth.[f]

4 These are the two olive-trees,[g] and the two candlesticks standing before the God of the earth.[h]

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies:[i] and if any man will hurt them, he must in this manner be killed.[j]

6 These have power to shut heaven, that it rain not in the days of their prophecy:[k] and have power over waters to turn them to blood,[l] and to A. D. 66. smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit[m] shall make war against them, and shall overcome them, and kill them.[n]

8 And their dead bodies *shall lie* in the street of the great city,[o] which spiritually is called Sodom[p] and Egypt,[q] where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.[r]

10 And they that dwell upon the

[a] Ezek. 40:17–20. [b] Luke 21:24. [c] Dan. 7:25. [d] Matt. 18:16. [*] Or, *give unto my two witnesses that they may prophesy.* [e] chap. 20:4. [f] Isa. 22:12. [g] Jer. 11:16; Zech. 4:3, 11, 14.

[h] ch. 1:20. [i] Psa. 18:8. [j] Num. 16:35; Hos. 6:5. [k] 1 Kings 17:1. [l] Exod. 7:19. [m] chap. 17:8. [n] Dan. 7:21; Zech. 14:2, etc. [o] Heb. 13:12. [p] Isa. 1:10. [q] Exod. 20:2. [r] Psa. 79:3.

with the continuance of the two beasts of chapter thirteen.

3. *My two witnesses;* representing the few who continued faithful to God during this long period of general apostasy. Two witnesses are probably named, because two were required by the Mosaic law to constitute valid testimony. Deut. 17:6; 19:15. *A thousand two hundred and threescore days;* 1260 days, the same as "forty and two months," ver. 2, reckoning thirty days to a month. *Clothed in sackcloth;* expressive of their afflicted and persecuted condition.

4. *The two olive-trees—the two candlesticks;* compare Zech. 4:2–6, 11–14, from which the imagery is taken, but with free changes. Oil is a symbol of divine grace: a lamp replenished with oil and shining brightly, represents the light of a holy life and holy doctrine. The two witnesses are God's two olive-trees and two candlesticks, because they are the repositories of his grace, and the lights which he has appointed to shine in this dark world.

5, 6. The images of these two verses represent the jealous care with which God watches over his faithful servants, and the punishment with which he visits their persecutors. *Fire proceedeth out of their mouth;* an allusion to the act of Elijah in calling down fire from heaven. 2 Kings 1:10, 12. *To shut heaven, that it rain not;* as Elijah did by his intercession with God. 1 Kings 17:1; James 5:17. *To turn them to blood—smite the earth with all plagues;* as Moses did at God's command. Exod. 7–12.

7. *The beast that ascendeth out of the bottomless pit;* Satan and his emissaries, or persecutors instigated by the evil one. See further on chap. 13. The word rendered beast here, and in chap. 13, is a different word in the original from that in chap. 4:6. There it means living creatures; here, a wild, savage beast. *Shall overcome them, and kill them;* the various conjectures concerning the slaying of the witnesses are uncertain. The time has not yet come for the clear understanding of this prophecy.

8. *The great city;* the seat of the persecuting power; supposed to be Rome, or places distinguished for wickedness under her control.

9. *Three days and a half;* a limited and short period. *Not suffer their dead bodies to be put in graves;* showing the dishonor and contempt with which the faithful servants of God would be treated, not only while they lived, but after they were dead.

10. *Make merry;* in prospect of

A. D. 96. earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and a half the Spirit of life from God entered into them,[a] and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud;[b] and their enemies beheld them.[c]

13 And the same hour was there a great earthquake, and the tenth part of the city fell,[d] and in the earthquake were slain of men[*] seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.[e]

14 The second woe is past;[f] *and* behold, the third woe cometh quickly.

15 And the seventh angel sounded;[g] and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ;[h] and he shall reign for ever and ever.[i]

16 And the four and twenty elders, which sat before God on their seats,[j] fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come;[k] because thou hast taken to thee thy great power, and hast reigned.[l]

18 And the nations were angry,[m] and thy wrath is come, and the time of the dead,[n] that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name,[o] small and great;[p] and shouldest destroy them which destroy[†] the earth.

19 And the temple of God was opened in heaven,[q] and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.[r]

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a Ezek. 37:5-14. b 1 Thess. 4:17. c Mal. 3:18. d ch. 16:19. * Gr. *names of men.* e Isa. 24:15, 16; ch. 14:7. f chap. 8:13. g ch. 10:7. h ch. 12:10. i Dan. 2:44; 7:14, 18, 27. j ch. 4:4. k ch. 16:5. l ch. 19:6. m ver. 9. n Heb. 9:27. o ch. 22:12. p ch. 19:5. † Or, *corrupt.* q ch. 15:5; 8. r ch. 8:5; 16:18, 21.

being in future freed from the influence of those whom they hated, and had slain.

11. *The Spirit of life from God entered into them;* they were spiritually resuscitated. New and faithful servants of God were raised up, religion greatly revived, and the number of those who embraced it so multiplied, that the blood of the martyrs was seen to be the seed of the church.

12. *Ascended up to heaven in a cloud;* indicating the honor God bestowed upon them, and the special favor with which he treated them.

13. *The same hour;* with the resurrection of these witnesses. *A great earthquake;* see note to chap. 6:12-14. *Slain of men seven thousand;* literally, seven thousand names of men, representing a great destruction of the wicked high in power and place, who had hated and killed the saints. Chap. 13:10.

15. *Great voices in heaven;* rejoicing over the rapid and triumphant spread of the gospel.

18. *The time of the dead, that they should be judged;* probably meaning the time when the pious dead, who have been slain for Christ's sake, shall be avenged. *Reward—thy servants—and—destroy them which destroy the earth;* save his friends and destroy his enemies, especially those who had been engaged in destroying his people.

19. *The temple of God was opened in heaven;* this verse belongs in all probability to the following series of prophecies, which it appropriately introduces. Compare chap. 4:1, "A door was opened in heaven." But here the holy of holies is laid open, where God dwelt between the cherubim of the ark; apparently indicating that the apostle is about to receive a more interior and spiritual view of the condition and conflicts of the church. See the introduction to this book, and the re-

CHAPTER XII.

1 A woman clothed with the sun travaileth. 4 The great red dragon standeth before her, ready to devour her child: 6 when she was delivered she fleeth into the wilderness. 7 Michael and his angels fight with the dragon, and prevail. 13 The dragon being cast down into the earth, persecuteth the woman.

AND there appeared a great wonder[a] in heaven; a woman[b] clothed with the sun,[b] and the moon under her feet, and A. D. 96. upon her head a crown of twelve stars:

2 And she being with child, cried, travailing in birth,[c] and pained to be delivered.

3 And there appeared another wonder[a] in heaven; and behold, a great red dragon,[d] having seven heads and ten horns, and seven crowns upon his heads.

[a] Or, *sign.* [b] Isa. 54:6. [b] Psa. 84:11; Mal. 4:2. [c] Isa. 66:7; Gal. 4:19. [d] Or, *sign.* 6 ver. 9

marks prefixed to the next chapter. *The ark of his testament;* the same as the ark of the covenant. Exodus 25:10–22. It was the symbol of God's immediate presence, and of the certain fulfilment of his promises. *Lightnings — thunderings — earthquake, and great hail;* emblems of God's presence, and of the judgments about to be executed on the persecutors of his people.

INSTRUCTIONS.

2. The difference in character between sincere worshippers of God and those who oppose him or worship him only in name, he perfectly knows, and he will make a corresponding difference in their condition for ever.

5. Though God bears long, and for a time bestows many favors upon the wicked, not willing that they should perish, but that they should come to repentance; yet, in the end, if they turn not, he will whet his sword, his hand will take hold on judgment, and there will be none to deliver. Deut. 32:41.

12. The children of God, in bearing testimony for him, will live till their work is accomplished; and though they should come to a violent and ignominious death even in great numbers, yet God will raise up others to fill their places, cause his kingdom to triumph, clothe his friends with honor, and cover their opposers with confusion and disgrace.

17. In the spread of the gospel and the multiplication of those who embrace it, in the honor of the saints and their triumph over all who oppose them, the inhabitants of heaven greatly rejoice, and render fervent thanksgiving to God.

CHAPTER XII.

With the seventh trumpet the mystery of God was to be finished. Chapter 10:7. This has already sounded, and "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Chap. 11:15. We cannot therefore, with any degree of probability, suppose that the long series of persecutions and trials predicted in this and the following chapters belongs to the seventh trumpet. Both the numbers contained in these prophecies, and their general character, identify them with those previously recorded. Accordingly there is a general agreement among expositors that the vision here goes back to the primitive days of Christianity, and gives a new series of revelations containing a more interior and spiritual view of the history of the church, that of the preceding series having been more outward and providential.

1. *A woman;* undoubtedly a symbol of God's church. *Clothed with the sun;* with the glory of Christ's presence, and the graces of his Spirit. *The moon;* according to some, a symbol of all sublunary things; others, with more reason, regard it as a symbol of the less glory of the Mosaic economy. *A crown of twelve stars;* the twelve apostles of the New Testament, answering to the twelve tribes of the Old. Twelve is the symbol of God's people. Compare chapter 21:12, 14, where the twelve angels of the twelve gates represent the twelve tribes of Israel; and the twelve foundations the twelve apostles.

2. *Travailing in birth;* a symbol of the fruitfulness of the church in times of great trial. Compare Isa. 54:1; 66:8.

3. *A great red dragon;* the pagan Roman empire, considered as the

A. D. 96. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: [a] and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, [b] who was to rule all nations with a rod of iron: [c] and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days. [d]

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, [e] called the Devil, [f] and Satan, [g] which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: [h] for the accuser of our brethren is cast down, which accused them before our God day and night. [i]

a Isa. 9:15. b Isa. 7:14. c Psa. 2:9. d ch. 11:3. e Gen. 3:1, 4; chap. 20:2. f John 8:44.

g Zech. 3:1. h chap. 11:15. i Job 1, 2; Zech. 3:1.

agent of the devil, and animated with his spirit. Red or purple was the distinguishing color of the Roman emperors, as it has since been of the popes and cardinals. *Seven heads;* explained in chap. 17:9, to mean the seven hills of Rome and her seven kings; that is, as commonly interpreted, the seven forms of government which prevailed in Rome. See note to chap. 17:9. *Ten horns;* the ten kingdoms into which the Roman empire was ultimately divided. See notes to Daniel 7:24, where the Roman empire is represented by the same general symbol. *Seven crowns upon his heads;* not, as afterwards, upon his horns. The Roman empire is always represented in prophecy in its whole duration. But the seven crowns upon its heads indicate that the seat of empire is yet in Rome; not, as afterwards, in the ten kingdoms which rise out of the old empire. Compare chap. 13:1, where the crowns are on the horns, and the explanation of the angel, chap. 17:12.

4. *Drew the third part of the stars of heaven;* probably representing the subjection of the kings and rulers of a large part of the world to the Roman power.

5. *A man-child;* this man-child is Christ, the seed of the mystic woman, considered as the head and representative of all his disciples. It includes, therefore, not only him, but all who are through faith united to him. *Caught up unto God, and to his throne;* representing the exaltation of Christ, and through him the protection of his people and their victory over their enemies.

6. *Fled into the wilderness;* spoken here by way of anticipation. See note to verse 14.

7. *War in heaven;* representing the conflict for supremacy between the truth of Christianity and the old system of pagan delusion. Michael seems here to represent all the agencies employed by Christ, as the dragon does the devil acting in and through his agents, especially the persecuting emperors and their servants.

9. *Was cast out;* truth and its friends prevailed, and idolatry was overthrown. *Was cast out into the earth;* excluded from his former position of power and office. The dragon in heaven is thought by many to mean the devil enthroned in the chief place of power; the dragon on earth, to mean the devil cast out of that place, but still active against the church. Ver. 13–17.

10. *The accuser of our brethren;* Satan, who, so long as he retained his place of power, persecuted and destroyed Christ's servants by false accusations. In the name here given to Satan, there seems to be an allusion to the manifestation made of his character in the case of Job,

11 And they overcame him by the blood of the Lamb,[a] and by the word of their testimony; and they loved not their lives unto the death.[b]

12 Therefore rejoice,[c] *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea![d] for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.[e]

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-*child*.

14 And to the woman were given two wings of a great eagle,[f] that she might fly into the wilderness, into her place, A. D. 95. where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.[g]

16 And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed,[h] which keep the commandments of God, and have the testimony of Jesus Christ.

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a Rom. 8:33, 37. b Luke 14:26. c Psalm 96:11; Isa. 49:13. d chap. 8:13. e ch. 10:6.

f Isa. 40:31. g Isa. 59:19. h Gen. 3:15; chap. 11:7; 13:7.

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chap. 1:9–11; 2:4, 5; and which was again made in the calumnies which he raised against Christians in the primitive ages.

11. *By the blood of the Lamb—by the word of their testimony;* not by carnal weapons, but by faith in the efficacy of Christ's atonement, and their faithful testimony to his truth. *Loved not their lives unto the death;* would not renounce the truth to save their lives.

12. *Great wrath;* at his overthrow in heaven. *A short time;* his time to persecute God's people and hinder the truth. The twelve hundred and sixty days that remain to him are short absolutely, and short in comparison with the ages during which he has been the god of this world.

14. *Two wings of a great eagle:* representing the assistance granted by God to his church, to escape the rage of her persecutors, or to endure and survive it. *The wilderness;* the sojourn of the church in the wilderness agrees with the prophesying of the two witnesses in sackcloth. It is another representation of the same thing. *A time, and times, and half a time;* the same as three years and a half, forty-two months, and twelve hundred and sixty days. See note on Dan. 7:25.

15. *The serpent cast out of his mouth water as a flood after the woman;* thought by many to represent the inundation of northern barbarians, by which Satan hoped to overwhelm Christianity.

16. *The earth helped the woman;* these pagan hosts, instead of destroying God's church, in many ways befriended her. They settled down in the regions conquered by them and embraced Christianity.

17. *The remnant of her seed;* representing those who remained faithful to the truth of the gospel. The manner in which he made war upon them is immediately set forth in the following chapter.

INSTRUCTIONS.

1. We can in this world but faintly conceive the glories with which saints in heaven are crowned, and to which, after their days of trial, all true believers will be for ever exalted.

4. The enmity between the seed of the woman and the seed of the serpent, Gen. 3:15, has always existed, and has been manifested in various ways, especially in the persecution by the wicked of the children of God.

6. God is mindful of his people in all their trials, kindly provides for them all the blessings which he sees best, and will one day give them dominion over all the earth. Dan. 7:27.

9. Whoever may be the instruments of persecuting the people of

A. D. 96.

CHAPTER XIII.

1 A beast riseth out of the sea with seven heads and ten horns, to whom the dragon giveth his power. 11 Another beast cometh up out of the earth; 14 causeth an image to be made of the former beast, 15 and that men should worship it, 16 and receive his mark.

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea,[a] having seven heads and ten horns,[b] and upon his horns ten crowns, and upon his heads the name[c] of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power,[d] and his seat,[e] and great authority.

3 And I saw one of his heads as it were wounded[f] to death; and his deadly wound was healed: and all the world wondered after the beast.[g]

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?[g]

5 And there was given unto him a mouth speaking great things

[a] Dan. 7:2, etc. [b] chap. 12:3; 17:3, 9, 12. [c] Or, *names*. [d] Daniel 7:4-7. [e] chap. 16:10. [f] Gr. *slain*. [g] chap. 17:8. [g] chap. 17:14.

God, Satan is their leader; they are his servants, and are doing his work. Rom. 6:16.

11. The children of God will be triumphant, and come off conquerors, and more than conquerors, over all their foes; not by worldly stratagem or force, but by the power of truth and love exemplified in the cross, and set home by the Holy Ghost.

17. Sin unrestrained is outrageous, cruel, and persevering. When the agents of Satan are foiled in one way, they try another; and unless changed by the power of the Holy Ghost, however often they may be disappointed, they will continue their opposition for ever.

CHAPTER XIII.

1. *A beast;* the symbol of a great evil and persecuting power. *Out of the sea;* out of the troubles, commotions, and revolutions of that period. Compare Dan. 7:2. *Seven heads—ten horns—ten crowns;* it is a continuation of the same great persecuting power that has been described in the preceding chapter, but at a later age, and in another form. The horns now wear the crowns, not the heads, as before, chap. 12:1; indicating that the power has been transferred to them. This beast is then identical with the fourth beast of Daniel's vision, and represents the ten kingdoms that arose out of the ruins of the old Roman empire. See notes to Dan. 7:24. *The name of blasphemy;* showing his opposition to God and his Christ, and his arrogant assumption of the prerogatives that belong to them.

2. *Leopard—bear—lion;* symbolic of his savage and cruel character, which unites in itself the properties of the three first beasts of Daniel's vision. Dan. 7:4-6. *The dragon gave him his power—seat—authority;* Satan, who had in past ages made use of pagan Rome as an instrument of persecuting God's church, now transfers to him the same power and authority to be used against Christians.

3. *One of his heads as it were wounded to death;* smitten with a mortal wound. Of the various interpretations proposed for this difficult passage, that seems most probable which refers it to the extinction of the old Roman empire under the imperial form in the latter part of the fifth century, and its revival again under Charlemagne, who was, at the close of the eighth century, crowned by the Roman pontiff as emperor of Rome under the title of Cesar and Augustus. See further in notes to verses 14, 15; chapter 17:10, 11. *Wondered after the beast;* followed him with wonder and homage, as explained in the following verses.

4. *Worshipped the dragon;* by worshipping or paying divine honors to the beast, his agent in persecuting the saints.

5. *Speaking great things and blasphe-*

and blasphemies;[a] and power was given unto him to continue* forty *and* two months.[b]

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle,[c] and them that dwell in heaven.[d]

7 And it was given unto him to make war with the saints, and to overcome them:[e] and power was given him over all kindreds, and tongues, and nations.[f]

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life[g] of the Lamb slain from the foundation of the world.[h]

9 If any man have an ear, let him hear.

10 He that leadeth into captivity[i] shall go into captivity: he that killeth with the sword, must be killed with the sword.[j] Here is the patience and the faith of the saints.[k]

11 And I beheld another beast coming up out of the earth;[l] and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.[m]

13 And he doeth great wonders,[n] so that he maketh fire come down from heaven on the earth in the sight of men,

[a] Dan. 7:8, 11, 25; 11:36. * Or, *make war.* [b] ch. 11:2, 3; 12:6. [c] Col. 2:9; Heb. 9:11, 24. [d] Heb. 12:23, 22. [e] Dan. 7:21; ch. 11:7; 12:17. [f] Luke 4:6. [g] Dan. 12:1; ch. 21:27. [h] ch. 17:8. [i] Isa. 33:1. [j] Gen. 9:6. [k] Heb. 6:12. [l] ch. 11:7. [m] ver. 3. [n] Matt. 24:24; 2 Thess. 2:9, 10.

mies; usurping the prerogatives of God, and subjecting men's consciences to his control. This beast exerts his power in connection with the second beast, verses 12–15, and the two together usurp God's place, and require men to pay to them divine honors. Compare 2 Thess. 2:4. *Forty and two months;* the same as twelve hundred and sixty days, chap. 11:3, and "a time, and times, and the dividing of time." Chap. 12:14; Dan. 7:25. These days are commonly understood as symbolical of so many years.

6. *His tabernacle;* his people among whom he dwells. *Them that dwell in heaven;* by speaking of them in opposition to their true character, as if they aided in his cruel designs.

7. *All kindreds—tongues, and nations;* showing the extent of his influence, reaching over a great portion of the world.

8. *All;* the wicked, who inhabit the countries subject to his power, and who have no true religion.

9. *Let him hear;* consider what is said, and receive the instruction which it is suited to impart; not go with the multitude after the beast, but continue, under all his persecutions, steadfast in the faith and practice of the gospel.

10. *Shall go into captivity—killed with the sword;* the time would come when the persecutors would be destroyed. God would render vengeance to his enemies. Till then, his people, while active and persevering in duty, should wait with patience.

11. *Another beast;* representing an ecclesiastical power, pretended ministers of religion uniting with the civil power, described under the first beast, in persecuting the saints. *Out of the earth;* in a quiet, silent way; an exact description of the rise of the spiritual power of the papacy, which grew up stealthily and by degrees. This beast may be considered as including all the other kindred forms of ecclesiastical domination, which arose side by side with the papacy, and constitute with it one vast system of spiritual tyranny. *Like a lamb;* professing to be very mild, meek, and humble. *Spake as a dragon;* showing himself to be the opposite of what he professed to be.

12. *Exerciseth—the power—and causeth the earth—to worship the first beast;* unites his ecclesiastical power with the civil power of the first beast in laboring to accomplish the same cruel, selfish, and wicked designs.

13. *Doeth great wonders—maketh fire come down;* the probable meaning of these words is, that having, by his signs and lying wonders, deceived the multitude and gained control

A. D. 96. 14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.[a]

15 And he had power to give life[†] unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.[b]

16 And he causeth all, both small and great, rich and poor, free and bond, to receive[†] a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.[c]

18 Here is wisdom.[d] Let him that hath understanding count the number of the beast: for it is the number of a man;[e] and his number *is* Six hundred threescore *and* six.

[a] Ver. 3, 12. [†] Gr. *breath.* [b] ch. 16:2. [†] Gr. *give them.* [c] ch. 15:2. [d] ch. 17:9. [e] ch. 21:17.

over them, he uses the power thus acquired to destroy, as if by fire from heaven, those who will not submit themselves to his usurped authority.

14. *An image to the beast;* a living representative of his power. According to some, this image represents the succession of Roman pontiffs; but they are rather the representatives of the second beast. Others, therefore, understand the new succession of Roman emperors, referred to in the note to verse 3, who were animated by the spirit of the papacy, and exerted their power in its interest.

15. *Speak;* proclaim and send out his decrees, requiring all to bow to him; and if they will not, causing them to be put to death.

16. *Causeth all;* compels them, under the penalty mentioned in the following verse. *To receive a mark:* a sign to distinguish them as his followers, and as acknowledging his authority.

17. *That no man might buy or sell;* literally fulfilled in the history of the papal power, whose policy has been to place those who would not bow to it under an interdict, deprive them of the means of living, and thus starve them into compliance.

18. *Here is wisdom;* wisdom is required, in order to determine to whom the above representations apply, and who is meant by them. *Let him that hath understanding;* of this matter. *Count the number;* of the name of the beast. *Six hundred threescore and six;* the letters which compose the Greek word *Lateinos*, signifying the Latin man, when used as numerals, make the number six hundred threescore and six. This is the case also with some other names. But in order to be sure that any one is the true name, it must, not only in this, but in other respects, answer the description given of the beast.

INSTRUCTIONS.

3. Persecutors, when overthrown in one form, often rise in another, and continue, under the instigation and by the aid of Satan, that accuser of the brethren and murderer from the beginning, to prosecute their work of death.

6. The mouths which God has made are often opened in blasphemy against him, and the faculties which he has given and preserves, often employed in opposing his cause.

8. There is no security against embracing the most dangerous errors, and joining in the most abominable practices, except in that distinguishing grace of God which leads men to trust in the Redeemer, and in well-doing to commit the keeping of their souls to him.

10. When persecutors of God's people have gone as far as he sees fit to suffer them, and have accomplished what he intended, he will turn his hand against them, and punish them according to their deserts. Jer. 25:9–14; 27:6, 7; 50:1–19.

15. Ecclesiastical and civil rulers have often been united in persecuting Christians, and endeavoring to force them to disobey God.

17. Satan often acts as if he were the god of this world, and his subjects as if they had a right to govern it. If men will not submit to them,

CHAPTER XIV.

1 The Lamb standing on mount Zion with his company. 6 An angel preacheth the gospel. 8 The fall of Babylon. 15 The harvest of the world, and putting in of the sickle. 20 The vintage and wine-press of the wrath of God.

AND I looked, and lo, a Lamb stood on the mount Zion,[a] and with him a hundred forty *and* four thousand,[b] having his Father's name written in their foreheads.[c]

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: [d] and I heard the voice of harpers harping with their harps: [e]

3 And they sung as it were a new song before the throne,[f] and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.[g]

4 These are they which were not defiled with women; for they are virgins.[h] These are they A. D. 96. which follow the Lamb whithersoever he goeth.[i] These were redeemed[k] from among men, *being* the first-fruits unto God and to the Lamb.[l]

5 And in their mouth was found no guile:[k] for they are without fault before the throne of God.[l]

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth,[m] and to every nation, and kindred, and tongue, and people,[n]

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: [o] and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen,[p] that great city, because she made all nations drink of the wine of the wrath of her fornication.

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[a] Chap. 5:12. [b] ch. 7:4. [c] ch. 3:12. [d] ch. 19:6. [e] chap. 5:8, 9. [f] chap. 15:3. [g] ver. 1. [h] Song 1:3; 6:8; 2 Cor. 11:2. [i] John 10:27. [k] Gr. *bought*; 1 Cor. 6:20. [l] Jas. 1:18. [k] Psa. 32:2. [l] Eph. 5:27; Jude 24. [m] 2 Sam. 23:5; Isa. 40:6. [n] Eph. 3:9. [o] ch. 15:4. [p] Isa. 21:9; Jer. 51:7, 8; ch. 18:2, 3.

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they treat them as worthy of death; thus usurping the prerogatives of Jehovah, and acting as if they were above him.

CHAPTER XIV.

1. *A hundred forty and four thousand;* here, as in chap. 7:4, the representatives of the multitude of the redeemed during the times of trouble and persecution that have been foretold. *His Father's name written in their foreheads;* in contrast with the worshippers of the beast, who have his mark in their right hand, or in their foreheads. Chap. 13:16.

3. *A new song;* the song of redemption through the blood of the Lamb.

4. *Not defiled with women;* with spiritual fornication; compare chap. 17, where the apostate church is represented as a harlot, and her followers as those who commit fornication with her. *Virgins;* espoused to Christ as chaste virgins. 2 Cor. 11:2. *First-fruits;* those who had first been converted, and were the earnest of multitudes who were to follow.

5 *Without fault;* having been sanctified and presented spotless before God. Jude 24.

6–11. Now follow three visions, representing the rapid and wide spread of the gospel through the whole earth, the fall of the mystic Babylon, and the punishment of her adherents. With the dawn of the Reformation began the fulfilment of these promises, and it is progressing in our day.

7. *Worship him;* worship God. This is said in contrast with the worship of the beast.

8. *Babylon;* compare Isaiah 21:9. Babylon was the chief seat of persecution against the church of God under the Old Testament; and this name is given to the chief seat of such persecutions under the New Testament. *Is fallen;* an announcement of the overthrow of this great persecuting power. *Drink of the wine of the wrath of her fornication;* Babylon is compared to a harlot holding in her hand a wine-cup of wrath, and making all nations drunk with

A. D. 96. 9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,[a]

10 The same shall drink of the wine of the wrath of God,[b] which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:[c]

11 And the smoke of their torment ascendeth up for ever and ever:[d] and they have no rest day nor night,[e] who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: [f] Yea, saith the Spirit,* that they may rest from their labors; and their works do follow them.

14 And I looked, and behold, a white cloud, and upon the cloud *one* sat like unto the Son of man,[g] having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: [h] for the time is come for thee to reap; for the harvest of the earth is ripe.† [i]

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

[a] Chap. 13:14-16. [b] Psa. 75:8. [c] ch. 19:20. [d] Isa. 34:10. [e] Isa. 57:20, 21. [f] I Thess. 4:14, 16. * Or, *from henceforth saith the Spirit, Yea.*

[g] Ezek. 1:26; Dan. 7:13. [h] Joel 3:13. † Or, *dried.* [i] Jer. 51:33; Matt. 13:39.

ft. The figure is taken from Jer. 25:15-28, where God, through the literal Babylon, administers to the nations the wine cup of his fury. The meaning is, that the mystic Babylon, by seducing the nations to commit spiritual fornication with her, brings upon them the wrath of God. For this sin her doom is here foretold.

9. *Worship the beast and his image;* see note to chap. 13:14. We have here the ecclesiastical uniting with the civil power in killing the saints who refused to submit to him.

10. *The wine of the wrath of God;* the effect of God's wrath is here, as often elsewhere, compared to a wine-cup, which produces in those who drink of it reeling and madness.

12. *The patience of the saints;* of those who should stand out against all the blandishments, wiles, and threats of the beast and his image, continuing steadfast in the faith of Christ, though it should cost them the sacrifice of life. The words contain a solemn intimation of the severe trials to which God's faithful servants would be subjected during the reign of the beast.

13. *From henceforth;* they entered immediately into rest, and were blessed. Of course there was no purgatory for them to pass through; but when absent from the body, they were present with the Lord. 2 Cor. 5:8.

14-20. Now follows a double vision representing the execution of God's vengeance upon the persecutors of his people.

14. *A white cloud;* the symbol of Christ's presence in power and great glory to take vengeance on the wicked. Compare note to chap. 10:1. *A golden crown;* to signify that he is "King of kings, and Lord of lords." Chap. 17:14; 19:16. *A sharp sickle;* here, as in Joel 3:13, the ripeness of the harvest and vintage indicates that the measure of man's wickedness is full, and the reaping is a symbol of the execution of God's wrath.

15. *Another angel came out of the temple;* the dwelling-place of Jehovah, signifying that he was the bearer of a message from Him.

17. *Another angel came out of the temple;* having a commission immediately from God.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.[a]

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.[b]

20 And the wine-press was trodden[c] without the city,[d] and blood came out of the wine-press,[e] even unto the horse-bridles,[f] by the space of a thousand *and* six hundred furlongs.

a Ver. 15. b ch. 19:15. c Isa. 63:3. d Heb. 13:11, 12. e Isa. 34:7. f chap. 19:14. g ch. 14:10. h ch. 4:6. i Isa. 4:4, 5. j ch. 13:15-17. k ch. 14:2.

18. *The altar;* apparently the altar of burnt-offering. *Fire;* the symbol of God's destroying wrath.

19. *Wine-press of the wrath of God;* the treading of grapes is expressive of his vengeance upon his enemies.

20. *Without the city;* apparently the holy city Jerusalem, which represents the people of God; signifying that they will be exempted from this awful judgment. *Blood—even unto the horse-bridles;* showing the greatness of the slaughter, and of the multitudes who perished. *A thousand and six hundred furlongs;* two hundred Roman miles. Some have supposed an allusion to the length of Palestine; others, to the extent of the pope's dominions in Italy. But all such conjectures are uncertain.

INSTRUCTIONS.

3 Whatever trials believers may suffer in this world, through the aid of their great High-priest and Intercessor they will all arrive safely in heaven, and their arrival will awaken songs of thanksgiving throughout all the hosts above.

7. The persecution of saints even unto death is often followed by a rapid and extensive spread of the gospel, and the greatest rage of opposers by their speedy and utter ruin.

11. Union with opposers of God and his cause, for the sake of avoiding present evil, or obtaining fancied good, is aggravated sin, and will be followed with awful punishment.

13. There is, to saints, no state either of insensibility or of suffering after death, but they enter at once into rest. The day they leave the body they are happy with Christ. Luke 23:43.

18. Both saints and sinners are continued in this world till they are fully ripe, the one for endless bliss, and the other for endless woe.

CHAPTER XV.

1. *Seven last plagues;* those which would accomplish the wrath of God against the beast, and result in his final and utter overthrow. Whether these seven plagues are a more detailed account of the harvest and vintage described in the preceding chapter, or follow after them as additional judgments, can be known only by their fulfilment.

2. *Sea of glass mingled with fire:* a smooth, transparent pavement, clear as crystal, variegated with fiery colors. Chap. 4:6. Another glorious vision of the redeemed in heaven is granted to the apostle, to show that during all this period of abounding wickedness, God was still gathering home his faithful servants to the rest and blessedness of his presence.

3. *The song of Moses—and—of the Lamb;* praising and adoring God for his deliverance of his people from

CHAPTER XV. A. D. 96.

1 The seven angels with the seven last plagues. 3 The song of them that overcome the beast. 7 The seven vials full of the wrath of God.

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.[g]

2 And I saw as it were a sea of glass[h] mingled with fire:[i] and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name,[j] stand on the sea of glass, having the harps of God.[k]

3 And they sing the song of Mo-

A. D. 96. scs the servant of God,[a] and the song of the Lamb,[b] saying, Great and marvellous *are* thy works, Lord God Almighty; just and true *are* thy ways,[c] thou King of saints.*

4 Who shall not fear thee,[d] O Lord, and glorify thy name? for *thou* only *art* holy:[e] for all nations shall come and worship before thee;[f] for thy judgments are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:[g]

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke[h] from the glory of God,[i] and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

2 The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Christ cometh as a thief. Blessed are they that watch.

AND I heard a great voice out of the temple, saying to the seven angels,[j] Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and pour-

* Exod. 15:1–19; Deut. 32:1–43. [a] ch. 14:3. [b] Hos. 14:9. [c] Or, *nations*, or *ages*; ch. 17:14. [d] Jer. 10:7. [e] 1 Sam. 2:2. [f] Isa. 45:23. [g] ch. 11:19. [h] Isa. 6:4. [i] Psa. 29:9. [j] ch. 15:1, 7.

Egyptian bondage by Moses, and from the bondage of sin by Christ, and for his victories over all their foes.

5. *The tabernacle of the testimony;* the holy of holies, the peculiar dwelling place of God.

6. *Came out of the temple;* expressive of their being commissioned and sent of God.

7. *One of the four beasts gave;* we seem to have here an intimation that these seven last plagues proceed from the all comprehending providence of God. Compare Ezek. 10:2, 6, 7.

8. *Smoke;* the symbol of God's presence, as a holy and jealous God, prepared to execute vengeance on the wicked. 1 Kings 8:10; Isa. 6:4. *No man was able to enter;* because of the smoke: alluding to the cloud which covered the tabernacle, and filled the temple when they were dedicated. Exod. 40:34, 35; 1 Kings 8:10, 11.

INSTRUCTIONS.

4. The salvation of the righteous and the destruction of the wicked are both from God. One is a display of his grace, the other of his justice; and in both he is glorious, blessed, and worthy of everlasting confidence, affection, and praise.

8. Though God often waits long upon the wicked and his judgments seem to linger, in due time they will come; and continuance in sin against all warnings and entreaties will bring inevitable and overwhelming destruction.

CHAPTER XVI.

1. *Out of the temple;* coming from the temple, where God dwelt. Men are apt to look no further than to second causes; but the holy Scriptures refer all the judgments which fall upon the world for its wickedness to God as their author. They come from him, and execute his holy purposes. *Pour out the vials of the wrath of God;* the seven last plagues belong to the seventh trumpet, under which, or at least, near to which, we seem to be living. To attempt the application of them to particular events in history, seems to be premature. *Upon the earth;* upon the inhabitants of the earth, especially the persecutors of God's people. All the seven vials belong alike to the inhabitants of the earth, whatever be the particular symbols on which they are poured out.

2. *Upon the earth;* signifying that some distressing judgment falls on the worshippers of the beast.

od out his vial upon the earth;[a] and there fell a noisome and grievous sore[b] upon the men which had the mark of the beast, and *upon* them which worshipped his image.[c]

3 And the second angel poured out his vial upon the sea;[d] and it became as the blood of a dead *man*:[e] and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters;[f] and they became blood.

5 And I heard the angel of the waters say, Thou art righteous,[g] O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink;[h] for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.[i]

8 And the fourth angel poured out his vial upon the sun;[j] A. D. ∞ and power was given unto him to scorch men with fire.[k]

9 And men were scorched[*] with great heat, and blasphemed the name of God,[l] which hath power over these plagues: and they repented not to give him glory.[m]

10 And the fifth angel poured out his vial upon the seat of the beast;[n] and his kingdom was full of darkness;[o] and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores,[p] and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates;[q] and the water thereof was dried up,[r] that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon,[s] and out of the mouth of the beast,[t] and out of the mouth of the false prophet.[u]

[a] Ch. 8:7. [b] Exod. 9:8–11. [c] ch. 13:15–17. [d] ch. 8:8. [e] Exod. 7:17–20. [f] ch. 8:10. [g] ver. 7. [h] Deut. 32:42, 43; Isa. 49:26. [i] ch. 15:3; 19:1, 2. [j] ch. 8:12. [k] ch. 9:17. [*] Or, *burned.*

[l] ver. 11, 21. [m] Dan. 5:22, 23; ch. 9:20. [n] ch 13:2–4. [o] chap. 9:2. [p] ver. 2. [q] chap. 9:14 [r] Isa. 42:15; Jer. 50:38; 51:36. [s] ch. 12:9, 9 [t] ch. 13:2. [u] ch. 19:20.

3. *Upon the sea;* probably here, as often elsewhere, a symbol of revolutions accompanied with a terrible amount of bloodshed, and preparing the way for the overthrow of the beast.

4. *The rivers and fountains—became blood;* seeming to indicate a succession of bloody wars.

5. *The angel of the waters;* that had charge of the waters. Compare chap. 7:1, where four angels have charge of four winds.

6. *They are worthy;* deserve their awful doom.

7. *Out of the altar;* under which are the souls of the martyrs whose blood has been shed by these persecutors. Chap. 6:9.

8. *Upon the sun;* not extinguishing him, but kindling in him an unnatural and scorching heat. The symbol, according to some, denotes the turning of civil power into a means of oppressing men.

9. *They repented not;* they grew no better under their torment, being given up to hardness of heart and blindness of mind.

10. *The seat of the beast;* the centre of his power, authority, and influence. *They;* his followers.

12. *The great river Euphrates—the water thereof was dried up;* that thus the hinderance to the way of the kings of the east might be removed. Many think that the decay of the Ottoman power, as a preparation for some great movement yet in the future, is here predicted. Compare the notes on the sixth trumpet chap. 9:13–21.

13. *Like frogs;* loathsome, creeping, unclean things. *The dragon,* the devil. See note to chap. 12:3. *The beast;* the first beast that rose up out of the sea, chap. 13:1. *The false prophet;* the second beast that rose out of the earth, chap. 13:11, was in league with the first beast, chapter

A. D. 96. 14 For they are the spirits of devils,[a] working miracles,[b] *which* go forth unto the kings of the earth and of the whole world,[c] to gather them to the battle of that great day of God Almighty.[d]

15 Behold, I come as a thief.[e] Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked,[f] and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.[g]

18 And there were voices, and thunders, and lightnings; and there was a great earthquake,[h] such as was not since men were upon the earth,[i] so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts,[j] and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.[k]

20 And every island fled away, and the mountains were not found.[l]

21 And there fell upon men a great hail out of heaven,[m] *every* stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

a 1 Tim. 4:1. b 2 Thess. 2:9. c 1 John 5:19. d ch. 19:19. e 2 Pet. 3:10. f ch. 3:4, 18. g ch. 21:6. h ch. 11:13. i Dan. 12:1. j ch. 14:8.

k Isa. 51:17, 22; Jer. 25:15, 16. l chap. 6:14. m ch. 11:19.

13:12–15, and wrought miracles before him. That this beast is here to be understood is certain from chap. 19:20. Here then is represented a league between the civil and ecclesiastical persecuting powers under the direction of Satan, and the three frogs seem to denote their emissaries and agents, exciting the nations to a general warfare against Christ and his people. This brings on the final decisive conflict so often foretold in the holy writ, and again set forth in chap. 19:11–21.

14. *That great day of God;* when he will inflict full vengeance on his foes.

15. *As a thief;* suddenly, unexpectedly. A solemn intimation that the day here spoken of will come suddenly and unexpectedly, and find multitudes unprepared for its approach. *Watcheth, and keepeth his garments;* is awake and active in duty. *Lest he walk naked;* as a man would whose garments, through his carelessness, had been stolen.

16. *He gathered them;* or, as the idiom of the original Greek admits, they gathered them; the three unclean spirits, namely, "which go forth"—the verb in the original is here also singular—"unto the kings of the earth and of the whole world, to gather them," verse 14. *Armageddon;* that is, the mount of Megiddo. The Hebrew word Megiddo seems to mean a place of troops. Megiddo was celebrated as the place of two memorable overthrows: that of the kings who oppressed Israel, Judges 5:19; and that of Josiah and his army, 2 Chron. 35:22–24; Zech. 12:11. Hence Armageddon, like "the valley of decision," Joel 3:14, is a symbolic name for a place of great slaughter. Compare chap. 19:17–21.

17. *Into the air;* the place of storms and tempests, which immediately follow, verses 18, 21, and are, as well as earthquakes, symbolic of mighty commotions and overturnings among the nations. *It is done;* the destruction of the enemies of God is complete. So certain was it, that he spoke of it as already accomplished.

19. *The great city;* Babylon. *The cities of the nations;* these with Babylon represent the centres of the power and influence of Satan, the beast, false prophet, and all their antichristian associates. *Great Babylon;* see chap. 17:5.

20. *Every island fled away—the mountains were not found;* representing the overthrow by mighty revolutions of all the powers opposed to Christ and his people.

21. *A great hail;* a symbol of God's

CHAPTER XVII.

1 A woman arrayed in purple and scarlet, with a golden cup in her hand, sitteth upon the beast. 5 which is great Babylon, the mother of all abominations. 9 The interpretation of the seven heads, 12 and the ten horns. 8 The punishment of the whore. 14 The victory of the Lamb.

AND there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the A. D. 96. judgment of the great whore[a] that sitteth upon many waters;[b]

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.[c]

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-

[a] Nahum 3: 4; chap. 19:2. [b] Jer. 51:13.

[c] Jer. 51:7; chap. 14:8; 18:3.

awful judgments on the wicked. *The weight of a talent;* the Attic talent was equal to about fifty-seven pounds; the Hebrew talent to more than a hundred pounds. The weight of the stones represents the awful severity of the judgments.

INSTRUCTIONS.

2. Men are so entirely in the hands of God, he can in so many ways and with such perfect ease destroy them, that it is the height of folly as well as wickedness to oppose his cause, or to refuse his grace.

6. Men often suffer calamities greater than those they have wickedly inflicted, and may read their sins in their punishment.

9. The elements, which ordinarily are sources of rich blessings, become, when commissioned by God, sources of exquisite anguish to his foes.

13. There are times when certain forms of spiritual delusion seem contagious. Nations become morally insane. Satan and his servants, the secular and ecclesiastical persecuting powers, send out their vile agents to revive their drooping interests, increase their influence, and concentrate their powers. But the final issue will always be a new victory of the truth.

14. Satan and wicked men are leagued together, and coöperate in opposing God; and often the greater their efforts the nearer they are to destruction.

21. No sufferings, however great or long continued, will of themselves bring sinners to repentance, or lead them to submit to God and obey him.

CHAPTER XVII.

After the accomplishment of the mystery of God by the pouring out of the seven vials, the prophet has a further and more particular vision of the same great persecuting power whose doom has been foretold. He is carried by one of the seven angels into the wilderness, and there sees a harlot riding upon a scarlet-colored beast, which is manifestly the same as the beast that rose out of the sea. Chap. 13:1. A harlot is the appropriate symbol of an apostate church, and her riding upon the beast represents the fact that the beast supports her, and she uses it for the accomplishment of her base purposes. She is therefore the same for substance as the two horned beast that "exerciseth all the power of the first beast before him." Chap. 13:11, 12.

1. *The great whore;* the great persecuting power, whose destruction had been foretold; called by this name on account of her awfully corrupting influence. *Sitteth upon many waters;* ruleth over many nations. Verse 15.

2. *Have committed fornication;* by their idolatrous devotion to her service. *Made drunk with the wine of her fornication;* an allusion to the wine-cup which harlots give to their deluded votaries. The meaning is that the inhabitants of the earth have been deluded, corrupted, and made wretched by her errors, vices, and control.

3. *Into the wilderness;* probably to be understood symbolically of the fact that her presence makes a spiritual wilderness. *A woman;* representing this idolatrous persecuting power, who, with all deceivableness of unrighteousness, by pretended miracles, shows, splendid decorations, indulgences, jubilees, and blandishments of various sorts, had been deceiving and enslaving the

A. D. 96. colored beast, full of names o'blasphemy, having seven heads and ten horns.[a]

4 And the woman was arrayed in purple and scarlet color, and decked[*] with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:[b]

5 And upon her forehead *was* a name written, MYSTERY,[c] BABYLON THE GREAT, THE MOTHER OF HARLOTS[†] AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus:[d] and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman,[e] and of the beast that carrieth her, which hath the seven heads and ten horns.[f]

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit,[g] and go into perdition:[h] and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world,[i] when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads[j] are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

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[a] Ch. 12:3; ch. 13:1. [*] Gr. *gilded.* [b] Jer. 51:7. [c] 2 Thess. 2:7. [†] Or, *fornications.* [d] ch. 16:6. [e] ver. 1. [f] ver. 3. [g] ch. 11:7. [h] ver. 11. [i] ch. 13:3, 8. [j] ch. 13:1.

nations, promising all good to those who should follow, and all evil to those who should oppose her. 2 Thess. 2:9–12; 1 Tim. 4:1–3. *Scarlet-colored;* scarlet is the well-known color of popes and cardinals. *Seven heads and ten horns;* see below on verses 9–12.

4. *Purple—scarlet—gold—and pearls;* indicating her vast wealth and luxury, and the gorgeous and splendid decorations by which she dazzled and captivated the deluded multitude.

5. *Mystery;* apparently indicating the symbolic character of her name.

6. *Drunken with the blood of the saints, and—martyrs of Jesus;* expressive of the vast multitude whom she, by her inquisitions, wars, and in various other ways had caused to be put to death, because they would not yield to her seductions. *I wondered;* at the revelation which was made, and at the shameless and awful wickedness revealed of this mystery of iniquity.

8. *Was, and is not—shall ascend—go into perdition;* the beast is the Roman power considered through the whole of its duration. It *was,* as the old Roman empire, and in this form it was destroyed and ceased to be; then it ascended out of the bottomless pit as papal Rome, and in this form it shall finally go into perdition. *Shall wonder;* wonder after the beast, chap. 13:3; that is, shall follow him with idolatrous admiration. *When they behold the beast;* during the continuance of the beast, or this persecuting power, in its last form and before its final destruction.

9. *Hath wisdom;* to understand the meaning of this description, and to whom it properly applies. *Seven mountains;* on which Rome, the seat of her empire and that of the beast which supported her, was built.

10. *And there are seven kings;* the seven heads signify also seven kings. This is understood by many as representing the seven forms of civil government which prevailed in Rome—kings, consuls, dictators, decemvirs, military tribunes, emperors, and the exarchate of Ravenna: for here, as in verse 12, a king denotes not an individual, but a succession of rulers. *Five are fallen;* the first five of the above list; which are those enumerated by the historian Livy, as having existed in his day. *One is,* the imperial form. *When he cometh;* when the last king cometh, that is, the last form of government.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings,[a] which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb,[b] and the Lamb shall overcome them: [c] for he is Lord of lords, and King of kings:[d] and they that are with him *are* called,[e] and chosen,[f] and faithful.[g]

15 And he saith unto me, The waters which thou saw- A. D. 96. est,[h] where the whore sitteth, are peoples, and multitudes, and nations, and tongues.[i]

16 And the ten horns which thou sawest upon the beast, these shall hate the whore,[j] and shall make her desolate and naked,[k] and shall eat her flesh, and burn her with fire.[l]

17 For God hath put in their hearts to fulfil his will,[m] and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.[n]

18 And the woman which thou sawest is that great city,[o] which reigneth over the kings of the earth.

[a] Dan. 7:20, 24; Zech. 1:18-21. [b] ch. 19:19. [c] Jer. 50:44. [d] Deut. 10:17; 1 Tim. 6:15; ch. 19:16. [e] Rom. 8:30, 33. [f] John 15:16. [g] Mic. 5:8, 9; ch. 2:10. [h] Isa. 8:7; ver. 1. [i] ch. 13:7. [j] Jer. 50:41, 42. [k] Ezek. 16:37-44. [l] ch. 18:8, 18. [m] Acts 4:27, 28. [n] ch. 10:7. [o] ch. 16:19.

11. *The beast that was, and is not;* that is, the beast in his last form ascending out of the bottomless pit, verse 8. *Is the eighth;* in the order of succession, since he comes after the other seven. *Is of the seven;* he belongs to them, as being a continuation of the same power which they have exercised before him.

12. *Ten kings;* ten governments, which should arise out of the ruins of the old Roman empire. *One hour;* through one period of time. *With the beast;* their rise is coincident with that of the beast. At first they give their power to the beast; but afterwards they turn against it.

14. *Make war with the Lamb;* act in open and deadly hostility to Christ and his cause.

16. *The ten horns which thou sawest;* the nations which for a time supported the persecuting power. *Shall hate the whore—make her desolate—eat her flesh, and burn her with fire;* shall turn against her, and help to destroy the persecuting power which she represented.

17. *The words of God;* those which he has uttered concerning the wickedness of this beast, or persecuting power.

18. *That great city;* Rome; those who there exerted influence and exercised dominion over Italy, and over a great portion of the earth.

INSTRUCTIONS.

2. The wicked character and seductive influence of those who have been distinguished for their persecutions of God's people, he has represented under a great variety of images; all suited to show their detestable character, and lead all the right-minded to abhor them.

4. Great external parade, pomp, and show are given in the Bible as characteristics of that corrupt secular and ecclesiastical power denominated antichrist, the mystery of iniquity, the beast, the great whore, the mother of harlots and abominations of the earth.

6. Another characteristic is, while professing to have the temper of a lamb, and to be allied to heaven, it shows by its acts the heart of a dragon, instigated from hell. It has put to death, as heretics and schismatics, so many of the humble, believing followers of Jesus Christ, that it is described as drunken with their blood.

8. There is no certain security, except to the true children of God, against the seductive arts and fascinating influence of that power which is represented as the great whore, on a scarlet-colored beast, arrayed in purple, and decked with gold, precious stones, and pearls, and with her wine making the nations drunk.

16. Though she may for a time and to a great extent succeed in deceiving the nations, yet it will be

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CHAPTER XVIII.

2 Babylon is fallen. 4 The people of God commanded to depart out of her. 9 The kings of the earth, 11 with the merchants and mariners, lament over her. 20 The saints rejoice for the judgments of God upon her.

AND after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.[a]

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen,[b] and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.[c]

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her,[d] and the merchants of the earth are waxed rich through the abundance[e] of her delicacies.[e]

4 And I heard another voice from heaven, saying, Come out of her, my people,[f] that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven,[g] and God hath remembered her iniquities.[h]

6 Reward her even as she rewarded you,[i] and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.[j]

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire:[k] for strong *is* the Lord God who judgeth her.[l]

9 And the kings of the earth who have committed fornication and lived deliciously with her, shall bewail her, and lament for

a Ezek. 43:2. b Isa. 13:19; 21:9; Jer. 51:8; ch. 14:8. c Isa. 34:11, 14; Jer. 50:39; 51:37. d ch. 17:2. e Or, power. e Isa. 47:15; ver. 11, 15. f Isa. 48:20; 52:11; Jer. 50:8; 51:6, 45; 2 Cor. 6:17. g Jer. 51:9. h ch. 16:19. i Psa. 137:8; Jer. 50:15, 29. j Isa. 47:7–11; Zeph. 2:15. k ch. 17:16. l Psa. 52:11; Jer. 50:34.

only so long as God shall suffer it, and till his word concerning it is fulfilled. Then many will be undeceived, see their folly and her abominations, and turn in wrath against her, and she shall come to her end and have none to help her.

CHAPTER XVIII.

The present chapter contains a vision of the fall of the mystic Babylon, expressed in magnificent imagery, taken mainly from the prophecies of the overthrow of Babylon and Tyre contained in the Old Testament.

1. *Another angel;* coming to herald the fall of Babylon. The glory in which he appears represents the bright and glorious displays of Christ's power connected with her overthrow.

2. *The habitation of devils—every foul spirit—every unclean and hateful bird;* the meaning is that Babylon is abandoned, as a place utterly desolated and uninhabited, to be the abode of these unclean beings. Compare what is said of ancient Babylon, Isaiah 13:21, 22; Jer. 50:39; and of Edom, Isaiah 34:11–15. From these passages the imagery is plainly taken.

3. *Have drunk of the wine of the wrath of her fornication;* see note to chap. 17:2. Babylon is represented as a rich, powerful, and luxurious harlot, enriching the nations by her commerce with them, while she corrupts them by her fornications. Comparc Isa. 47; Nah. 3:4.

4. *Come out of her, my people;* separate yourselves from her, and have no fellowship with her errors and crimes. Compare Jer. 51:6, 45.

5. *Have reached unto heaven;* compare Jer. 51:9.

6. *Reward her—as she rewarded you—fill to her double;* Psalm 137:8; Jer. 50:15, 29. Compare with these verses Isa. 47:8, 9.

8. *Burned with fire;* expressive of the certainty, dreadfulness, and completeness of her ruin.

9–19. This description of the articles in which Babylon trafficked

her,[a] when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.[b]

11 And the merchants of the earth shall weep and mourn over her;[c] for no man buyeth their merchandise any more:

12 The merchandise of gold, and silver, and precious stones,[d] and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine* wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves,† and souls of men.[e]

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas that great city, that was clothed in fine linen, and purple,[f] and scarlet, and decked with gold, and A. D. 96. precious stones, and pearls!

17 For in one hour so great riches is come to naught. And every shipmaster, and all the company in ships,[g] and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What *city is* like unto this great city![h]

19 And they cast dust on their heads,[i] and cried, weeping and wailing, saying, Alas, alas that great city wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her,[j] *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.[k]

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.[l]

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;[m]

23 And the light of a candle shall shine no more at all in thee; and

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a Ezek. 26:16, 17. b verses 17, 19. c Ezek. 27:27-36. d ch. 17:4. * Or, *sweet*. † Or, *bodies*. e Ezek. 27:13. f Luke 16:19, etc. g Isa. 23:14. h Jer. 51:37. i Josh. 7:6; Job 2:12; Ezek. 27:30. j Jer. 51:48. k Deut. 32:43; Luke 18:7, 8; ch. 19:2. l Jer. 51:64. m Jer. 25:10.

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with the nations, and the lamentation of the kings and merchants of the earth over her fall, agrees in many respects with the prophecy of the overthrow of Tyre in Ezekiel, chaps. 26, 27, which should be read in connection with it. We are not to insist on the particulars enumerated. The whole is a picture of her great wealth and the abundance of her resources.

10-19. *Alas, alas;* showing the vast interests which multitudes of the votaries of wealth, fashion, and pleasure had in her continuance, and their disappointment, sorrow, vexation, and despair at her downfall.

20. *Rejoice;* all the good on earth and in heaven will exult when her power to injure ceases.

21. *Took up a stone—cast it into the sea;* an allusion to Jer. 51:63, 64.

22. *The sound of a millstone;* compare Jer. 25:10. The orientals grind their meal daily in hand-mills. The cessation of the sound of the millstone is therefore a sign of utter desolation.

23, 24. *All nations deceived—the blood of prophets—saints, and of all that were*

A. D. 96. the voice of the bridegroom and of the bride shall be heard no more at all in thee:[a] for thy merchants were the great men of the earth;[b] for by thy sorceries were all nations deceived.[c]

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.[d]

CHAPTER XIX.

1 God is praised in heaven for judging the great whore, and avenging the blood of his saints. 7 The marriage of the Lamb. 10 The angel will not be worshipped. 17 The fowls called to feast after the great slaughter.

AND after these things I heard a great voice of much people in heaven,[e] saying, Alleluia:[f] Salvation, and glory, and honor, and power, unto the Lord our God:[g]

2 For true and righteous *are* his judgments:[h] for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.[i]

3 And again they said, Alleluia. And her smoke rose up for ever and ever.[j]

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants,[k] and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.[l]

7 Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come,[m] and his wife hath made herself ready.[n]

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a Jer. 7:34; 16:9; 33:11. b Isa. 23:8. c 2 Kin. 9:22; Nah. 3:4. d Jer. 51:49. e chap. 11:15. f ver. 3, 4, 6. g chap. 7:10, 12. h chap. 16:7. i ch. 18:20. j Isa. 34:10; ch. 18:9, 18. k Psa. 135:1. l Psa. 97:1, 12. m Matt. 25:10. n Isa. 62:1.

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slain; deceitfulness and cruelty were among her grand characteristics; and for them and her other numerous sins she is visited with these awful judgments.

INSTRUCTIONS.

2. Bodies of men, as well as individuals, are responsible to God for their conduct; and when they have filled up the measure of their sins, and he comes out in judgment, no numbers, wealth, or power can withstand or ward off his wrath.

4. To avoid communion with those who oppose the truth and persecute the people of God, is the only way to escape the ruin which awaits them.

15. Men who grow rich by wickedness exceedingly desire its continuance; and when their wicked patrons are cut off, they wail at the ceasing of their gains.

20. Events which bring consternation to the wicked fill the righteous with joy; not because they delight in the misery of the wicked, but because God is holy, just, and good in all his judgments.

24. The persecution of Christians by rulers or people, civil or ecclesiastical, even if in compliance with human laws, is never overlooked or forgotten by Jehovah. It is an aggravated sin, which in due time he will surely punish.

CHAPTER XIX.

The apostle hears the multitude of the heavenly hosts rejoicing over the fall of Babylon, and sees the bride, the Lamb's wife, arrayed in white linen, ready for the consummation of her marriage to her Lord. After this he has another vision, of the final conflict between Christ and the powers of darkness, which ends in their utter overthrow and the ushering in of the age of millennial peace and glory.

1. *Alleluia;* in Hebrew, hallelujah; meaning, praise ye the Lord.

3. *For ever and ever;* expressive of the perpetuity of her torment.

4. *Amen; Alleluia;* be it so, praise ye the Lord; showing their hearty acquiescence in the infliction of his judgments.

7. *The marriage of the Lamb;* the church has been from the first es-

8 And to her was granted that she should be arrayed in fine linen,[a] clean and white:[b] for the fine linen is the righteousness of saints.[b]

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb.[c] And he saith unto me, These are the true sayings of God.[d]

10 And I fell at his feet to worship him.[e] And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.[f]

11 And I saw heaven opened, and behold, a white horse;[g] and he that sat upon him *was* called Faithful and True,[h] and in righteousness he doth judge and make war.[i]

12 His eyes *were* as a flame of fire,[j] and on his head *were* many crowns;[k] and he had a name written, that no man knew, but he himself.[l]

13 And he *was* clothed with a vesture dipped in blood: and his

[a] Isa. 61:10; ch. 3:4. [b] Or, *bright.* [b] Psa. 132:9. [c] Luke 14:15; ch. 3:20. [d] chap. 22:6. [e] chap. 22:8, 9. [f] Acts 10:43; 1 Pet. 1:10, 11. [g] ch. 6:2. [h] ch. 3:14. [i] Psa. 45:3, 4; Isa. 11:4. [j] ch. 1:14; 2:18. [k] Song 3:11; Isa. 62:3; Zech. 9:16; Heb. 2:9; ch. 6:2. [l] ch. 3:12.

poused to Christ as a chaste virgin, but now he takes her into full union with himself, and thus gives her rest from all her conflicts and sufferings. *His wife;* representing the multitude of his faithful followers. She appears as a bride arrayed in pure and white linen, in contrast with the filthy harlot of Rome described in chap. 17.

8. *Is the righteousness of saints;* representing their righteousness.

9. *They which are called unto the marriage-supper;* as the bride represents the faithful people of God taken as a whole, so they which are called to the marriage-supper represent the faithful servants of Christ considered individually.

10. *Do it not;* no creature is to be worshipped. *And of thy brethren;* that is, and the fellow-servant of thy brethren. *Worship God;* and him only shalt thou serve. Matt. 4:10. *The testimony of Jesus is the spirit of prophecy;* the grand scope and end of the spirit of prophecy is to bear witness concerning Jesus. With this spirit John was endowed as well as the angel. They were in this respect alike; one therefore was not to worship the other, for they were fellow-servants—each by prophecy making known the testimony of Christ.

11 *Heaven opened;* in token of still further communications which were to be made of the purposes of Christ. The final conflict here described seems to be identical with "the battle of that great day of God Almighty," chapter 16:14. There the dragon, the beast, and the false prophet gather their hosts into the valley of Armageddon. Here the beast and the false prophet are taken and cast into the lake of fire; and then, chap. 20:1–3, the dragon, who had instigated this war against Christ, is bound and cast into the bottomless pit for a thousand years. There also, as here, the conflict is immediately followed by the complete triumph of Christ and his reign over men. Compare chapter 16:17, with chapter 20:1–3. *A white horse;* here, as in chapter 6:2, the symbol of victory over his foes. *Faithful and True;* he is Jesus Christ, "the faithful and true Witness." Chap. 3:14. *He doth judge and make war;* compare Isaiah 11:3, 4, where the same attributes and works are ascribed to the Messiah.

12. *That no man knew, but he himself;* the apostle saw in vision the name, but no one save its divine bearer could know it. The meaning, according to some, is, that it was a secret inscription which Christ only could read. Others suppose it to be the name given in verse 13—"The Word of God"—which might be read outwardly, while no one but Christ could comprehend its meaning, since the name contains the deep mystery of his nature and office.

13. *He was clothed with a vesture dipped in blood;* compare Isaiah 63:1–3, and notes. *His name is—The Word of God;* applied here, as in John 1:1,

A. D. 96. name is called The Word of God.[a]

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.[b]

15 And out of his mouth goeth a sharp sword,[c] that with it he should smite the nations; and he shall rule them with a rod of iron:[d] and he treadeth the winepress of the fierceness and wrath of Almighty God.[e]

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.[f]

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;[g]

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.[h]

20 And the beast was taken, and with him the false prophet that wrought miracles before him,[i] with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.[j]

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth:[k] and all the fowls were filled with their flesh.[l]

CHAPTER XX.

2 Satan bound for a thousand years. 6 The first resurrection: they blessed that have part therein. 7 Satan let loose again. 8 Gog and Magog. 10 The devil cast into the lake of fire and brimstone. 12 The last and general resurrection.

AND I saw an angel come down from heaven, having the key

a John 1:1. b Matt. 28:3. c chap. 1:16. d Psa. 2:9. e Isa. 63:3. f Ch. 17:14. g Ezek. 39:17, 20. h chap. 16:14, 16. i ch. 13:13, 14.

j Dan. 7:11; ch. 20:10. k chap. 1:16; ver. 15. l ver. 17, 18.

to the second person of the godhead.

14. *The armies which were in heaven;* representing the multitude of Christ's redeemed followers.

15. *Out of his mouth goeth a sharp sword;* see note to chap. 1:16. *He treadeth the wine-press;* for the symbol of treading the wine press, see note to chap. 14:19, 20; Isa. 63:3.

16. *King of kings, and Lord of lords;* indicating his universal and supreme dominion.

17. *The supper of the great God;* which the great God prepares for you; representing the immense destruction of his enemies, on the flesh of whom the fowls of heaven were invited to feed. The imagery is taken from Ezek. 39:17-20, where God invites all the feathered fowl and wild beasts to come to the table which he has provided for them.

20. *The beast;* the first beast, described in chapter 13:1. *The false prophet;* the same as the second beast, chap. 13:11.

21. *The remnant;* of the armies that followed them, verse 19.

INSTRUCTIONS.

6. Hearty acquiescence in all the dealings of God is the duty of all creatures, and the delight of all the holy.

10. As no creature in heaven or on earth is to be worshipped, as men are commanded to worship God only, and as both men and angels do worship Christ, and that in obedience to divine command, it is certain that he is God. John 1:1; Heb. 1:6; Rev. 5:13.

16. The supremacy of the Lord Jesus Christ, and his determination to crush his enemies and save his friends, are most clearly revealed in the Bible; and in his manifestations of himself, all will see that he

of the bottomless pit and a great chain in his hand.[a]

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan,[b] and bound him a thousand years,[c]

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him,[d] that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones,[e] and they sat upon them, and judgment was given unto them:[f] and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God,[g] and which had not worshipped the beast, neither his image, neither had received *his* mark upon A. D. 96. their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.[h]

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power,[i] but they shall be priests of God and of Christ,[j] and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and

[a] Ch. 1:18; 9:1. [b] ch. 12:9. [c] 2 Pet. 2:4; Jude 6. [d] Dan. 6:17. [e] Dan. 7:9, 22, 27; Luke 22:30. [f] 1 Cor. 6:2, 3. [g] ch. 6:9. [h] ch. 5:10. [i] ch. 2:11; 21:8. [j] Isa. 61:6; ch. 1:6.

is a just God and an almighty Saviour.

20. No combinations against Christ of numbers, wealth, cunning, or power will ultimately prosper; they will all be broken, and the ruin of those who have united in them will be complete and eternal.

CHAPTER XX.

2. *Satan;* though his agents, the beast, the false prophet, and those who cooperated with them, had been destroyed, Satan still lived, and if permitted, would tempt men to persecute the church.

3. *That he should deceive the nations no more;* not be permitted to have influence over men, to seduce them into error, tempt them to sin, or afflict them by persecution. *He must be loosed;* again suffered to tempt men, excite their evil passions, and influence them to array themselves against Christ and his cause.

4. *Thrones, and they sat upon them;* representing the exalted and favored state of the friends of God. *The souls of them:* that were put to death for their attachment to Christ. *They lived;* best understood figuratively as meaning that they lived in the persons of their successors, as Elijah came and lived in the person of John. Mal. 4:5; Matthew 11:14; 17:10–13. The men who lived during the thousand years were men of like spirit with those martyrs who suffered for the cause of Jesus, as John was of like spirit with Elijah

5. *The rest of the dead lived not again;* those who were put to death for their opposition to Christ being destroyed by him, chapter 19:20, 21, there would be none to persecute the followers of Christ till the close of the thousand years; then such men would again be found, as described in verses 7–9.

6. *The first resurrection;* a spiritual resurrection to a divine and heavenly life—one that makes men holy and blessed. *The second death;* the final punishment of the wicked. *Reign with him a thousand years;* not that each man will live on earth a thousand years, but men of like spirit will live and reign a thousand years on earth. Whether these thousand years are to be understood literally, or as a symbol of some mightier period of time, we are unable to determine. It is from them that the word "millennium," signifying a thousand years, is taken.

7. *Loosed out of his prison;* permitted again to tempt men, and stir them up to unite in opposing Christ, and attempting to exterminate his people.

8. *Gog and Magog;* compare Ezek

A. D. 96. Magog,[a] to gather them together to battle:[b] the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city:[c] and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone,[d] where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away;[e] and there was found no place for them.

12 And I saw the dead, small and great, stand before God; and the books were opened:[f] and another book was opened, which is *the book* of life:[g] and the dead were judged out of those things which were written in the books, according to their works.[h]

13 And the sea gave up the dead which were in it; and death and hell* delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire.[i] This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.[j]

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[a] Ezek. 38:2; 39:1. [b] ch. 16:14. [c] Isa. 8:8; Ezek. 38:9, 16. [d] ch. 19:20. [e] 2 Pet. 3:10, 12. [f] Dan. 7:10. [g] Dan. 12:1; ch. 21:27. [h] Jer. 32:19; Matt. 16:27. * Or, *the grave.* [i] Hos. 13:14; 1 Cor. 15:26, 54. [j] Matt. 25:41.

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chap. 38, 39, where Gog is called the chief prince of Meshech and Tubal, and Magog is apparently the land over which he reigned. He dwells in the north parts, and comes with a vast multitude to invade the holy land "in the last days," and perishes there. In the present passage there is a plain reference to the prophecy of Ezekiel, and it may be that it refers to the same event. The fulfilment of this prophecy is wholly in the distant future, and all speculations concerning it are uncertain.

9. *The camp of the saints;* the army of Christ's faithful followers. Compare chapter 19:14. *The beloved city;* Jerusalem, as representing the people of God.

10. *Lake of fire;* hell; the place prepared for the devil and those who cooperate with him in opposing the cause of Christ. Matt. 25:41.

11. *The earth and the heaven fled away;* expressive of the infinite and overpowering majesty of the Saviour when he comes to judgment: the sea gives up her dead, death and hell give up theirs, and the whole family of man assemble to receive each according to his works. 1 Thess. 4:16; 2 Peter 3:10-12.

12. *The books were opened;* all the thoughts, feelings, and actions of men, as contained in the book of God's remembrance, were brought to view. *Another book;* containing the names, the doings and sufferings for his sake, of the friends of Christ—called the Lamb's book of life. Chap. 21:27.

13. *Death and hell;* the grave and the place of separate departed spirits.

14. *Death and hell were cast into the lake of fire;* here, as in 1 Cor. 15:55—where the words rendered "death" and "grave" are the same as those here rendered "death and hell"—death and hell are personified as the enemies and destroyers of men; and as such they are utterly abolished. Neither the grave nor the place of separate spirits shall receive any more victims. Compare Hos. 13:14, "Oh death, I will be thy plagues; Oh grave"—the same as hell in the present passage—"I will be thy destruction;" and 1 Cor. 15:26, "The last enemy that shall be destroyed is death."

15. *Lake of fire;* the eternal abode of the wicked.

INSTRUCTIONS.

3. Though Satan is a powerful, malignant, and artful spirit, who has for ages deceived the nations and led vast multitudes to ruin, yet he is under divine control. He can go no further than God shall suffer; when God sees best, He can bind,

CHAPTER XXI.

1 A new heaven and a new earth. 10 The heavenly Jerusalem, with a full description thereof. 23 She needeth no sun, the glory of God is her light. 24 The kings of the earth bring their riches unto her.

AND I saw a new heaven and a new earth:[a] for the first heaven and the first earth were passed away; and there was no more sea.

2 And I John saw the holy city, new Jerusalem,[b] coming down from God out of heaven, prepared as a bride adorned for her husband.[c]

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men,[d] and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.[e]

4 And God shall wipe away all tears from their eyes;[f] and there shall be no more death,[g] neither sorrow, nor crying, neither shall there be any more pain:[h] for the former things are passed away.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

6 And he said unto me, It is done.[i] I am Alpha and Omega, the beginning and the end.[j] I will give unto him that is athirst

[a] Isa. 65:17–19; 66:22; 2 Pet. 3:13. [b] Isa. 52:1; Heb. 11:10; 12:22. [c] Psa. 45:9–14; Isa. 54:5. [d] 2 Cor. 6:16. [e] Zech. 8:8. [f] Isa. 25:8; chap. 7:17. [g] 1 Cor. 15:26, 54. [h] Isa. 35:10. [i] ch. 16:17. [j] ch. 1:8; 22:13.

imprison, and so restrain him, that men shall no longer be under his influence, or annoyed by his wiles.

6. When God sees best, he can pour out his Spirit in such copious effusions, and so revive his work, that men on earth shall possess the temper, emulate the employments, and enjoy to a great extent the bliss of heaven; and though they must die, yet on them the second death will have no power.

10. Such is naturally the wickedness of the human heart, and such the malignancy and power of Satan, that if he is not restrained, and men are left without divine grace, whatever have been God's past dealings with them, they will unite again in opposing him.

13. The certainty that the character and conduct of each individual will be laid open at the judgment, and that according to them will be awarded to each the retributions of eternity, should lead us all so to act as we have reason to believe we shall then wish we had done, and as will, through the grace of God, fit us for the endless joys of heaven. Chap. 22:14.

CHAPTER XXI.

The apostle has a glorious vision of the blissful abode of the righteous after the general resurrection and judgment, under the form of a new heaven and a new earth, into which he sees descending from heaven the new Jerusalem, the abode of God and the Lamb. Thus the new earth becomes the dwelling-place of God; and death, suffering and sorrow are done away for ever.

1. *A new heaven and a new earth;* compare Isa. 65:17–19; 2 Peter 3:13. These words express the greatness and the glorious character of the change that takes place in both the abode and the state of the redeemed. Happy are they that shall have a place in the new Jerusalem. They shall understand, as we cannot now, the meaning of this chapter. *No more sea;* the absence of sea is understood by some to denote symbolically the absence of all change, commotion, or trouble of any sort. But perhaps the words have a meaning which nothing but the appearance of the new heavens and new earth can explain.

2. *Adorned for her husband;* in the glorious apparel of perfect righteousness. Chap. 19:8.

3. *The tabernacle of God is with men;* expressive of his intimate and perpetual communion with them. Ver. 22, 23; chap. 22:4, 5.

6. *He said;* Christ is the speaker. *It is done;* the great work of man's redemption is accomplished. The righteous are gathered into the new Jerusalem, and the wicked cast into

A. D. 96. of the fountain of the water of life freely.[a]

7 He that overcometh shall inherit all[*] things; and I will be his God, and he shall be my son.

8 But the fearful,[b] and unbelieving,[c] and the abominable,[d] and murderers,[e] and whoremongers,[f] and sorcerers,[g] and idolaters,[h] and all liars,[i] shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues,[j] and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife.[k]

10 And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem,[l] descending out of heaven from God,

11 Having the glory of God:[m] and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:[n]

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations,[o] and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.[p]

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and

[a] Isa. 55:1; John 4:10, 14; 7:37; ch. 22:17. [*] Or, *these.* [b] Luke 12:4-9. [c] 1 John 5:4, 10. [d] 1 Cor. 6:9, 10. [e] 1 John 3:15. [f] Heb. 13:4. [g] Mal. 3:5. [h] 1 Cor. 10:20, 21. [i] Prov. 19:5, 9; ch. 22:15. [j] chap. 15:1, 6, 7. [k] chap. 19:7. [l] Ezek. ch. 40, 48. [m] Isa. 60:1, 2. [n] Ezek. 48:31-34. [o] Eph. 2:20. [p] Ezek. 40:3; Zech. 2:1; ch. 11:1.

the lake of fire. The apostle is carried forward in vision to the end of all things, and looks back upon the prophecies of this book as already accomplished. *I am Alpha and Omega;* see note to chapter 1:8. *I will give unto him that is athirst;* that thirsts for the living waters of salvation. Isa. 55:1; John 4:10, 13, 14; 7:37-39.

7. *He that overcometh;* he that successfully resists the temptations of the world, the flesh, and the devil, and continues steadfast in the belief and practice of the truth to the end.

8. *The fearful;* those who are afraid to do right lest they should suffer for it, and who neglect their duty to avoid trials, or escape dangers. *The second death;* a death consisting in everlasting punishment with the devil and his angels. Matt. 25:41, 46.

9. *The seven vials;* chap. 15:7. *The bride;* the church in glory.

10. *A great and high mountain;* whence he could have a clear vision of the city descending out of heaven to men. Compare Ezek. 40:2. *The holy Jerusalem;* a symbol of the church in glory.

12. *Twelve gates;* twelve is the symbol of God's people. Compare the twelve tribes of the Old, and the twelve apostles of the New Testament. Hence this number prevails in the description of the new Jerusalem. *Twelve angels;* to guard them against the entrance of the unholy, verses 8, 27. *Therein;* on the gates. *The names of the twelve tribes;* showing that all God's true people have a share in the city.

13. *On the east three gates—on the west three gates;* the perfect symmetry of the city is a symbol of its perfection. See note to verse 16.

14. *Twelve foundations—twelve apostles;* compare Eph. 2:20. As there is one gate to each tribe, so is there also one foundation to each apostle.

16. *Four-square;* the square has no disproportion on any side. Here it is the appropriate symbol of completeness and perfection. *Twelve thousand furlongs;* fifteen hundred Roman miles. This is to be understood of the city itself, which the

the breadth and the height of it are equal.

17 And he measured the wall thereof, a hundred *and* forty *and* four cubits, *according to* the measure of a man, that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones.[a] The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl: and the street of the city *was* pure gold, as it were transparent glass. A. D. 96.

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: [b] for the glory of God did lighten it, and the Lamb *is* the light thereof.[c]

24 And the nations of them which are saved shall walk in the light of it: [d] and the kings of the earth do bring their glory and honor into it.[e]

25 And the gates of it shall not be shut at all by day: for there shall be no night there.[f]

26 And they shall bring the glory and honor of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: [g] but they which are written in the Lamb's book of life.[h]

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[a] Isa. 54:11. [b] Isa. 60:19, 20; chap. 22:5. [c] John 1:4. [d] Isa. 60:3–11; 66:10–12. [e] Psa. 72:11. [f] Zech. 14:7. [g] Isa. 35:8; 52:1; 60:21; Joel 3:17; Matt. 13:41; 1 Cor. 6:9, 10; Gal. 5:19–21; Eph. 5:5; Heb. 12:14. [h] ch. 13:8.

apostle sees in vision as one vast structure towering up to heaven. The wall which surrounded the city was distinct from it, verse 17.

17. *A hundred and forty and four cubits;* that is, twelve times twelve cubits in height. *The measure of a man, that is, of the angel;* it is the measure of a man, as being such a measure as men commonly use; and the measure of the angel, because an angel now employs it. If we reckon a cubit at from eighteen to twenty inches, one hundred and forty-four cubits will equal from two hundred and sixteen to two hundred and forty feet.

18–21. *Jasper—gold—all manner of precious stones;* showing the beauty, excellence, and glory of the heavenly city.

22. *No temple;* the church in glory needs no particular place or time set apart as holy in distinction from the rest, or especially consecrated to the worship of God; for all space and all duration are holy, holy, holy, being filled with the presence of God and the Lamb.

23. *No need of the sun;* for the presence of God and the Lamb makes perfect, eternal day. Chap. 22:5.

24. *Their glory and honor;* every thing desirable, excellent, and glorious, is perfected and perpetuated in heaven. Verse 26.

27. *They which are written;* chosen of God, renewed, justified, sanctified, and thus fitted to be glorified.

INSTRUCTIONS.

5. When all things earthly are dissolved, and the treasures of the wicked are lost for ever, the righteous will enter into heaven and take possession of durable riches and righteousness, treasures incorruptible, undefiled, and never to fade away.

6. True courage is a distinguished virtue, and cowardice a great sin. Those who dare not do right lest they should suffer for it are cowards, and are ripening, with idolaters, liars, and murderers, to suffer the second death.

21. Things most esteemed on earth are used to represent things in heaven, in order to give men the highest and best ideas of them.

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CHAPTER XXII.

1 The river of the water of life. 2 The tree of life. 6 The light of the city of God is himself. 9 The angel will not be worshipped. 18 Nothing may be added to the word of God, nor taken therefrom.

AND he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it,[a] and on either side of the river, *was there* the tree of life,[b] which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.[c]

3 And there shall be no more curse:[d] but the throne of God and of the Lamb shall be in it;[e] and his servants shall serve him:[f]

4 And they shall see his face;[g] and his name *shall be* in their foreheads.[h]

5 And there shall be no night there; and they need no candle, neither light of the sun;[i] for the Lord God giveth them light:[j] and they shall reign for ever and ever.[k]

6 ¶ And he said unto me, These sayings *are* faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done.[l]

7 Behold, I come quickly:[m] blessed *is* he that keepeth the sayings of the prophecy of this book.

a Chap. 21:21. b ch. 2:7. c Ezek. 47:1, 12. d Zech. 14:11. e Ezek. 48:35. f chap. 7:15. g Matt. 5:8; John 12:26; 17:24; 1 Cor. 13:12; 1 John 3:2. h ch. 3:12. i en. 21:23, 25. j Psa. 36:9. k Rom. 5:17. l ch. 1:1. m ver. 10, 12, 20.

27. Here the righteous and the wicked dwell together in the same country, the same city, and the same family, and are united by numerous relative, social, and civil ties; but in the future world they will be for ever separated, and dwell in places as diverse and distant as heaven is from hell.

CHAPTER XXII.

1. *A pure river of water of life;* this representation is for substance the same as that of Ezekiel's vision, chapter 47:1–12, and signifies the pure, abundant, everlasting blessings which God, through Christ, will bestow upon his people in heaven. *Out of the throne of God and of the Lamb;* signifying that the blessedness of the righteous in heaven comes immediately from God and Christ, and is therefore unfailing and everlasting.

2. *Twelve—fruits;* or harvests, in a year; one each month; representing the constancy and fulness of the fresh, ripe, and invigorating blessings which the saints will be receiving for ever. *The healing;* so that in that world there will be no sickness, no sorrow, no curse of any kind, but in the health and vigor of immortal youth saints will serve and enjoy God.

4. *See his face;* dwell in his presence, and have free, constant, and blissful access to him, and communion with him. *His name—in their foreheads;* seen and known of all to be his chosen, called, justified, and glorified people. Rom. 8:30.

5. *No night—no candle, neither light of the sun—God giveth them light;* showing that God will be to them all and in all, and that in him they have all, enjoy all, and expect all for ever and ever. With this verse the description of the heavenly Jerusalem ends. What follows relates to the whole preceding revelation.

6. *These sayings;* what he had declared to John, and what John, at his direction, had written for the benefit of those then alive, and those who should live from that time to the end of the world. *Sent his angel—shortly be done;* see notes to chap. 1:1.

7. *I come quickly;* compare 1 Peter 4:7, "The end of all things is at hand." The holy Scriptures would have us consider the second coming of Christ as always near, since, in comparison with the eternity that is to follow, a thousand years are as one day. 2 Peter 3:8. Practically, moreover, the Lord Jesus comes to each one of us at death. Life is short: what thou doest in preparation for eternity must be done quickly; for the Judge standeth at the door, and in such an hour as ye think not the Son of man cometh.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 And he saith unto me, Seal not the sayings of the prophecy of this book:[a] for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still:[b] and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.[c]

12 And behold, I come A.D. 96 quickly;[d] and my reward *is* with me, to give every man according as his work shall be.[e]

13 I am Alpha and Omega, the beginning and the end, the first and the last.[f]

14 Blessed *are* they that do his commandments,[g] that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs,[h] and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.[i]

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David,[j] *and* the bright and morning star.

[a] Dan. 8:26. [b] Prov. 1:24–33; Eccl. 11:3; Matt. 25:10; 2 Tim. 3:13. [c] Prov. 4:18; Matt. 5:6. [d] Zeph. 1:14. [e] ch. 20:12. [f] Isa. 44:6.

[g] Luke 12:37, 38. [h] Phil. 3:2. [i] ch. 21:8, 27. [j] ch. 5:5.

Blessed is he; who now hearkens to the voice of God, speaking in this book, believes what he declares, and does what he commands; he shall have a right to the tree of life, and enter in through the gates into the city. Chap. 21:12; 22:14.

8, 9. *Do it not;* chap. 19:9, 20.

10. *Seal not the sayings;* seal them not up, as something to be reserved for future use, but publish them for the present benefit of all. *The time is at hand;* see notes to chap. 1:1.

11. *He that is unjust—be unjust still;* this verse stands between the two announcements: "The time is at hand," and, "Behold, I come quickly." It is best understood as a solemn admonition: as much as to say, If, after all these warnings, any one will go on in sin, let him do so. But let the righteous persevere in his righteousness; for the day is at hand when I shall come to reward every one according to his works. Many, however, prefer to understand the verse as announcing the unchangeable condition of men's character after the day of judgment.

12. *I;* Jesus Christ. Verse 16. *Come quickly;* Christ's coming may always be regarded as at hand, when he will treat every man according to his work. See note to verse 7.

13. *The first and the last;* the self-existent, independent, unchanging, eternal God. All, therefore, which he has declared will be accomplished: men may as safely rely upon it as if it had already taken place.

14. *The city;* the heavenly city, the new Jerusalem, the eternal abode of God and his people.

15. *Dogs—and whosoever loveth and maketh a lie;* a description of various classes of sinners, including all who do not love, believe, and obey the truth. Dogs represent here the rapacious and unclean. Compare Phil. 3:2.

16. *The root and the offspring of David;* these words are commonly interpreted to mean that Christ is the root of David—the ground of his being—in respect to his divine nature; and his offspring in respect to his human nature. Compare Psa. 110:1; Matt. 22:42–46; Acts 2:34–36. But a comparison with Isa. 11:1, to which there is a plain reference, leads rather to the idea that Christ is called the root and offspring of David as growing out of his root; that is, as being his true progeny according to the promises of the Old Testament. *The—morning star;* ushering in upon his people the splendors of eternal day.

A. D. 96. 17 And the Spirit and the bride[a] say, Come.[b] And let him that heareth say, Come. And let him that is athirst come.[c] And whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things,[d] God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life,[e] and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly.[f] Amen. Even so, come, Lord Jesus.[g]

21 The grace of our Lord Jesus Christ *be* with you all. Amen.[h]

[a] Chap. 21:2, 9. [b] Isa. 2:5. [c] chap. 21:6. [d] Prov. 30:6. [e] Or, *from the tree.* [e] chap. 3:5. [f] verses 7, 12. [g] Isaiah 25:9; Heb. 9:28. [h] 2 Thess. 3:18.

17. *The bride;* the church of Christ. *Come;* come unto Christ, and receive freely the blessings of eternal life. Matt. 11:28–30; Isa. 45:22.

18. *Add unto these things;* unto the words of this prophecy; and by parity of reason, shall add to any part of divine revelation what God has not revealed.

19. *Take away from the words of—this prophecy;* take away a part of what God has revealed, and reject it as not inspired by him. See note to the preceding verse.

20. *He;* Jesus Christ. *I come quickly;* to call each one to give an account of his stewardship, and to enter, according to his conduct and character, on the retributions of eternity.

21. *The grace of our Lord Jesus Christ;* a desire and prayer that Christ's divine favor might be bestowed upon those for whom the apostle wrote, according to all their wants for time and eternity.

INSTRUCTIONS.

1. The joys of earth are polluted, imperfect, unsatisfying, and short; but the joys of heaven are pure, perfect, satisfying, and eternal.

5. Though the presence and favor of God in heaven will supply all the wants of his people, meet all their wishes, and fill their hearts with joy, their blessings will never satiate or grow old, but will be ever fresh; growing higher and better for ever.

7. Our nearness to eternity, and the shortness of the time before we shall be in heaven or hell, should lead us, by cordial obedience to the commands of God, to be habitually ready; so that at whatever time, or in whatever way we may be called to leave the earth, we may, when absent from the body, be present with the Lord, beholding his glory, and rejoicing in the fulness of his love.

15. Much of the future misery of the wicked will spring from the character and conduct of their associates. In this world the wicked are mutual temptors; in the world to come they will be mutual tormentors.

17. As the Holy Spirit, the church, and Jesus Christ invite sinners to come to him, all should accept and echo the invitation, and publish it, as far as possible, in every language of every people, that whosoever will may come to Christ, and receive of him the free, gracious gift of eternal life.

19. To attempt to require of men what God does not require, or to absolve them from what he does require, is a great sin, and exposes those who practise it to his endless curse.

20. Whatever we do for our own salvation, or that of others, we must do soon; for in the grave to which we are hastening, there is no work. Eccl. 9:10.

21. However poor, polluted, and wretched any may be, through the grace of Christ and by trusting in him all may be rich, holy, and happy for ever. May his grace be the portion of the writer, and all the readers, for the Redeemer's sake; and to the Father, the Son, and the Holy Ghost shall be the glory for ever. Amen.

SYNOPSIS

OF

ROBINSON'S HARMONY OF THE GOSPELS.

EVENTS CONNECTED WITH THE BIRTH AND CHILDHOOD OF OUR LORD.

TIME, ABOUT THIRTEEN AND A HALF YEARS.

	MATTHEW.	MARK.	LUKE.	JOHN.
Preface to Luke's gospel,	.....	.....	1:1-4	
An angel appears to Zacharias. *Jerusalem*,	.....	.....	1:5-25	
An angel appears to Mary. *Nazareth*,	.....	.....	1:26-38	
Mary visits Elizabeth. *Juttah*,	.....	.....	1:39-56	
Birth of John the Baptist. *Juttah*,	.....	.....	1:57-80	
An angel appears to Joseph. *Nazareth*,	1:18-25			
The birth of Jesus. *Bethlehem*,	.....	.....	2:1-7	
An angel appears to the shepherds. *Near Bethlehem*,	.....	.....	2:8-20	
The circumcision of Jesus, and his presentation in the temple. *Bethlehem. Jerusalem*,	.....	.....	2:21-38	
The magi. *Jerusalem. Bethlehem*,	2:1-12			
The flight into Egypt. Herod's cruelty. The return. *Bethlehem. Nazareth*,	2:13-23	.....	2:39, 40	
At twelve years of age Jesus goes to the Passover. *Jerusalem*,	.....	.....	2:41-52	
Genealogies,	1:1-17	.....	3:23-38	

ANNOUNCEMENT AND INTRODUCTION OF OUR LORD'S PUBLIC MINISTRY.

TIME, ABOUT ONE YEAR.

The ministry of John the Baptist. *The desert. The Jordan*,	3:1-12	1:1-8	3:1-18	
The baptism of Jesus. *The Jordan*,	3:13-17	1:9-11	3:21-23	
The temptation. *Desert of Judea*,	4:1-11	1:12, 13	4:1-13	
Preface to John's gospel,	.....	.....	.....	1:1-18

	MATTHEW.	MARK.	LUKE.	JOHN.
Testimony of John the Baptist to Jesus. *Bethabara beyond Jordan,*	.....	.....	.....	1:19–34
Jesus gains disciples. *The Jordan. Galilee?*	.....	.....	.....	1:35–51
The marriage at Cana of Galilee,	.....	.....	.....	2:1–12

OUR LORD'S FIRST PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE SECOND.

TIME, ONE YEAR.

At the Passover Jesus drives the traders out of the temple. *Jerusalem,*	.....	.....	.....	2:13–25
Our Lord's discourse with Nicodemus. *Jerusalem.*	.....	.....	.....	3:1–21
Jesus remains in Judea, and baptizes. Further testimony of John the Baptist,	.....	.....	.....	3:22–36
John's imprisonment,	14:3–5	6:17–20	3:19, 20	
Jesus' departure into Galilee,	4:12	1:14	4:14	1:1–3
Our Lord's discourse with the Samaritan woman. Many of the Samaritans believe on him. *Sechem or Neapolis,*	.....	.....	.....	4:4–42
Jesus teaches publicly *in Galilee,*	4:17	1:14, 15	4:14, 15	4:43–45
Jesus again at Cana, where he heals the son of a nobleman lying ill at Capernaum. *Cana of Galilee,*	.....	.....	.....	4:46–54
Jesus at Nazareth: he is there rejected, and fixes his abode at Capernaum.	4:13–16	.....	4:16–31	
The call of Simon Peter and Andrew, and of James and John, with the miraculous draught of fishes. *Near Capernaum,*	4:18–22	1:16–20	5:1–11	
The healing of a demoniac in the synagogue. *Capernaum,*	.....	1:21–28	4:31–37	
The healing of Peter's wife's mother, and many others. *Capernaum,*	8:14–17	1:29–34	4:38–41	
Jesus with his disciples goes from Capernaum throughout Galilee,	4:23–25	1:35–39	4:42–44	
The healing of a leper. *Galilee.*	8:1–4	1:40–45	5:12–16	
The healing of a paralytic. *Capernaum.*	9:2–8	2:1–12	5:17–20	
The call of Matthew. *Capernaum,*	9:9	2.13, 14	5·27, 28	

OUR LORD'S SECOND PASSOVER, AND THE SUBSEQUENT TRANSACTIONS UNTIL THE THIRD.

TIME, ONE YEAR.

	MATTHEW.	MARK.	LUKE.	JOHN.
The Pool of Bethesda: the healing of the infirm man and our Lord's subsequent discourse. *Jerusalem*,	.....	.....	.....	5:1–47
The disciples pluck ears of grain on the Sabbath. *On the way to Galilee?*	12:1-8	2:23–28	6:1–5	
The healing of the withered hand on the Sabbath. *Galilee*,	12:9–14	3:1–6	6:6–11	
Jesus arrives at the sea of Tiberias, and is followed by multitudes. *Lake of Galilee*,	12:15–21	3:7–12		
Jesus withdraws to the mountain, and chooses the Twelve; the multitudes follow him. *Near Capernaum*,	10:1–4	3:13–19	6:12–19	
The sermon on the mount. *Near Capernaum*,	5:1; 8:1	.....	6:20–49	
The healing of the centurion's servant. *Capernaum*	8:5–13	.....	7:1–10	
The raising of the widow's son. *Nain*,	.....	.....	7:11–17	
John the Baptist in prison sends disciples to Jesus. *Galilee. Capernaum?*	11:2–19	.....	7:18–35	
Reflections of Jesus on appealing to his mighty works. *Capernaum*,	11:20–30			
While sitting at meat with a Pharisee, Jesus is anointed by a woman who had been a sinner. *Capernaum?*	.....	.....	7:36–50	
Jesus, with the Twelve, makes a second circuit in Galilee,	.....	.....	8:1–3	
The healing of a demoniac. The scribes and Pharisees blaspheme. *Galilee*,	12:22–37	3:19–30	11:14, 15, 17–23	
The scribes and Pharisees seek a sign. Our Lord's reflections. *Galilee*,	12:38–45	.....	11:16, 24–36	
The true disciples of Christ his nearest relatives. *Galilee*,	12:46–50	3:31–35	8:19–21	
At a Pharisee's table, Jesus denounces woes against the Pharisees and others. *Galilee*,	.....	.....	11:37–54	
Jesus discourses to his disciples and the multitude. *Galilee*,	.....	.....	12:1–59	

	MATTHEW.	MARK.	LUKE.	JOHN
The slaughter of certain Galileans. Parable of the barren fig-tree. *Galilee,*	----------	----------	13:1–9	
Parable of the sower. *Lake of Galilee. Near Capernaum?*	13:1–23	4:1–25	8:4–18	
Parable of the tares. Other parables *Near Capernaum?*	13:24–53	4:26–34		
Jesus directs to cross the lake. Incidents. The tempest stilled. *Lake of Galilee,*	8:18–27	4:35–41	8:22–25 9:57–62	
The two demoniacs of Gadara. *South-east coast of the lake of Galilee,*	8:28–34 9:1	5:1–21	8:26–40	
Levi's feast. *Capernaum,*	9:10–17	2:15–22	5:29–39	
The raising of Jairus' daughter. The woman with a bloody flux. *Capernaum,*	9:18–26	5:22–43	8:41–56	
Two blind men healed, and a dumb spirit cast out *Capernaum,*	9:27–34			
Jesus again at Nazareth, and again rejected,	13:54–58	6:1–6		
A third circuit in Galilee. The Twelve instructed, and sent forth. *Galilee,*	9:35–38 10:1–42 11:1	6:6–13	9:1–6	
Herod holds Jesus to be John the Baptist, whom he had just before beheaded. *Galilee? Perea.*	14:1–12	6:14–16, 21–29	9:7–9	
The Twelve return, and Jesus retires with them across the lake. Five thousand are fed. *Capernaum. North-east coast of the lake of Galilee,*	14:13–21	6:30–44	9:10–17	6:1–14
Jesus walks upon the water. *Lake of Galilee. Gennesareth,*	14:22–36	6:45–56	----------	6:15–21
Our Lord's discourse to the multitude in the synagogue at Capernaum. Many disciples turn back. Peter's profession of faith. *Capernaum,*	----------	----------	----------	6:22–71 7:1

FROM OUR LORD'S THIRD PASSOVER UNTIL HIS FINAL DEPARTURE FROM GALILEE AT THE FESTIVAL OF TABERNACLES.

TIME, SIX MONTHS.

Our Lord justifies his disciples for eating with unwashen hands. Pharisaic traditions. *Capernaum,*	15:1–20	7:1–23		

	MATTHEW.	MARK.	LUKE	JOHN
The daughter of a Syrophenician woman is healed. *Region of Tyre and Sidon,*	15:21–28	7:24–30		
A deaf and dumb man healed; also many others. Four thousand are fed. *The Decapolis,*	15:29–39	7:31–37 8:1–9		
The Pharisees and Sadducees again require a sign. *Near Magdala,*	15:39 16:1-4	8:10–12		
The disciples cautioned against the leaven of the Pharisees, etc. *North-east coast of the lake of Galilee.*	16 5–12	8:13–21		
A blind man healed. *Bethsaida, (Julias,)*	----------	8:22–26		
Peter and the rest again profess their faith in Christ. *Region of Cesarea Philippi,*	16:13–20	8:27–30	9:18–21	
Our Lord foretells his own death and resurrection, and the trials of his followers. *Region of Cesarea Philippi,*	16.21–28	8:31–38 9:1	9:22–27	
The transfiguration. Our Lord's subsequent discourse with the three disciples. *Region of Cesarea Philippi,*	17:1–13	9:2–13	9:28–36	
The healing of a demoniac, whom the disciples could not heal. *Region of Cesarea Philippi,*	17:14–21	9:14–29	9:37–43	
Jesus again foretells his own death and resurrection. *Galilee,*	17:22, 23	9:30–32	9:43–45	
The tribute-money miraculously provided. *Capernaum,*	17:24–27	9:33		
The disciples contend who should be greatest. Jesus exhorts to humility, forbearance, and brotherly love. *Capernaum,*	18:1–35	9:33–50	9:46–50	
The Seventy instructed and sent out. *Capernaum,*	----------	----------	10:1–16	
Jesus goes up to the festival of tabernacles. His final departure from Galilee. Incidents in Samaria,	----------	----------	9:51–56	7.2–10
Ten lepers cleansed. *Samaria,*	----------	----------	17:11–19	

THE FESTIVAL OF TABERNACLES, AND THE SUBSEQUENT TRANSACTIONS UNTIL OUR LORD'S ARRIVAL IN BETHANY, SIX DAYS BEFORE THE FOURTH PASSOVER.

TIME, SIX MONTHS, LESS SIX DAYS.

	MATTHEW.	MARK.	LUKE.	JOHN.
Jesus at the festival of tabernacles. His public teaching. *Jerusalem,*	.....	.....	.....	7:11–53 8:1
The woman taken in adultery. *Jerusalem,*	.....	.....	.....	8:2–11
Further public teaching of our Lord. He reproves the unbelieving Jews, and escapes from their hands. *Jerusalem,*	.....	.....	.....	8:12–59
A lawyer instructed. Love to our neighbor defined. Parable of the good Samaritan. *Near Jerusalem,*	.....	.....	10:25–37	
Jerusalem in the house of Martha and Mary. *Bethany,*	.....	.....	10:38–42	
The disciples again taught how to pray. *Near Jerusalem,*	.....	.....	11:1–13	
The Seventy return. *Jerusalem,*	.....	.....	10:17–24	
A man born blind is healed on the Sabbath. Our Lord's subsequent discourses. *Jerusalem,*	.....	.....	.....	9:1–41 10.1–21
Jesus in Jerusalem at the festival of dedication. He retires beyond Jordan. *Jerusalem. Bethabara beyond Jordan,*	.....	.....	.....	10:22–42
The raising of Lazarus. *Bethany,*	.....	.....	.....	11:1–46
The counsel of Caiaphas against Jesus. He retires from Jerusalem. *Jerusalem. Ephraim,*	.....	.....	.....	11:47–54
Jesus beyond Jordan is followed by multitudes. The healing of the infirm woman on the Sabbath. *Valley of Jordan. Perea,*	19:1, 2	10:1	13.10–21	
Our Lord goes teaching and journeying towards Jerusalem. He is warned against Herod. *Perea,*	.....	.....	13:22–35	
Our Lord dines with a chief Pharisee on the Sabbath. Incidents *Perea,*	.....	.....	14:1–24	
What is required of true disciples. *Perea,*	.....	.....	14:25–35	
Parable of the lost sheep, etc. Parable of the prodigal son. *Perea,*	.....	.....	15:1–32	

	MATTHEW.	MARK.	LUKE.	JOHN.
Parable of the unjust steward. *Perea*,	.....	.....	16:1-13	
The Pharisee reproved. Parable of the rich man and Lazarus. *Perea*,	.....	.....	16:14-31	
Jesus inculcates forbearance, faith, humility. *Perea*,	.....	.....	17:1-10	
Christ's coming will be sudden. *Perea*,	.....	.....	17:20-37	
Parables: the importunate widow; the Pharisee and publican. *Perea*,	.....	.....	18:1-14	
Precepts respecting divorce. *Perea*,	19:3-12	10:2-12		
Jesus receives and blesses little children. *Perea*,	19:13-15	10:13-16	18:15-17	
The rich young man. Parable of the laborers in the vineyard. *Perea*,	19:16-30 20:1-16	10:17-31	18:18-30	
Jesus a third time foretells his death and resurrection. *Perea*,	20:17-19	10:32-34	18:31-34	
James and John prefer their ambitious request. *Perea*,	20:20-28	10:35-45		
The healing of two blind men near Jericho,	20:29-34	10:46 52	18:35-43 19:1	
The visit to Zaccheus. Parable of the ten pounds. *Jericho*,	.....	.....	19:2-28	
Jesus arrives at Bethany six days before the Passover. *Bethany*,	.....	.....	.....	11:55-57 12:1, 9-11

OUR LORD'S PUBLIC ENTRY INTO JERUSALEM, AND THE SUBSEQUENT TRANSACTIONS BEFORE THE FOURTH PASSOVER.

TIME, FOUR DAYS.

Our Lord's public entry into Jerusalem. *Bethany. Jerusalem*,	21:1-11, 14-17	11:1-11	19:29-44	12:12-19
The barren fig-tree. The cleansing of the temple. *Bethany. Jerusalem*,	21:12,13, 18, 19	11:12-19	19:45-48 21:37, 38	
The barren fig-tree withers away. *Between Bethany and Jerusalem*,	21:20-22	11:20-26		
Christ's authority questioned. Parable of the two sons. *Jerusalem*,	21:23-32	11:27-33	20:1-8	
Parable of the wicked husbandman. *Jerusalem*,	21:33-46	12:1-12	20:9-19	
Parable of the marriage of the king's son. *Jerusalem*,	22:1-14			
Insidious question of the Pharisees: tribute to Cæsar. *Jerusalem*,	22:15-22	12:13-17	20 20-26	

	MATTHEW.	MARK.	LUKE.	JOHN.
Insidious question of the Sadducees: the resurrection. *Jerusalem,*	22:23–33	12:18–27	20:27–40	
A lawyer questions Jesus. The two great commandments. *Jerusalem,*	22:34–40	12:28–34		
How is Christ the son of David? *Jerusalem.*	22:41–46	12:35–37	20:41–44	
Warnings against the evil example of the scribes and Pharisees. *Jerusalem.*	23:1–12	12:38, 39	20:45, 46	
Woes against the scribes and Pharisees. Lamentation over Jerusalem. *Jerusalem,*	23:13–39	12:40	20:47	
The widow's mite. *Jerusalem,*	.....	12:41–44	21:1–4	
Certain Greeks desire to see Jesus. *Jerusalem,*	.....	.....	.....	12:20–36
Reflections upon the unbelief of the Jews. *Jerusalem,*	.....	.....	.....	12:37–50
Jesus, on taking leave of the temple, foretells its destruction, and the persecution of his disciples. *Jerusalem. Mount of Olives,*	24:1–14	13:1–13	21:5–19	
The signs of Christ's coming to destroy Jerusalem, and to put an end to the Jewish state and dispensation. *Mount of Olives,*	24:15–42	13:14–37	21:20–36	
Transition to Christ's final coming at the day of judgment. Exhortation to watchfulness. Parables: the ten virgins; the five talents. *Mount of Olives,*	24:43–51 25:1–30			
Scenes of the judgment-day. *Mount of Olives,*	25:31–46			
The rulers conspire. The supper at Bethany. Treachery of Judas. *Jerusalem. Bethany.*	26:1–16	14:1–11	22:1–6	12:2–8
Preparation for the Passover. *Bethany. Jerusalem,*	26:17–19	14:12–16	22:7–13	

THE FOURTH PASSOVER, OUR LORD'S PASSION, AND THE ACCOMPANYING EVENTS UNTIL THE END OF THE JEWISH SABBATH.

TIME, TWO DAYS.

The Passover meal. Contention among the Twelve. *Jerusalem,*	26:20	14:17	22:14–18, 24–30	
Jesus washes the feet of his disciples. *Jerusalem,*	.....	.....	.....	13:1–20

	MATTHEW.	MARK.	LUKE.	JOHN.
Jesus points out the traitor. Judas withdraws. *Jerusalem,*	26:21–25	14:18–21	22:21–23	13:21–35
Jesus foretells the fall of Peter, and the dispersion of the Twelve. *Jerusalem,*	26:31–35	14:27–31	22:31–38	13:36–38
The Lord's supper. *Jerusalem,*	26:26–29	14:22–25	22:19, 20	1 Cor. 11:23–25
Jesus comforts his disciples. The Holy Spirit promised. *Jerusalem,*	----------	----------	----------	14:1–31
Christ the true vine. His disciples hated by the world. *Jerusalem,*	----------	----------	----------	15:1–27
Persecution foretold. Further promise of the Holy Spirit. Prayer in the name of Christ. *Jerusalem,*	----------	----------	----------	16:1–33
Christ's last prayer with his disciples. *Jerusalem,*	----------	----------	----------	17:1–26
The agony in Gethsemane. *Mount of Olives,*	26:30,36–46	14:26,32–42	22:39–46	18:1
Jesus betrayed and made prisoner. *Mount of Olives,*	26:47–56	14:43–52	22:47–53	18:2–12
Jesus before Caiaphas. Peter thrice denies him. *Jerusalem,*	26:57, 58, 69–75	14:53,54, 66–72	22:54–62	18:13–18, 25–27
Jesus before Caiaphas and the Sanhedrim. He declares himself to be the Christ; is condemned and mocked. *Jerusalem,*	26:59–68	14:55–65	22:63–71	18:19–24
The Sanhedrim lead Jesus away to Pilate. *Jerusalem,*	27:1, 2	15:1–5	23:1–5	18:28–38
Christ before the governor. *Jerusalem,*	27:11–14	----------	----------	----------
Jesus before Herod. *Jerusalem,*	----------	----------	23:6–12	----------
Pilate seeks to release Jesus. The Jews demand Barabbas. *Jerusalem,*	27:15–26	15:6–15	23:13–25	18:39, 40
Pilate delivers up Jesus to death. He is scourged and mocked. *Jerusalem,*	27:26–30	15:15–19	----------	19:1–3
Pilate again seeks to release Jesus. *Jerusalem,*	----------	----------	----------	19:4–16
Judas repents and hangs himself. *Jerusalem,*	27:3–10	----------	----------	Acts 1:18, 19
Jesus is led away to be crucified. *Jerusalem,*	27:31–34	15:20–23	23:26–33	19:16, 17
The crucifixion. *Jerusalem.*	27:35–38	15:24–28	23:33, 34	19:18–24
The Jews mock at Jesus on the cross. He commends his mother to John. *Jerusalem,*	27:39–44	15:29–32	23:35–37, 39–43	19:25–27
Darkness prevails. Christ expires on the cross. *Jerusalem,*	27:45–50	15:33–37	23:44–46	19:28–30

	MATTHEW.	MARK.	LUKE.	JOHN.
The veil of the temple rent, and graves opened. Judgment of the centurion. The women at the cross. *Jerusalem*,	27:51–56	15:38–41	23:45, 47–49	
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OUR LORD'S RESURRECTION, HIS SUBSEQUENT APPEARANCES, AND HIS ASCENSION.

TIME, FORTY DAYS.

The morning of the resurrection. *Jerusalem*,	28:2–4	16:1		
Visit of the women to the sepulchre. Mary Magdalene returns. *Jerusalem*,	28:1	16:2–4	24:1–3	20:1, 2
Vision of angels in the sepulchre. *Jerusalem*,	28:5–7	16:5–7	24:4–8	
The women return to the city. Jesus meets them. *Jerusalem*,	28:8–10	16:8	24:9–11	
Peter and John run to the sepulchre. *Jerusalem*,	----------	----------	24:12	20:3–10
Our Lord is seen by Mary Magdalene at the sepulchre. *Jerusalem*,	----------	16:9–11	----------	20:11–18
Report of the watch. *Jerusalem*,	28:11–15			
Our Lord is seen by Peter. Then by two disciples on the way to Emmaus. *Jerusalem. Emmaus*,	----------	16:12, 13	24:13–35	1 Cor. 15:5
Jesus appears in the midst of the apostles, Thomas being absent. *Jerusalem*,	----------	16:14–18	24:36–49	20:19–23
Jesus appears in the midst of the apostles, Thomas being present. *Jerusalem*,	----------	----------	----------	20:24–29
The apostles go away into Galilee. Jesus shows himself to seven of them at the sea of Tiberias. *Galilee*,	28:16	----------	----------	21:1–24
Jesus meets the apostles and above five hundred brethren on a mountain in Galilee. *Galilee*,	28:16–20	----------	----------	1 Cor. 15:6
Our Lord is seen of James; then of all the apostles. *Jerusalem*,	----------	----------	----------	1 Cor. 15:7 Acts 1:3–8
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CHRONOLOGICAL INDEX

TO THE BIBLE.

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1	4004	The creation of the world,	Genesis 1; 2.
	"	Fall of our first parents, Adam and Eve, from holiness and happiness, by disobeying God. Promise of a Saviour,	" 3.
2	4002	Cain born,	" 4:1.
3	4001	Abel born,	" 4:2.
129	3875	Abel murdered by his brother Cain,	" 4:8.
130	3874	Seth born, his father, Adam, being 130 years old,	" 5:3.
622	3382	Enoch born,	" 5:18, 19
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930	3074	Adam dies, aged 930 years,	" 5:5.
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1536	2468	The deluge threatened, and Noah commissioned to preach repentance during 120 years.	" 6:3–22. 1 Pet. 3:20. 2 Pet. 2:5.
1656	2348	Methuselah dies, aged 969 years,	Genesis 5:27.
		In the same year Noah enters into the ark, being 600 years old,	" 7:6, 7.

PERIOD II.

FROM THE DELUGE TO THE CALL OF ABRAHAM, CONTAINING 427 YEARS.

A. M.	B. C.		
1657	2347	Noah, with his family, leaves the ark after the deluge, and offering sacrifice, he receives the covenant of safety, of which the rainbow was the token,	Genesis 8:18, 19 " 9:8, 17.
1770	2234	Babel built,	" 11.
1770	2234	The confusion of language, and dispersion of mankind,	" 11.
1771	2233	Nimrod lays the first foundation of the Babylonian or Assyrian monarchy,	" 10:8–11
1816	2188	Mizraim lays the foundation of the Egyptian monarchy,	" 10:13.
2006	1998	Noah dies, aged 950 years,	" 9:29.
2008	1996	Abraham born.	" 11:26.

PERIOD III.

FROM THE CALL OF ABRAHAM TO THE EXODUS OF ISRAEL FROM EGYPT, 430 YEARS.

A. M.	B. C.		
2068	1936	Abraham called from Chaldean idolatry, at 60 years of age,	Genesis 11:31.
2083	1921	Abraham's second call to Canaan,	" 12:1-4.
2091	1913	Abraham's victory over the kings, and rescue of Lot,	" 14:1-24.
2094	1910	Ishmael born, Abraham being 86 years old,	" 16.
2107	1897	God's covenant with Abram, changing his name to *Abraham*; circumcision instituted—Lot delivered, and Sodom, Gomorrah, Admah, and Zeboim destroyed by fire on account of their abominations,	" 17-19
2108	1896	Isaac born, Abraham being 100 years old,	" 21.
2133	1871	Abraham offers Isaac as a burnt-sacrifice to God,	" 22. Heb. 11:17-19. James 2:21.
2146	1859	Sarah, Abraham's wife, dies, aged 127 years,	Genesis 23:1.
2148	1856	Isaac marries Rebecca,	" 24.
2108	1836	Jacob and Esau born, Isaac being 60 years old,	" 25:26.
2183	1821	Abraham dies, aged 175 years,	" 25:7, 8.
2245	1759	Jacob goes to his uncle Laban in Syria, and marries his daughters, Leah and Rachel,	" 28.
2258	1746	Joseph born, Jacob being 90 years old,	" 30:23 24.
2205	1739	Jacob returns to Canaan,	" 31 ; 32.
2275	1729	Joseph sold as a slave by his brethren,	" 37.
2288	1716	He explains Pharaoh's dreams, and is made governor of Egypt,	" 41.
2298	1706	Joseph's brethren settle in Egypt,	" 43 ; 44.
2315	1689	Jacob foretells the advent of Messiah, and dies in Egypt, aged 147 years,	" 49.
2368	1636	Joseph dies, aged 110 years,	" 50:26
2430	1574	Aaron born,	Exod. 6:20; 7:7.
2433	1571	Moses born,	" 2:1-10.
2473	1531	Moses flees into Midian,	" 2:11-13.
2513	1491	Moses commissioned by God to deliver Israel,	" 3:2.

PERIOD IV.

FROM THE EXODUS OF ISRAEL FROM EGYPT TO THE BUILDING OF SOLOMON'S TEMPLE, 487 YEARS.

A. M.	B. C.		
2513	1491	Miraculous passage of the Red sea by the Israelites,	Exod. 14 ; 15.
2514	1490	The law delivered on Sinai,	" 19-40.
2552	1452	Miriam, sister of Moses, dies, aged 130 years,	Num. 20:1.
"	"	Aaron dies, aged 123 years,	" 20:28, 29.
2553	1451	Moses dies, aged 120 years, Joshua being ordained his successor,	Deut. 34.
"	"	The Israelites pass the river Jordan, the manna ceases, and Jericho is taken,	Josh. 1-6.
2561	1443	Joshua dies, aged 110 years,	" 24.

PERIOD IV.—CONTINUED.

A. M.	B. C.		
2849	1155	Samuel born,	1 Sam. 1:19.
2888	1116	Eli the high-priest dies. Ark of God taken by the Philistines,	" 4:1.
2909	1095	Saul anointed king of Israel,	" 10; 11:12
2919	1085	David born,	
2941	1063	David is anointed to be king, and slays Goliath,	" 16:13. " 17:4, 9.
2949	1055	Saul is defeated in battle, and in despair kills himself. David acknowledged king by Judah,	" 31.
2956	1048	Ishbosheth king of Israel assassinated, and the whole kingdom united under David,	2 Sam. 1.
2957	1047	Jerusalem taken from the Jebusites by David and made the royal city,	" 5.
2969	1085	David commits adultery with Bathsheba, and contrives the death of her husband Uriah,	" 11.
2970	1034	David brought to repentance for his sin by Nathan the prophet, sent to him by the Lord,	" 12.
2971	1033	Solomon is born,	" 12:24.
2981	1023	Absalom rebels against his father, and is slain by Joab,	" 15; 18.
2989	1015	David causes Solomon to be proclaimed king defeating the rebellion of Adonijah,	1 Kings 1.
2990	1014	David dies, aged 70 years,	" 2.
3000	1004	Solomon's temple finished, after seven years building,	" 6; 7.

PERIOD V.

FROM THE BUILDING OF SOLOMON'S TEMPLE TO THE DESTRUCTION OF JERUSALEM AND THE CAPTIVITY OF THE JEWS IN BABYLON, 412 YEARS.

B. C.	KINGS OF JUDAH BEGAN TO REIGN.	KINGS OF ISRAEL BEGAN TO REIGN.	PROPHETS.
975	Rehoboam,	Jeroboam I.,	Ahijah, Shemaiah.
958	Abijah, or Abijam.		
955	Asa,	Nadab, 954,	Azariah.
953		Baasha,	Hanani.
930		Elah,	Jehu.
929		Zimri.	
"		Omri.	
918		Ahab,	Elijah, 910–896.
914	Jehoshaphat,		Micaiah.
897		Ahaziah,	Elisha, 896–838.
896		Jehoram, or Joram,	Jahaziel.
892	Jehoram.		
885	Ahaziah.		
884	Athaliah,	Jehu,	Jehoiada.
878	Joash, or Jehoahaz.		
857		Jehoahaz,	Jonah, 862.
839	Amaziah,	Jehoash.	
825		Jeroboam II.	
810	Uzziah, or Azariah,		Joel, 800.

PERIOD V.—CONTINUED.

B. C.	KINGS OF JUDAH BEGAN TO REIGN.	KINGS OF ISRAEL BEGAN TO REIGN.	PROPHETS.
784	Uzziah,	Anarchy, 11 years,	Amos, 787.
773		Zechariah,	Hosea, 785–725.
772		Shallum; Menahem.	
761		Pekahiah,	Isaiah, 780–698
759		Pekah.	
758	Jotham,		Micah, 750–698.
742	Ahaz,		Oded.
730		Hoshea.	
726	Hezekiah,	(Captivity, 721)	Nahum, 713
698	Manasseh.		
643	Amon,		Zephaniah, 680.
641	Josiah,		Jeremiah, 628–586.
610	Jehoahaz, or Shallum,		Habakkuk, 626.
"	Jehoiakim,		Daniel, 606–534.
599	Jehoiachin, or Coniah.		
"	Zedekiah.		
588	Babylonian captivity,		Obadiah, 587.

PERIOD VI.

FROM THE DESTRUCTION OF JERUSALEM BY NEBUCHADNEZZAR TO THE BIRTH OF CHRIST, 588 YEARS.

B. C.	HISTORICAL EVENTS.	PROPHETS.
588	Destruction of Jerusalem by the Chaldeans, and captivity of the Jews.	
538	Babylon taken by Cyrus,	Ezekiel, 595–575.
536	Proclamation of Cyrus; return of captives under Zerubbabel. Joshua the high-priest.	
534	Foundation of the second temple.	
529	Artaxerxes (Cambyses) forbids the work.	
520	Favorable decree of Ahasuerus, (Darius Hystaspis,)	Haggai, 520–518.
518	Esther made queen,	Zechariah, 520–518.
515	The second temple finished.	
510	Haman's plot frustrated.	
484	Xerxes king of Persia.	
464	Artaxerxes Longimanus.	
457	Ezra sent to govern Jerusalem.	
445	Nehemiah sent as governor.	
423	Darius Nothus,	Malachi, 397.
336	Alexander the Great invades Persia, and establishes the Macedonian or Grecian empire.	
332	Judea high-priest.	
323	Alexander dies.	
320	Ptolemæus Lagus surprises Jerusalem.	
277	Septuagint version made by order of Ptolemæus Philadelphus.	
170	Antiochus Epiphanes takes Jerusalem.	
167	His persecution.	
166	Judas Maccabæus governor.	
161	Jonathan governor.	
152	He becomes high-priest.	

PERIOD VI.—CONTINUED.

B. C.	HISTORICAL EVENTS.	PROPHETS.
143	Simon: treaty with the Romans and Lacedemonians.	
135	John Hyrcanus.	
107	Judas (Aristobulus) high-priest and king.	
88	Anna the prophetess born.	
63	Jerusalem taken by Pompey, and Judea made a Roman province.	
40	Herod made king.	
28	Augustus Cæsar emperor of Rome.	
19	The poet Virgil dies.	
18	Herod begins to rebuild the temple.	
4	John the Baptist born.	
4	Christ born, 4 years before the era known as A. D.	

FROM THE BIRTH OF JESUS CHRIST TO THE END OF THE FIRST CENTURY.

YEAR OF J. C.		
1	Nativity of Jesus Christ,	Luke 2:1–16.
12	Jesus visits Jerusalem,	" 2:41–52.
18	Augustus Cæsar followed by Tiberius.	
26	Pilate sent from Rome as governor of Judea,	" 3:1.
29	John the Baptist begins his ministry,	Matt. 3:1
30	Jesus baptized by John.	" 3:1.
33	Jesus Christ was crucified, and rose from the dead.	" 27; 28.
A. D.		
34	Ananias and Sapphira struck dead,	Acts 5.
35	Stephen stoned, and the church persecuted,	" 6; 7.
36	Saul converted.	" 9; 13:9.
38	Conversion of the Gentiles,	" 10.
42	Herod Agrippa made king of Judea.	
44	James beheaded by Herod: Peter liberated by an angel,	Acts 12:1–19
54	Claudius Cæsar followed by Nero.	
63	Paul sent a prisoner to Rome,	Acts 26–28.
65	The Jewish war begins.	
66	Paul suffers martyrdom at Rome by order of Nero.	2 Tim. 4:6, 7.
67	The Roman general raises the siege of Jerusalem, by which an opportunity is afforded for the Christians to retire to Pella beyond Jordan, as admonished by Christ,	Matt. 24:16–20.
70	Jerusalem besieged and taken by Titus Vespasian, according to the predictions of Christ: when 1,100,000 Jews perished by famine, sword, fire, and crucifixion; besides 97,000 who were sold as slaves, and vast multitudes who perished in other parts of Judea,	Luke 19:41–44
71	Jerusalem and its temple razed to their foundations,	Matt. 24:2.
79	Vespasian dies, and is succeeded by Titus.	
81	Titus dies, and is succeeded by Domitian.	
95	John banished to the isle of Patmos, by Domitian.	Rev. 1:9.
96	John writes the Revelation.	
97	John liberated from exile.	
100	John, the last surviving apostle, dies, about 100 years old.	

TABLE OF HEBREW TIMES AND FESTIVALS.

Hebrew months.	Nearly corresponding with our	Months of the Sacred Year.	Months of the Civil Year.	Seasons.	Festivals.
Abib, or Nisan, Exod. 12:2, 18. " 13:14. Esther 3:7.	April.	1st	7th	rain.	14. Paschal lamb killed. 15. PASSOVER. 16. First-fruits of barley harvest presented to the Lord. 21. Passover ended.
Iyar, or Zif, 1 Kings 6:1.	May.	2d	8th	DRY SEASON.	
Sivan, Esth. 8:9.	June.	3d	9th		6. PENTECOST. First-fruits of wheat presented to the Lord.
Tammuz, Ezek. 8:14.	July.	4th	10th		
Ab.	August.	5th	11th		
Elul, Neh. 6:15.	September	6th	12th		9. Temple taken on this day by the Chaldeans, and afterwards by the Romans.
Ethanim, or Tishri, 1 Kings 8:2.	October.	7th	1st	Early rain.	1. Feast of Trumpets. 10. Day of Atonement. 15. FEAST OF TABERNACLES. 22. Last day of the feast.
Marcheshvan, or Bul, 1 Kings 6:38.	November.	8th	2d	RAINY SEASON. Latter	
Chisleu, Zech. 7:1.	December.	9th	3d		25. Feast of the Dedication of the Temple.
Tebeth, Esth. 2:16.	January.	10th	4th		
Shebat, Zech. 1:7.	February.	11th	5th		
Adar, Esth. 3:7. Ve-Adar is added here when necessary.	March.	12th	6th		14 and 15. Feast of Purim. Esth. 9:18-21.

The Jewish months were *lunar*, commencing with each new moon, and containing alternately 29 and 30 days. But as twelve lunar months, or 354 days, fall short of the solar year by nearly eleven days, it was necessary to add an intercalary month called Ve-Adar once in about three years, to preserve the coincidence of the months with the seasons. The sacred year, commencing with the first of Nisan, was used only for ecclesiastical dates.

TABLES

OF

WEIGHTS, MEASURES, AND MONEY,

MENTIONED IN THE BIBLE.

1. JEWISH WEIGHTS, REDUCED TO ENGLISH TROY WEIGHT.

	lbs.	oz.	pen.	gr.
The gerah, one twentieth of a shekel,	0	0	0	12
The bekah, half a shekel,	0	0	5	0
The shekel,	0	0	10	0
The maneh, 60 shekels,	2	6	0	0
The talent, 50 manehs, or 3,000 shekels,	125	0	0	0

2. SCRIPTURE MEASURES OF LENGTH, REDUCED TO ENGLISH MEASURE.

	Eng. ft.	Inch.
A digit,	0	0.912
4 = A palm,	0	3.648
12 = 3 = A span,	0	10.944
24 = 6 = 2 = A cubit,	1	9.888
96 = 24 = 8 = 4 = A fathom,	7	3.552
144 = 36 = 12 = 6 = 1.5 Ezekiel's reed,	10	11.328
192 = 48 = 16 = 8 = 2 = 1.3 = An Arabian pole,	14	7.104
1920 = 480 = 160 = 80 = 20 = 13.3 = 10 = A measuring line,	145	11.04

3. THE LONG SCRIPTURE MEASURES.

	Eng. miles.	Paces.	Feet.
A cubit,	0	0	1.824
400 = A stadium, or furlong,	0	145	4.6
2000 = 5 = A Sabbath-day's journey,	0	729	3
4000 = 10 = 2 = An eastern mile,	1	403	1
12000 = 30 = 6 = 3 = A parasang,	4	153	3
96000 = 240 = 48 = 24 = 8 = A day's journey,	33	172	4

NOTE.—5 feet = 1 pace; 1,056 paces = 1 mile.

4. SCRIPTURE MEASURES OF CAPACITY FOR LIQUIDS, REDUCED TO ENGLISH WINE MEASURE.

	Gal.	Pints.
A caph,	0	0.625
1.3 = A log,	0	0.833
5.3 = 4 = A cab,	0	3.333
16 = 12 = 3 = A bin,	1	2
32 = 24 = 6 = 2 = A seah,	2	4
96 = 72 = 18 = 6 = 3 = A bath, ephah, or firkin,	7	4.50
960 = 720 = 180 = 60 = 30 = 10 = A kor, choros, or homer,	75	5.25

5. SCRIPTURE MEASURES OF CAPACITY FOR THINGS DRY, REDUCED TO ENGLISH CORN MEASURE.

	Bush.	Pecks.	Gal.	Pints.
A gachal,	0	0	0	0.141
20 = A cab,	0	0	0	2 833
36 = 1.8 = An omer, or gomer,	0	0	0	5.1
120 = 6 = 3.3 = A seah,	0	1	0	1
360 = 18 = 10 = 3 = An ephah,	0	3	0	3
1800 = 90 = 50 = 15 = 5 = A letech,	4	0	0	0
3600 = 180 = 100 = 30 = 10 = 2 = A homer, or kor,	8	0	0	1

6. JEWISH MONEY, REDUCED TO THE ENGLISH AND AMERICAN STANDARDS.

	£	s.	d.	$	cts.
A gerah,	0	0	1.3687	0	02 5
10 = A bekah,	0	1	1.6875	0	25.03
20 = 2 = A shekel,	0	2	3.375	0	50.187
1200 = 120 = 50 = A maneh, or mina } Hebrew. }	5	14	0.75	25	09.35
60000 = 6000 = 3000 = 60 = A talent,	342	3	9	1505	62 5
A solidus aureus, or sextula, was worth,	0	12	0.5	2	64.9
A siclus aureus, or gold shekel, was worth,	1	16	6	8	03
A talent of gold was worth,	5475	0	0	24309	00

In the preceding table, silver is valued at 5*s.* and gold at £4 per ounce.

7. ROMAN MONEY, MENTIONED IN THE NEW TESTAMENT, REDUCED TO THE ENGLISH AND AMERICAN STANDARDS.

	£	s.	d.	far.	$	cts.
A mite,	0	0	0	0.75	0	00.343
A farthing, about,	0	0	0	1.50	0	00 687
A penny, or denarius,	0	0	7	2	0	13.75
A pound, or mina,	3	2	6	0	13	75

THE BOOKS OF THE NEW TESTAMENT.

NAMES OF BOOKS.	AUTHORS.	WHERE WRITTEN.	DATE. A. D.
Gospel of Matthew, written in Hebrew,	Matthew,	Judea,	37 or 38
1 Thessalonians,	Paul,	Corinth,	54
2 Thessalonians,	"	"	54
Galatians,	"	"	58
1 Corinthians,	"	Ephesus,	59
Romans,	"	Corinth,	60
2 Corinthians,	"	Macedonia, or Philippi,	60
1 Peter,	Peter,	Babylon,	60
James,	James,	Judea,	60
Gospel of Luke,	Luke,	Greece,	63
Philippians,	Paul,	Rome,	64
Colossians,	"	"	64
Philemon,	"	"	64
Hebrews,	"	Italy,	64
Acts of the Apostles,	Luke,	Greece,	64
1 Timothy,	Paul,	Macedonia,	65
Titus,	"	"	65
Gospel of Mark,	Mark,	Unknown,	65
2 Peter,	Peter,	"	66
Jude,	Jude,	"	66
2 Timothy,	Paul,	Rome,	66
1 John,	John,	Probably Ephesus,	90
2 and 3 John,	"	Ephesus,	90
Gospel of John,	"	"	90
Revelation,	"	Patmos,	96

APPROXIMATE HEIGHT OF SACRED LOCALITIES, IN FEET, ABOVE THE LEVEL OF THE MEDITERRANEAN.

Mount Hermon,	10,000	Desert of Paran,	2,000
Mount St. Catharine,	8,000	Mountains of Galilee,	2,000
Mount Sinai,	7,000	Desert east of Judea,	1,800
Mount Hor,	5,000	Mount Tabor,	1,700
Plain of Er-Rahah,	4,000	Mount Carmel,	1,500
Mountains of Moab,	3,000	Shechem,	1,500
Hebron,	2,600	Pass Zephath,	1,500
Bethlehem,	2,500	Nazareth,	800
Safed, in Galilee,	2,500	Banias,	500
Mount Zion,	2,400	Plain of Esdraelon,	400
Damascus,	2,400	Waters of Merom,	100
Mount Moriah,	2,300		
Jerusalem,	2,300	BELOW THE MEDITERRANEAN.	
Mount Gerizim,	2,300	Sea of Galilee,	300
Kidron valley,	2,100	Dead sea,	1,300

The natural day, from sunrise to sunset, was divided by the later Jews into twelve hours, John 11:9. The civil day, used in common reckoning, began at sunset and continued till the following sunset. The night, in the time of our Saviour, was divided into four watches: the first embracing three hours after sunset; the second, thence till midnight; the third, called cock crowing, three hours after midnight; and the fourth, or morning watch, thence until sunrise.